

Impact of Dowry House Practices on Lower Middle Class Families

A Study of Kattankudy - 06 GN Division

S. Rashath Ahamed

Secretariat for Muslims

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Abstract

This Research Study focuses on the Impact of Dowry House Practices on Lower Middle Class Families of a Study of Kattankudy - 06 GN Division, a tributary of the Kattankudy Divisional Secretariat. The Dowry Practices directly or indirectly affect the all type families in various ways on the Marriage Occasion in Sri Lanka. The Dowry House practices and this marriage culture straightly impact on Lower Middle Class Families in Kattankudy. The main objectives of this paper were to analyze the intensity of dowry issues in Kattankudy and challenges of providing a house as a dowry, to find out the perception of people on this dowry house practices and to examine the socio-economic impact of dowry house practices in Kattankudy. Semi-structured household questionnaires (58) and 07 in-depth interviews with key informants were used to collect quantitative and qualitative data from Kattankudy GN Division - 06.

The samples were selected on stratified basis and purposively and data were analyzed quantitatively and qualitatively. The secondary information was mostly collected from the sociological literature. The dowry patterns of Kattankudy people often determine to provide a house in a marriage occasion to groom, which has been practicing among them as a cultural ritual. As a result of this dowry house practices created challenge and social problem to people survive in future. This study revealed that Late Marriage among adult women, Continuing Unwanted customary practice in Marriage, Gradually increasing Lands consumption (Land Deficit), Economic Resources are mainly diverted towards house construction, Dearth of Education Level of Youth and Vital Need of Internal Migration of Kattankudy People.

This dowry house practices that generates more and more vulnerable people who are living in lower middle class families. Especially the Tamil marriage customs and culture deeply influenced and practiced by the Northern & Eastern People on their cultural occasions. Therefore, dowry house practices created couple of socio-economic impacts on lower middle class families.

Key words: Dowry House Practice; Lower Middle Class Families; Socio-Economic Impacts.

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S. Rashath Ahamed

Contents

Abstract

Acknowledgement

- Chapter 1* Introduction
Background
1.3. Rationale of the study
1.4. Research Problem
1.5. Research Objectives
1.6. Research Questions
- Chapter 2* Literature review
- Chapter 3* Methodology
- Chapter 4* Analysis of findings
- Chapter 5* Conclusions & Recommendations
5.1. Conclusion
5.2. Recommendations

References

Questionnaire

List of Tables

List of Figures

Chapter - One

Introduction

The Chapter one is introduction part of the research study. It describes about Impact of Dowry House Practices on lower middle class families”A Study of Kattankudy - 06 GN Division in Batticaloa district. This chapter consist Introduction and Background of this research paper and Rationale has been justified this study too.

1.1 Introduction

The term of Dowry which was came from dow or dos in Language. It indicates the , , or that a woman brings forth to her . The Dowry practices were initially practiced or launched over two century in the west world. It was a socially acceptable practice and religious wise prohibited (Islam) practice too. The west world women bring any mode of properties (houses, jewelries, money, vehicle and etc) to their husband as bride’s portion at their marriage occasion. It contrasts with , which is paid to the groom’s parents. (Hussain, Rizvi & Usmani 1996, p. 179)

According to mentioned statement of above the dowry practices were initially practiced by the west world because they desire to illustrate their socio - economic conditions /

their wealthiest to others but this culture was extremely effect on the people who are living in marginal line and also this marriage culture enormously spread to other region of the world. Especially, In the South Asian context or region the dowry practice is a deep-rooted gender issue with social and economic consequences because dowry-related violence is a common feature in the world mainly in South Asian region and it is affecting the lives and marriage of many women. Dowry is one of the responsible factors causing violence against women and put women in a helpless situation, it completely violate the dignity of women and their marriages. The high class or rich families are providing different mode of dowries to their kids' on the marriage occasion to show their economic condition but this dowry practice is extremely weight and affecting the socio – economic condition of families whose are in lower middle class in Asian region.

A view of Sri Lankan context; Sri Lanka is a multi-religious country. Buddhism constitutes the religious faith of about 70% of the population of the Island. Hinduism is the second most prevalent religion in Sri Lanka and predates Buddhism. Today, Hinduism is dominant in Northern, Eastern and Central Sri Lanka. Islam is the third most dominant religion in the country, having first been brought to the island by Arab traders, over the course of many centuries. Christianity was also brought into the country by Western colonists in the early 16th century. Around 8% of the Sri Lankan population is Christians. Out of those, 88% are Roman Catholics, who trace their religious heritage directly to the Portuguese.

Among these communities the dowry practice was deeply influenced and practiced a different mode dowry, it was traditionally following and accepted culture by these communities. Each community has in various and different

mode of dowry practice on their marriage occasion among themselves.

Outcome of this research paper is to describe and analyze the Impact of dowry house practices on lower middle class families, which will be a Study of Kattankudy - 06 GN Division.

1.2. Background of the Study

In many ancient cultures, the practice of dowry or bride price began to wane, and a transformation to the custom of dowry occurred as these civilizations grew and nourished. This pattern occurred in the Babylonian empire of Mesopotamia as the society slowly began to urbanize after the eighteenth century BCE (Quale, 1988).

Similarly, the ancient Egyptians began to emphasize dowry by the sixth century BCE. Ancient Hebrews also experienced the same shifts away from dowry or bride price to dowry as they moved from pastoral nomadic on the fringes of Mesopotamia to settled agriculture and city life in the land of Canaan. Growth in the use of dowry amongst Hebrews continued with their movement into an increasingly urban life after the Diaspora (after 70 CE).

Dowry payments were prevalent in seventeenth and eighteenth century Mexico and Brazil, where Spanish and Portuguese family law governed colonial marriages until those countries gained their independence. The dowry system dates back at least to the ancient Greek city-states (800 to 300 BCE) and to the Romans by around 200 BCE. The Greco-Roman institution of dowry was then eclipsed for a time as the Germanic observance of bride price became prevalent throughout much of Europe, but dowry was widely reinstated in the late middle Ages. In medieval Western Europe and later, dowries were common

practice among most, if not all, social and economic groups. Since dowry was required under Roman law, dowries were also transferred in many parts of the Byzantine Empire until its fall to the Ottomans in the fifteenth century (Patlagaen, 1996).

In Sri Lanka the dowry system started with the intention of providing security for the daughter in case of adversity or misfortune after marriage. The parents thus voluntarily gave whatever they could to their daughter for this purpose. However, over the years, this practice has deteriorated, to an extent that the grooms and his tasks often make exorbitant demands which, if not met after marriage result in dowry deaths.

1.3. Rationale of the Study

The term of dowry, this was not accepted and prohibited culture by the Islam to the Muslims over the world and the other hand Islam is strongly believed and illustrate the Mahr (*Mahr is a gift that the Muslim bridegroom offers the bride upon marriage. It is also called sadaq, an Arabic term that implies "friendship." In English, mahr has commonly been translated as "dower." Mahr is an integral part of every Islamic marriage contract: there can be no marriage without it. It becomes the exclusive property of the bride after marriage, and she can dispose of it in whatever way she wishes*) to a marriage. This Mahr was providing demanding power to a woman upon her marriage but this ethic is strictly practicing by the Islamic regime Countries and some exceptional non-Muslim countries where Muslims are living.

Some of the Asian Muslims used and practiced the dowry as a serious custom on their marriage occasion as well as they practiced the Mahr namely for religious purposes only. In Non-Muslim Countries where Muslims are living as a minority, they are living with other communities and also they took it some

customs from them (Food habits, way of Dressing marital culture and ect).

In Sri Lankan context, the dowry practices were extremely influenced on all communities such as it is casually practicing among the Muslims communities too. Especially in Northern and Eastern provincial Muslim community is taking a pivotal role of practicing the dowry rather than other provincial Muslim community. They are practicing the dowry as , , Jewelries, vehicles, paddy fields, upstairs houses and among both sites of marriage parties. In the Eastern Province of Sri Lanka, Kattankudy DS Division of Batticaloa District is a Homogenous (Moors) community whose practice the dowry as a house on their marriage occasion, although the dowry house practice of Kattankudy is entirely different from other Muslim community of Eastern Province. In cause this dowry house practice create the socio - Economic impacts on all type of families in Kattankudy. Providing a house to a bride on her marriage occasion exclusively impact on Lower Middle class families in various ways.

In addition the term of dowry or dowry practices strictly prohibited and not accepted by the Islam as well as it is a fully opposite practice of Islamic Principle. The Dowry house practice which is not considered as a dowry among both site of marriage parties on their marriage occasions.

So, this research paper will be to describe and analyze the Impact of dowry house practices on lower middle class families of Kattankudy - 06 GN Division.

1.8. Concluding Remark

Concept of dowry house practices topic. There were lots of previous studies or researches discussed the dowry and its impacts on different situation and various view but the paper of dowry house practices discussed the impact of dowry house practice on Lower middle Class families in Kattankudy. The dowry practice leads to domestic violence and many social problems in the society. This research has found the factors of the problems in Lower middle Class families in Kattankudy upon the marriage practices. Exclusively this research paper lights it out the effects and challenges of Lower middle Class families upon the marriage process of themselves and also illustrates recommendations to resolve this impacts. The next chapter of this paper will represent the literature review of the conceptual and theoretical background of the study.

Chapter - Two

Literature Review

2.1. Introduction

This chapter illustrates the Literature Review of the study and it provides the definition of Key terms of the research topic. This Chapter intends and discusses the literature gap between this study and other studies on particular area of study by the researcher.

There is a large and growing literature in economics and other social sciences on the practice of dowry (payments from a bride's family to the groom) in marriage markets. Economists typically model dowries as the outcome of female competition for grooms in settings in which it is relatively unattractive for women to stay unmarried compared to men, for instance because male individual earnings capacity exceeds that of females. (Becker & Rao; 1981)

2.2. Dowry Practice

Dowry (the term of dowry came from dow or dos in ,) is the , or that a woman brings forth to the .It contrasts with , which is paid to the bride's parents, and , which is property settled on the bride herself by the groom at the time of marriage. The

same culture may simultaneously practice both dowry and bride price. Dowry is an ancient custom, and its existence may well predate records of it.

In many ancient cultures, the practice of dowry or bride price began to wane, and a transformation to the custom of dowry occurred as these civilizations grew and nourished. This pattern occurred in the Babylonian empire of Mesopotamia as the society slowly began to urbanize after the eighteenth century BCE (Quale, 1988).

2.3. Socio-Economic Development

Social development is often related to the social, emotional and personal development of an individual. *Social development, or social change, is the phrase that refers to the alteration of social order within a society.* It may also refer to the notion of socio cultural revolution, or 'social progress'. *Economic development is the increase in the standard of living in a nation's population with sustained growth from a simple, low-income economy to a modern, high-income economy.* (An Economist points out)

2.4. Lower Middle Class

The lower middle class, these are people in technical and lower-level management positions who work for those in the upper middle class. The lower middle class has lower educational attainment, considerably less workplace autonomy, and lower incomes than the upper middle class. With the emergence of a two-tier labor market, the economic benefits and life chances of upper middle class professionals have grown considerably compared to those of the lower middle class. *a class of people below the middle class, having the lowest social rank or standing due to low income, lack of skills or education, and the like.*

2.5. Sociobiological Patterns of Arab Culture. (Glenn E. Weisfeld 1975)

A Journal of Sociobiological Patterns of Arab Culture written by Glenn E. Weisfeld 1975 and also Arab culture and history discussed with this chapter. Then various aspects of Arab culture examined in more detail, to test the general applicability of sociobiological theory to this Arab culture.

It is described and illustrated the ancient Arabia, commercial wealth and then military plunder seem to have favored female chastity as a way of competing for large bride prices (*Mahr*). This journal discussed about polygamy societies as a prototype in Arab culture.

In a view of this journal, it is deeply illustrate that Marriage occasion of Arab culture in Middle East strongly follow up Islamic principle upon their marriage (*Mahr System*) but no sound of dowry. This culture lights it out the gap between their marriage and Sri Lankan Muslims marriage culture.

2.6. Dowry Cannibalism, Usmani Journal of Clinical Forensic Medicine (Hussain. M, Rizvi. SJ&Usmani. JA 1996)

Article of Dowry cannibalism was written by Hussain&Usmani in 1996. The term dowry cannibalism is used in this article to describe a unique case where the motive for cannibalism was the non-fulfillment of a husband's dowry demands from his wife. The husband was accused by the wife of regularly using a syringe to withdraw blood from her, with the intent of causing her death, and drinking it. Intriguing as this is, it is also medico legally important: this method of killing might leave no trace suggesting murder. It is postulated that this form of abuse may also significantly alter the psychological state of the victim and hasten death.

In a view of this article, it is deeply illustrate that the domestic violence or physical abuse in cause of dowry practices in India. Here the dowry practices make the people in to brutal or inhumanity.

2.7. South Asian Women, Arranged Marriages and Patriarchy. (Bhopal, Kalwant. 1995).

This research paper examines the phenomenon of dowries in the UK as a contribution to patriarchal oppression for South Asian women in households. The research on which this paper is based, examines the intersection of gender and ethnicity with specific reference to South Asian women in India. The findings indicate that dowries are used to sell women as property in the arranged marriage relationship. Education and religion make a significant difference to women's responses on dowries.

Highly educated women were either cohabiting with their partners or single and said dowries degraded women. Women with lower levels of education said dowries were part of the tradition, custom, and identity of South Asian people, these women had an arranged marriage and were given a dowry.

In a view of this research paper, it is discussed that South Asian women become highly educated, they reject arranged marriages and the practice of dowries (private patriarchy) and enter the labor market (into public patriarchy).

2.8. Households in Akkaraipattu: Dowry and Domestic Organization among the Matrilineal Tamil and Moors of Sri Lanka (McGilvray, 1989)

This research paper describes and analyze pattern of descent marriage and household organization shared today both Hindus (Tamils') and Muslims (Moors) in th town of

Akkaraipattu matrilineal belt of Sri Lanka, Eastern Province. This research illustrates that Tamil or Moorish transferred the properties (Vidu ,valavu and kaani) house, compound and agricultural lands as a women's or daughters' dwellings.

Here, the Mr. McGilvray (author of Households in Akkaraipattu: Dowry and domestic Organization among the matrilineal Tamil and Moors of Sri Lanka) indicates the marriage customs of the Akkaraipattu town in 1989, it is located in Ampara District.

Akkaraipattu is a Municipal Council under the Local Government Administration and the people of Akkaraipattu are practicing the dowry as , , Jewelries, vehicles, paddy fields, upstairs houses and among bride's site upon the marriage occasion to groom. But the dowry practice of Kattankudy people of Batticaloa District, Eastern province totally different from Akkaraipattu Moorish community because Kattankudy people practices lone house as a dowry.

There are different dowry practices practiced among Kattankudy people than Akkaraipattu people. So this research paper describes the Kattankudy dowry practice and effects on lower middle class families.

2.9. Marital Customs among the Moors, Muslim Women Research and Action Forum (MWRAF)

This little booklet gives an introduction to Muslim Law in Sri Lanka in the areas of Marriage, Dowry and Maintenance. Written from the point of view of women, it highlights both positive and negative aspects of the law and dowry customs of Muslims colorfully illustrated for easy reference and also it is indicated the important of Mahr (*Mahr is a gift that the*

Muslim bridegroom offers the bride upon marriage. There can be no marriage without it.)

2.10. Concluding Remark

This chapter illustrates the Literature Review of the study and it provides the definition of Key terms of the research topic. This Chapter intends and discusses the literature gap between this study and other studies on particular area of study by the researcher. The next chapter will discuss about the research methodology.

Chapter - Three

Research Methodology

3.1 Introduction

This chapter illustrates the research methodology of the study. This study is based on Qualitative and Quantitative Data. The research location of this study is Kattankudy Divisional Secretariat area (GN Division - 06) of Batticaloa District. The Area of this study is Impact of Dowry House Practices on Lower Middle Class Families, a Study of Kattankudy - 06 GN Division. This Chapter intends the methodology which was used to this study by the researcher.

3.2. Demographical Profile

Kattankudy is one of the metropolitan in Batticaloa District, Eastern Province of . It was surrounded by many villages and suburbs those are Kankeyanodai, Palmunai, Ollikkulam, Keechchampallam, Siharam, Manmunai, Manchanthoduwai, Poonochchimunai and also which were situated in the border areas. Kattankudy is dividing in to 18 GN Divisions and located at 9 km from Batticaloa Town. Among these 18 GN Divisions, GN Division No.06 was selected for this study. The population of the Kattankudy is with 12760 families 23,649 males and 24,504 females. Within 5.8 km sqft over 48,153



inhabitants are living in here. Kattankudy is the high density area in Sri Lanka where 8302 inhabitants are living in 01 sq km and also it was the second high density area in South Asian region too. Ethnic (Muslims) form the overall majority of the population here. The most of the people of this DS Division engaged Business Sector, Industries and fisheries sector are occupied the second and third place respectively.

3.3. Research Problem

The Challenge of providing a house as dowry among Lower Middle Class Families on their marriage occasions in Kattankudy - 06 GN Division. So the researcher will be able to identify the impacts on dowry house practice through this research.

3.4. Research Objectives

These objectives are formulated to find it out the answer to the research problem in order to complete research. Followings are the research Objectives,

- To analyze the intensity of dowry issues in Kattankudy and challenges of providing a house as a dowry.
- To find out the perception of people on this dowry house practices.
- To examine the socio – economic impact of dowry house practices in Kattankudy.

3.5. Research Questions

The research question is based on research objectives. Therefore this study will seek answer for this research question. Followings are the research questions,

- Why Kattankudy people are having deep Intensity on dowry house issues?
- How people perceive about dowry house practices?
- What are the problems faced by father and brothers of lower middle class families whose have unmarried females?
- What is the current prospect of dowry house practice on socio – economic condition of Kattankudy - GN Division 06?

3.6. Sampling Size

The registered families of this GN Division are 282 families. Out of these 282 families fifty two (52) of Lower Middle Class Families were selected for the study without sampling method because the total families of this GN division were divided in to proper category by Grama Niladhari Officer by the request Federation of Kattankudy Mosques and Muslim Institutions to provide Zakat (*Zakat is the giving of a fixed portion of one's wealth to charity, generally to the poor and needy. It is one of the Five Pillars of Islam*).

No	Type of Families	No. of Families
01.	Upper Class	13
02.	Upper Middle Class	67
03.	Middle Class	139
04.	Lower Middle Class	52
05.	Lower Class	11
Total families of this GN Division		282
Source: GN Data (GN Division - 06)		

Table: 03.1. Distribution of Family class

These classifications of the families were selected with the characteristics of comfortable standard of living, significant economic security (figures), considerable work autonomy, number of and household size and rely on their expertise to sustain themselves.

3.7. Data Collection

The Data collection for this study was conducted through Primary Data Collection and Secondary data Collection. Due to that, the following methods carried out in each data collection method.

3.7.1. Primary Data

The Primary Data collection of this study was collected by Household Interviews with using semi - structured questionnaire, in depth Case Studies and Key Informant Interviews with the list guidelines.

3.7.1.1. Household Interview

The household interviews were conducted with using semi - structured questionnaire. In the questionnaire many of the questions are open ended. Each household Interview took half an hour or forty five minutes.

3.7.1.2. In Depth Case Studies

In addition, this study consists 07 in depth case studies in order to make more valued study. The case studies encompassed with No of two Fathers, two Mothers, an unmarried Man, an unmarried woman and a Man who married without house.

3.7.1.2.1. Sampling Method

Sample for 07 in depth case studies were selected by Purposive Sampling under probability sampling method. These seven in depth studies selected out 52 Lower Middle Class families according to the subject purposes.

3.7.1.3. Key Informant Interviews

The key informants provided vital information for this study. The key informants were Secretary of Federation of Kattankudy Mosques and Muslim Institutions, Grama Niladhari of this division, Intellectual People and President of Women Society. These interviews were helpful to find out more information for the study.

3.7.2. Secondary Data

The Secondary Data collection of this study was collected from Grama Niladhari (Area profile), Report of Federation of Kattankudy Mosques and Muslim Institutions, Related Reports, Journals and Books.

3.8. Data Analysis

The Data Analysis of this study based Qualitative and Quantitative. The collected data of the study saved from Primary Data and Secondary Data. The Data were qualitative and quantitative type and these were analysed based upon Qualitative and Quantitative. In the process of data analysis of this study, researcher used MS Excel to analyze the collected entire data.

3.9. Concluding Remark

The chapter provided information on the research designed and the methodologies used to collect the data for the study.

The information was mainly obtained through primary and secondary data. The primary data was gathered by Household Interviews with using semi - structured questionnaire, in depth Case Studies and Key Informant Interviews from 52 Lower Middle class families. The Secondary data was gathered from Grama Niladhari (Area profile), Report of Federation of Kattankudy Mosques and Muslim Institutions, Related Reports, Journals and Books. The next chapter will illustrate the data analysis of gathered information and discussion of findings.

Chapter - Four

Analysis of Findings

4.1. Introduction

This chapter illustrates the analysis of findings of the study. The findings of the study are analyzed and discussed in the context of the literature review. This Study was conducted among 52 lower middle class families in Kattankudy GN Division - 06 of Batticalo district. The Researcher attempts to make clear of what he has found through the research study and discuss about the possible reasons for the findings related to impact of Dowry house practices in research area. The Analysis of findings is listed out in to following bullets. Such as;

- A. Late Marriage
- B. Customary Practice
- C. Lack of Lands (Land Deficit)
- D. Entire Economic Resources are mainly diverted towards house construction.
- E. Education of Youths
- F. Consumption of drinking water

Late Marriage

Distribution of Unmarried Women		
Age Group	No of Females	Frequency
16 – 24	17 Females	26%
25 – 30	31 Females	46%
31 – 37	18 Females	28%
Total number of unmarried women	66 Females	100%
Source : Field Data		

Table: 4.2.1. Distribution of Unmarried Women

The Table: 4.2.1: Shows the Distribution of Unmarried Women. According to the data, the age group of 16 - 24 there are 17 females 26%, age group of 25 - 30 there are 31 females 46% and age group of 31 - 37 there are 18 females 28% respectively. There is a noticeable increase in prevalence of Unmarried Women between the age group of 25 - 30 those are 31 females 46% and age group of 31 - 37 those are 18 females 28%.

Here the explained data occur in late marriage among the lower middle class families gradually increasing in cause could not provide a house upon the marriage occasion.

In depth Case Study - 01

A Mother Said that, *my name X. I am the bread winner of my family (doing domestic works of neighbors getting some amount of money) and it is not enough for our cost of living. My husband was passed away in 2006. I have a daughter who is in 36 years old but not married yet because we don't have a proper house to wed. We have a small piece of land with partially completed (two roomed) small house itself.* This statement of a woman indicates the important of a house in the process of marriage and it is considered as a vital part of marriage. Here providing of a house

upon the marriage is making late marriage who do not have a house.

Customary Practice

Distribution of Intention of Dowry Practice		
<i>Answers of Respondents</i>	<i>No of Respondents</i>	<i>Frequency</i>
Came from the Tamil Culture	34	65%
Created for Social, Economic Status	12	23%
Traditionally we are following	06	12%
Total number of Respondents women	52	100%
Source : Field Data		

Table: 4.3.1. Distribution of Intention of Dowry Practice

The Table: 4.3.1: Shows the Distribution of Intention of Dowry Practice. According to the data, the answers of Practice of Dowry Came from the Tamil Culture there are 34 Respondents 65%, Practice of Dowry Created for Social, Economic Status there are 12 Respondents 23% and Practice of Dowry Traditionally we are following there are 06 Respondents 12% answered respectively. There is a noticeable increase in prevalence of Practice of Dowry Came from the Tamil Culture there are 34 Respondents 65%.

65% of People or Respondents said that, The Practice of Dowry in the Moorish Marriage occasion followed up or voluntarily practiced of Hindus marriage customs and it was deeply rooted among the Muslim People who are living in Eastern Province, Coastal belt of Sri Lanka.

In this phase the researcher pointed out that, The Muslim's Marriage culture consist following parts to fulfill a marriage.

Those are, *Ijaab - Kabool* (Giver (Bride's Father) and Receiver (Groom)), *Voli* - (Father of Bride or Bride's male siblings or father's male siblings), *Mahr*- (Mahr is a gift that the Muslim bridegroom offers the bride upon marriage), Bride and Bride Groom. These are the requirements of a marriage in a Muslim's marriage culture. This is the original and religious order but the Dowry Practice in a marriage occasion among the Moor community is totally immoral or incorrect action.

Therefore, the dowry practice among the Muslims is a customary practice not a religious requirement although People knowingly or unknowingly practiced the dowry on their marriage occasion. It is only a customary practice not the religious activity.

Lack of Lands (Land Deficit)

4.5. Entire Economic Resources are mainly diverted towards house construction

Distribution of Purpose to saving		
<i>Saving for</i>	<i>No of Families</i>	<i>Frequency</i>
Build a house to daughter	27	52%
Kids' Education	08	15%
Emergency situation	06	12%
Other purposes	11	21%
Total No of families	52	100%
<i>Source : Field Data</i>		

Table: 4.5.1. Distribution of Purpose to saving

The Table: 4.5.1: Shows the Distribution of Purpose to saving. According to the data, the answers for saving purposes are Build a house to daughter there are 27 families 52%, for Kids'

Education there are 08 families 15%, Emergency situation there are 06 families 12% and Other purposes there are 11 families 21% responded respectively. There are obviously increase in prevalence of Build a house to daughter there are 27 families 52%.

As the result of this data, the Entire Economic Resources are mainly diverted towards house construction. These 52 lower middle class families were engaged on Business Sector, Industries, fisheries and wage labor sectors for their Income generation. Income from this source is not enough for their cost of living even though they involved in a mode of saving to build a house for their female kids. The practice of dowry directs people in to most vulnerable situation as well as adjustment life style.

4.5.1. In depth Case Study - 02

A Man said that, my name is A. I was the bread winner of my family (I was a boss and had a big shop at the market) and it is most sufficient for our daily life. I have three daughters who are in 23, 26 and 29 years old but all were married yet but I don't have a proper place to live now. I am spending my days in my sister's house and daughters' house temporary as a visitor because I totally invested my wealth and ever thing in my daughters' house construction work. I was a boss those days but now am in bare hands.

This case study of a man indicates that, the Entire Economic Resources are mainly diverted towards house construction or invested to build house. In cause of providing a house to a marriage is making poor or most backward people who had sufficient income.

4.6. Education of Youths

Distribution of Educational status of Youths			
No.	Educational Status	No of Youths	Frequency
01.	Non Schooling	**	**
02.	Gr 1 - 5	09	11%
03.	Gr 6 - 11	43	51%
04.	GCE A/L	27	30%
05.	Higher Studies	06	8%
Total No of Youths		85	100%
Source : Field Data			

Table: 4.6.1. Distribution of Educational Status of Youths

The Table: 4.6.1: Shows the Distribution of Educational Status of youths. According to the data, the educational status of Gr 1 - 5 there are 09 Youths 11%, Gr 6 – 11 there are 43 Youths 51%, GCE A/L there are 27 youths 30% and Higher studies there are 06 youths 08% analyzed respectively. Here obviously increase in the education status of Gr 6 – 11 it is prevalence of discontinuing with GCE O/L there are 43 youths among 52 lower middle class families, 52%.

As the output of this data, the youths of lower middle class families in GN Division - 06 of Kattankudy. There are 51% or 43 youths were discontinued their education with GCE O/L, 30% or 27 youths were discontinued their education with GCE A/L and only 08% or 06 youths were continue their higher education.

Among the 85 youths, there are 79 youths were discontinued their education with Gr 1 - 5, Gr 6 – 11 and GCE A/L due to some following reasons, Migration (went abroad) in cause of family's economic difficulties as well as sister's wedding (building house), Lack of family income, Lack of Interest on Education and Separation or death of father.

4.6.1. In Depth Case Study - 03

An unmarried Youth said that, *my name is B. I'm in 25 years old now. My father is a tractor driver and who is the bread winner of our family. I did my O/L examination in 2004 and got 4A, 2B and 4Cs as result. I desired to study Bio stream in A/L but I could not continue my studies because I have 2 elder sisters and 02 younger sisters (two sisters were married and other two were not married yet whose are in 21 and 23 years in old). In cause of this reason I went abroad in 2005 for my family (especially for my sisters) and ultimate dream of my life was demolished, such as seven years of my earning invested in sisters' houses now here in for three (03 Months) vacation.*

This case study of an unmarried man indicates that, the Entire seven years of earning invested to building of house and also who dedicated his dream or future for family in cause of the dowry house practice. If he had good economic condition or born with rich family or live in free dowry practice society, he will be a doctor but he discontinued his study with GCE O/L and went abroad for his family. This kind of cases is happening in lower middle class families who have had female kids.

4.7. Consumption of Drinking water

Distribution of Consumption of Drinking Water		
<i>Mode of Consumption</i>	<i>No of Families</i>	<i>Frequency</i>
▪ Through home well	06	12%
▪ From Urban Council	39	75%
▪ From water supply	07	13%
Total Families	52	100%
Source : Field Data		

Table: 4.7.1. Distribution of Consumption of Drinking Water

The Table: 4.7.1: Shows the Distribution of Consumption of Drinking Water. According to the displayed data, the Consumption of Drinking Water of this people is in following modes through home well there are 06 families 12%, consume From Urban Council there are 39 families 75% and consume from water supply there are 07 families 13%. Here obviously increased the consumption from urban council water delivery there are 39 families 75% out of 52 lower middle class families.

This data provides that, 75% or 39 families are facing problem to get drinking water until the Urban Council's water Delivery on the other view 39 home wells out of 52 were not suitable to drink. Especially the coastal area of Sri Lanka or Tsunami affected areas' drinking wells polluted by the disaster and also high density areas' drinking wells polluted by man - made disasters. (Traffic life style and narrowed housing)

4.8. Concluding remark

The chapter discussed the analysis of findings of the study. The collected primary and secondary data were critically analyzed and found it out some findings from this study. The analyzed information was mainly focusing the findings of the study. Those are, Late Marriage among the lower middle class families, Dowry is a Customary Practice, Lack of Lands (Land Deficit), and Entire Economic Resources are mainly diverted towards house construction, Education of Youths and Consumption of drinking water. The next chapter of this paper will discuss the Recommendation and Conclusion to the findings.

Chapter - Five

Conclusion & Recommendations