



INTERNATIONAL CENTRE FOR ETHNIC
STUDIES

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PROFILE

For 37 years, the International Centre for Ethnic Studies (ICES) has contributed to the world of ideas and has informed policy and practice through research, dialogue, the creative arts and other interventions.

The ICES vision is contained in a desire for a world that celebrates diversity in all its multiple shades. The institution's goal is to contribute towards relevant rigorous intellectual traditions that recognise our common humanity, promote diverse identities, and generate ideas that inform and guide policies and institutions in order to promote justice, equity and peaceful coexistence. The unique mission of ICES is to deepen the understanding of ethnicity, identity politics, conflict and gender, and to foster conditions for an inclusive, just and peaceful society nationally, regionally and globally, through research, publication, dialogue, creative expression and knowledge transfer.

The ICES has been an important player in the areas of reconciliation, justice, gender and human rights and has been particularly influential in shaping policy and the public imagination on issues of gender equality, ethnic diversity, religious coexistence, and constitutional reform in Sri Lanka. The institution has contributed to the development and promotion of minority and group rights and has previously worked closely with the United Nations' Special Rapporteurs, the several Working Groups and with the Treaty Bodies. In the past, ICES maintained a 'special category' consultative status with the United Nations Economic and Social Council (ECOSOC) and served as the Secretariat to the former UN Special Rapporteur on Violence Against Women and the former Director of ICES, Radhika Coomaraswamy.

In recent years ICES has carved a niche for itself as a centre for the study and promotion of diversity within a framework of democracy and human rights.

The ICES has played three broad roles: one of research, the other of policy advocacy and a third of providing space for dialogue. It has also used the creative arts to ignite the public imagination and promote truth, beauty, diversity and reconciliation. Following extensive academic, legal and political involvement in the constitutional and policy formulation in Sri Lanka through the 1980s and 1990s, and strong advocacy in the areas of gender, human rights and social inclusion, ICES has established a strong reputation for its capacity to generate high quality research that is politically relevant nationally, regionally and globally.

In recent years, it has generated important research on ethno-religious violence and coexistence, gender equality, women's economic empowerment and forced displacement. It has also provided a space for and encouraged creative expression as a vehicle for political and social change, through its support to documentary 'film making', socially relevant theatre, seminars for writers, and regular film and art festivals.

VISION

A world which celebrates diversity anchored in the fundamental unity of the human species.

GOAL

To contribute towards relevant rigorous intellectual traditions that recognise our common humanity and promote our diverse identities, and to generate ideas that inform and guide policies and institutions in order to promote justice, equity and peaceful coexistence.

MISSION

To deepen the understanding of ethnicity, identity politics and conflict, and to foster conditions for an inclusive, just and peaceful society nationally, regionally and globally, through research, publication, dialogue, creative expression and knowledge transfer.

CHAIRMAN'S MESSAGE

ICES was founded in 1982 by two distinguished scholars, Deshamanya Prof. Kingsley de Silva and the late Dr. Neelan Tiruchelvam M.P. Shortly after its inception, Sri Lanka was engulfed by an ethnic conflict that lasted 26 years. But ICES remained true to its mission and vision through all those years of turmoil. It is today one of Sri Lanka's principal research institutes focusing on democracy, governance, human rights, ethnicity, identity politics, conflict transformation, post-war reconstruction and gender. Our goal is to promote an inclusive, just and harmonious society that celebrates diversity in all its forms.

In January 2015, the voting public brought about a peaceful revolution through the ballot and helped a combination of democratic parties to form a coalition Government committed to Good Governance and the Rule of Law. There was an atmosphere of jubilation, even euphoria and an anticipation of change in the air.

By 2018 however, the public had grown disillusioned by the lack of cooperation and coordination between the two arms of the Executive. The local government elections in February revealed the extent of their disenchantment. But despite the slow pace of change the following achievements may be highlighted.

The 'Yahapalanaya' Government was able to eliminate the atmosphere of tension and fear that had prevailed under the previous regime where the abduction and disappearance of critics of the then rulers and innocent civilians had taken place.

The 19th Amendment to the Constitution was adopted by which the excessive powers of the Presidency were reduced, and the tenure of office was confined to two terms of five years.

An Independent Constitutional Council was reinstated in 2015 and the Parliamentary Council under the 18th Amendment to the Constitution was repealed.

An independent Human Rights Commission under the Chair of a former ICES Board Member Dr. Udagama, and other independent commissions, became operational.

In May 2016 the Public Representations Committee on Constitutional Reform chaired led by the eminent lawyer Lal Wijenayake submitted its report on constitutional reform.

The independence of the Central Bank was restored with the appointment of Deshamanya Dr. Indrajit Coomaraswamy in July 2016.

The Report of the Consultation Task Force on Reconciliation Mechanisms was submitted by its Chair Manouri Muttetuwegama after island wide consultations.

In May 2016, the Office on Missing Persons Act was passed and began to function in September 2017, to deal with nearly 16,000 persons who had gone missing.

In October 2018 a law to establish an independent Office for Reparations was passed.

There were two disturbing developments in 2018 that vitiated the atmosphere of ethnic harmony that prevailed in the country:

In February and March 2018 there were instances of significant violence against the Muslim communities in Ampara, and thereafter in Teldeniya and Digana in the Kandy District.

In October 2018 the President dismissed the Cabinet and Government of Prime Minister Ranil Wickremasinghe and appointed in its place a Government led by the former President and Leader of the Opposition Mahinda Rajapaksa M.P. A decision of the Supreme Court however, ruled that the act of dismissal was ultra vires the Constitution and the Government of Prime Minister Ranil Wickremasinghe was reinstated.

ICES has identified the following broad thematic areas for its work, taking into account the challenges of a country seeking to address a legacy of violent conflict and moving towards embracing diversity and inclusivity:

1. Gender: both as a separate programmatic intervention and as a crosscutting issue
2. Social Inclusion and Vulnerability
3. Justice, Memory and Reconciliation
4. Diversity, Coexistence and Religious Conflict
5. Rights and Institutional Reform
6. Inclusive Economies and Sustainable Growth

ICES will continue to use Research, Dialogues, Trainings, Advocacy, Art, including music, films and plays, the Museum and archive, and the 'ICES Space', including its auditoriums, patio, its libraries, and web site, to pursue these broad strategic goals. The work of the institution during 2018, under the leadership of its Executive Director Dr. Mario Gomez, is captured more fully in the report that follows.

On behalf of the Board of ICES, may I extend our sincere appreciation to the staff on both the research and administrative sides for working as a team and delivering results that would be of immense value to Sri Lanka that is rapidly regaining prominence on the world stage.



C.D. Casie Chetty
Chairman – Board of Directors
July 2019

RESEARCH

GENDER

Understanding Women's Livelihood Outcomes and Empowerment in the Eastern Province *(2018 – 2019)*

This research study in the East is a sequel to ICES' recently completed work on women's livelihood outcomes in the five districts of the North. It investigates the individual, relational and environmental factors associated with women's livelihood outcomes in the Ampara, Trincomalee and Batticaloa districts in the Eastern Province. The study, covering all three districts, uses a mixed method approach to data collection and analysis.

The quantitative survey collected primary data from 1,000 households, while the qualitative data collection included a combination of Household Interviews, Focus Group Discussions (FGDs) and Key Person Interviews (KPIs) to obtain an understanding of women's livelihoods, and the structures and processes that influence women's choices on work. The data collection took place in the fourth quarter of 2018. The draft paper on the qualitative data has been completed and sent for a blind review. Data is currently being analyzed for the quantitative part of the study.

DIVERSITY AND SOCIAL INCLUSION

Migration and Collectives/Networks as Pathways Out of Poverty? Gendered Vulnerabilities and Capabilities amongst Poor Fishing Communities in Asia (2016 – 2019)

The three-country comparative study, which includes Cambodia, India and Sri Lanka, funded by the Norwegian Research Council, is led by the Norwegian University of Science and Technology, in collaboration with the Asian Institute of Technology (AIT) in Thailand, University of East Anglia (UEA) in the UK, Cambodia Institute for Research and Development (CIRD) in Cambodia, and the Fisheries Management Resource Centre (FishMarc) in India. The ICES leads the Sri Lankan component of the study.

The aim of the study of fishing communities in Puttalam and Trincomalee is to understand whether migration is a potential route out of poverty for men and women in fishing communities. The study focuses on identifying disabling (vulnerabilities) and enabling (capabilities) conditions for migration. It hopes to understand the role of social networks and collective action (informal and formal) in advocating for supportive policies for migrant workers and their communities in order to reduce risks, violence and conflicts and to enable more secure livelihoods. The study also aims to determine whether current national policies relating to gender, fisheries and migration are adequate in addressing issues of migrant households in fishing communities.

District-level stakeholder workshops were held in Kuchchaveli and Mundel on 28 August and 4 October 2018 respectively, prior to commencing fieldwork in Trincomalee and Puttalam. District-level fisheries officers, divisional-level government officers, representatives of fisheries societies and local community organisations working on development and women's issues participated. A National Stakeholder Workshop was held on 18 January 2019 where participants from the Ministry of Fisheries and Aquaculture Development, the Department of Fisheries and other organisations such as IOM, UNFAO and ILO also engaged in proposing policy recommendations based on the findings of the study.

The community action component of the study involved engaging youth in the four research sites in producing short documentary videos on youth experiences of migration, livelihoods and aspirations. This was carried out from July 2018 in two villages each in the two districts of the study. The process provided an opportunity for youth to express their independent opinions on their lived experiences through the documentary film medium. In addition, it also served to complement and consolidate the findings of the research study, as well as provide practical insight into the social divisions and dynamics (such as caste and age) that characterize the realities of everyday interactions within the four study sites.

Findings of the research were shared and validated with members of fisheries societies from the study villages, government officials, fisheries inspectors, officers from the fisheries department and

representatives of civil society and grassroots organizations working with fishing communities. It was also a space for members of fisheries societies to discuss their concerns with fisheries and government officials. The short documentaries were screened and followed by discussions at the district and national stakeholder meetings. At present these documentaries are being subtitled and fine-tuned.

A paper based on preliminary findings from the study was presented at the ICES conference 'Addressing Labour's Precariousness in Sri Lanka and Beyond' in February 2018.

The team presented the findings of the research study at two conferences in Thailand in October 2018. A paper titled 'To Migrate or Not: Social wellbeing and gendered household decision-making in fishing communities in Sri Lanka' was presented at the Third World Small Scale Fisheries Congress in Chiang Mai from 21 to 25 October. Teams from Cambodia and India presented their findings as well. Another paper titled 'Lives on the Move: Gendered Aspects of Migration in Fishing Villages in Sri Lanka' was presented at the Seventh 'Gender in Aquaculture and Fisheries' conference at AIT in Bangkok from 18 to 21 October.

Fine-tuning the Country Paper and drafting of three research papers are underway. The papers focus on aspects of social wellbeing, conflict and social networks that impact migration among fishing communities in Sri Lanka. These papers will be included in an edited volume to be published by Routledge, which will contain contributions from all three countries.

Domestic Workers in Sri Lanka (2017- 2019)

ICES commenced this three-part exploratory study on domestic work in 2017 to understand attitudes and practices involved in the domestic work field in Sri Lanka. Although some research on *migrant* domestic workers exists, very little work had been done on domestic workers employed within Sri Lanka.

The first part surveyed 85 employers' attitudes towards domestic workers, examining how they were treated and felt about them. The survey intended to help garner their support for securing domestic workers' rights. The second part of the study examined newspaper advertisements for domestic workers published in Sinhala, English and Tamil in three major newspapers over a period of three months to understand the nature of demand. The final part presented the findings of interviews carried out with 13 live-in and live-out domestic workers.

The characteristics of demand show that 'domestic work' is predominantly imagined as a female-dominant form of work that requires tasks to be completed within a household. Demand is predominantly for women between 25 and 55 but often required to be without family commitments, which is in contrast to the type of women seeking work. There are gendered expectations of domestic workers in the sense that women are expected to complete household tasks, whereas men are often relegated to work outside of the house. The paper suggests that salaries offered are slightly higher in Colombo compared to outside but that salaries are not dependent on age, gender, or type of task. The research showed that there is an unequal relationship between employer and employee and a strong mythology of workers being 'like part of the family' that exacerbates the unequal power distribution in favour of the employer. Interestingly, there is overwhelming general support for securing workers' rights, for legislation on minimum wage, minimum age, maternity leave and other worker rights. However, this apparent 'benevolence' masks potentially unfair practices, such as the expectation of on-call unremunerated work, lack of privacy for live-in workers and non-payment of salaries.

Although domestic workers are a regular feature of many households in Sri Lanka, this segment of our work force has remained understudied and unprotected by regular labour laws. Sri Lanka has not yet ratified the Convention on Domestic Workers (C189) although several organisations have been involved in advocacy and trying to expand labour protections such as minimum wage. In 2018, however, significant progress was made when former Trade Union Relations Minister John Seneviratne tabled a Cabinet proposal for a National Action Plan to bring domestic workers under Sri Lanka's labour law, which was then approved. Even so, the lack of research that details the dynamics of domestic work in Sri Lanka poses a challenge to policy reform.

The final paper, due for publication in 2019, synthesizes the findings of the three-part study to provide insight into attitudes and practices in the field of domestic work. The research provides information on attitudes and practices in the domestic work field towards understanding what forms labour protections must take.

Artisans and State Protection

Tourism development has been a prime focus in Sri Lanka recently, much of which relies on ‘selling’ the idea or image of Sri Lanka. These are communicated through cultural practices and objects, such as handicrafts. The crafts economy plays an important role in this economic agenda as well as being a major means of livelihood for many Sri Lankans. The country thus finds itself at a peculiar time vis-à-vis handicrafts, as a major factor at both macro and micro economic scales. Moreover, as one of the only four chairs in the Asia-Pacific nominations to the Inter-governmental Committee on Safeguarding Intangible Cultural Heritage, Sri Lanka has a global precedent to set in its handling of crafts and related cultural expressions.

The tourism industry has begun to flourish since the end of the war and is now the third highest revenue earner. Craft artisans, another marginalized community, are crucial to Sri Lanka's tourism economy but their working arrangements are precarious. Although the State has endeavoured to be a protector to these artisan communities, the historical multiplication of caretaker state institutions overseeing their protection has resulted in conflicts of interest and divisions of labour that result in further jeopardizing both the welfare and economic security of the artisans.

In this context, ICES worked on a study that maps these structural conflicts between state bodies and documents the effects of these conflicts on the crafts community. This paper considers the policies and practices of the main state institutions mandated with protection and promotion of handicrafts in Sri Lanka. It looks into the historical context of their establishment and operations, their current activities, and the challenges faced by the crafts sector.

This research on crafts is part of the ICES’ on-going interest in precarious forms of labour and future directions in interrogating state-owned enterprises. The situation of handicrafts is an especially poignant example of corruption in state-owned enterprises that have affected a whole industry and individual lives at a large scale.

What emerges from the research is a story of state institutions created with the best of intentions in the historical context of shifting from a closed to an open economy but that have deteriorated over time, some having become major sites of financial corruption, leaving the crafts community floundering. Accepted practices in the crafts sector also exacerbate crafts people’s vulnerabilities, such as payment methods, the presence of middlemen, the expectation of entrepreneurialism from (usually low-income) craftspeople, and an overdependence on tourism as a market. Contrary to common perceptions of the handicrafts sector as ‘dying’ and of craftspeople as ‘backwards’, the paper shows that the decay of the handicrafts sector can be attributed to the combined effect of a decaying ecosystem of support and diverse sectoral challenges, both of which can be addressed.

Psychosocial Wellbeing of the LTTE Ex-combatants in Kilinochchi and Mullaitivu*(April 2018 – February 2019)*

With the stigma of being former LTTE combatants, combined with the militarization of society and a lack of communality and agency, ex-combatants live in fear of interrogation, harassment, and are excluded from multiple aspects of society. They seem to lead a resigned and passive life. Female ex-combatants and disabled ex-combatants face additional constraints with regard to marriage, securing a sustainable livelihood, lack of basic facilities, and lack of support from the government and community.

The collective trauma due to war and psychological distress experienced by ex-combatants are conveniently overlooked by society at large. Apart from providing basic mental health care, the ex-combatants are excluded by the government from engaging in traditional means of remembering, grieving and catharsis. The ex-combatants hardly engage in religious or cultural activities and have limited opportunities and space to express their feelings and concerns.

This study was designed using a concept developed by the Psychosocial Working Group (PWG, 2003). Using the PWG framework, as adapted in Colombo (2003) and by way of accounts of key informants, the study explored the current psychosocial wellbeing of ex-combatants who went through the rehabilitation programme. The key informants included rehabilitation officers, government officers, civil society representatives, and psychiatrists who work closely with ex-combatants particularly in Kilinochchi and Mullaitivu. Based on 37 in-depth interviews conducted with key informants from June-August 2018, the authors were able to identify multiple psychosocial issues faced by ex-combatants in Kilinochchi and Mullaitivu.

The findings reveal that ex-combatants, particularly in Kilinochchi and Mullaitivu, are in need of psychosocial interventions. Interventions need to take a consultative approach and the voices of the ex-combatants need to be heard to understand their ground realities. Since the government took the decision to rehabilitate and reintegrate former combatants of the LTTE to civilian society, it is the responsibility of the government and the community at large to take care of this extremely vulnerable group of people in Sri Lanka.

JUSTICE, MEMORY AND RECONCILIATION

Fostering Pluralistic Memories and Collective Resilience in Fragile Transitional Justice Processes

(April 2014 – March 2020)

The Pluralistic Memories Project (PMP), coordinated by the University of Lausanne in Switzerland and funded by the Swiss National Science Foundation, is research rooted in the discipline of social psychology and focuses on memories of conflict. It is a multi-country study based in Burundi, Palestine, Sri Lanka and Switzerland. While ICES hosts the project in Sri Lanka, in Palestine it is hosted by Birzeit University, by the Burundi and Hope Africa universities in Burundi, and by the University of Lausanne in Switzerland.

The study looks at memory in conflict through multiple lenses and stages of conflict - in Burundi when the project began, the country had begun work on a Truth and Justice Commission, but has since fallen back into conflict; in Palestine, the project works within protracted conflict and occupation; and in Sri Lanka, the project looks at memories within a transitional stage after the end of war as a result of the military defeat of the LTTE. The basis of the project is to seek out pluralistic narratives, and to build an archive of data/testimonies that challenges the hegemony in official narratives/memorialization. It is envisaged that these interventions will facilitate spill-over effects that will lead to community healing through the sharing of memories and the first steps to encouraging positive critical social change.

There are two PhD researchers working on their theses in each field country within the project. The research methodologies for data collection have included qualitative interviews, a country-wide survey and community interventions (action research) in targeted locations. It will use testimonies, life histories and surveys to explore the pluralistic memories that people hold both privately and publicly, pertaining to different aspects of inter-group violence such as inter-group helping, inclusive victimhood, and solidarity. The project explores the possibility of using these memories in later interventions to see if they can be used to promote support for reconciliation.

The first wave of the national survey was conducted by the Kandy Consulting Group (KCG) under the supervision of Sumedha Jayakody in 2017. The KCG has provided a complete and final data set and analyses of the data set has begun by both local team members as well as their counterparts in Switzerland. The comprehensive survey captured responses of participants from all over Sri Lanka, a sample of 1,200 respondents, belonging to all ethnic and religious categories. The survey adopted a stratified network sampling strategy while it focused on attitudes towards transitional justice processes, victim beliefs, war exposure and experience, and identity.

Sumedha Jayakody, the quantitative doctoral researcher is using the data to complete two papers for his dissertation, one on collective action and the other on victimhood beliefs. Esther Surenthiraraj,

the qualitative doctoral researcher, continues to work on her thesis on ‘Performing identity in post-war Sri Lanka.’

COEXISTENCE AND RELIGIOUS HARMONY

Promoting Human Rights, Inclusion and Religious Harmony in Sri Lanka and Beyond: Equipping Communities to Resist Violent Conflict

(November 2016 – March 2019)

ICES partnered with Equitas (the Centre for Human Rights Education in Montreal) to promote human rights, inclusion and religious harmony in Sri Lanka and Myanmar. This is a sequel to the project ‘Promoting Religious Harmony and Interfaith Dialogue’ which was completed in March 2016. Through research, forums and capacity-building activities the project aims to promote increased religious harmony, respect for human rights and inclusion while mitigating the risk of religious conflict in Sri Lanka, principally in four districts: Ampara, Galle, Jaffna and Mannar. One aspect of the project was to work with key ‘drivers of resilience’, including religious and community leaders, educators and youth, to enhance their capacity to withstand violent triggers and rely on dialogue to resolve inter-religious disputes. The project will also share lessons learned and increase the capacity of key actors in Myanmar. The ICES led the conflict mapping and research in Sri Lanka and Myanmar.

The project aimed to generate the following results:

- Improved mitigation strategies, particularly inter-faith dialogue and early warning systems, for addressing inter-religious conflict among communities in Ampara, Matara, Jaffna and Mannar
- Increased capacity of community leaders and educators to conduct human rights education activities in select communities in Sri Lanka
- Increased capacity of community leaders and civil society organisations in Myanmar to promote religious harmony and to reduce conflict based on religion and ethnicity

The ICES commenced a gender-sensitive mapping of inter-religious relations and tensions in the four targeted districts in Sri Lanka in January 2017 and a report of inter-religious tensions in these locations was completed, while a final draft was shared with Equitas in December 2018. The mapping was intended to add to the existing body of ICES’ research on inter-religious relations and inform the design of capacity-building workshops on Human Rights Education for Children and Conflict Mitigation Strategies for Human Rights Workers.

The study drew from qualitative interviews and focus group discussions with women and men from the four targeted districts and unpacked the intersecting domains of contestation among Christians, Muslims, Hindus, and Buddhists, including the agents and enabling conditions that fuel conflict. It

adopted a localised and context-specific lens to the analysis of inter-religious conflict, as well as conflict resolution mechanisms with a focus on the role of women's participation.

The study discusses how inter-religious conflict manifests differently in the four districts while the underlying reasons for conflict remain the same. Its findings indicate that conflicts stem from different types of encroachment of space, identity, and power of one ethno-religious community by another, which is facilitated by national and regional enabling conditions such as institutionalised ethno-religious majoritarianism, religious extremism, regional ethno-religious nationalisms, business rivalries, and cultural aspects such as caste and poverty. These dynamics also shape community approaches to conflict mitigation differently. The study concluded that while misconceptions and prejudice against religious others exist, they manifest into violence primarily due to the impunity granted to/enjoyed by the ethno-religious majority in each district.

Outcomes of the project included a forum on 'Promoting Human Rights, Inclusion and Religious Harmony', a capacity-building workshop, two community-actions workshops, and two research papers. In addition, Equitas conducted training workshops on 'Conflict mitigation using a human rights-based approach' in February to March and in September 2018 in Colombo. The findings of the conflict mapping report were used to design the training manual for the workshops. A regional workshop on 'Freedom of Religion in Divided Societies in Asia: Law, Politics and Rights' was held from 10 to 11 September 2018.

Three research papers were published through the project's work: 'The Chronic and the Entrenched: Ethno-Religious Violence in Sri Lanka' by Gehan Gunatillake; "Freedom of Religion, the Role of the State, and Interreligious Relations in Myanmar" by Nyi Nyi Kyaw, and 'Inter-religious Conflict in Four Districts of Sri Lanka' by Nadine Vanniasinkam, Kasun Pathiraja, Mohamed Faslan and Dinushka Jayawickreme.

RIGHTS AND INSTITUTIONAL REFORM

Realizing Rights and Reconciling After Conflict

(February 2016 – December 2018)

The ICES undertook a series of inter-related initiatives that seized the opportunities afforded by the new political regime that came into power in 2015 to engage in initiatives that promote reconciliation, human rights, accountable governance and the rule of law. The project which commenced in February 2016 and ended in December 2018 was supported by the Ford Foundation.

The ICES identified the following three priorities for Sri Lanka, which aimed to heal from almost thirty years of violent conflict:

- The pursuit of truth, justice and a credible response to past human rights violations;
- Promoting diversity, pluralism, and social inclusion;
- Contributing to an inclusive and transparent process of constitutional and institutional reform.

The project generated a variety of outcomes through research, international, regional and national workshops and conferences, arts and culture and by expanding the library and institutional resources.

1. Research

The research component of the initiative helped generate a body of knowledge that enhances understanding about dealing with the past, institutional reform and the challenges in promoting diversity and pluralism in Sri Lanka and how these challenges might be overcome. The research also looked at how excluded communities could participate in and contribute to national development and reconciliation. Through this research, ICES has sought to generate alternative perspectives and platforms for critical discussion on post-war developments and reconciliation policies, processes and practices. This was a continuation of the work that ICES has been prioritized over recent years.

The outcomes under this component were:

- A documentary on the life and work of Kumari Jayawardena
- Research papers
 - ‘Coming out of the Margins: Justice and Reconciliation for Conflict Affected Muslims in Sri Lanka’
 - ‘Limits of Expression: Creative Artists and Censorship in Sri Lanka’
 - ‘Study on Domestic Workers of Sri Lanka’
 - ‘Research Study on Artisans and State Protection’
 - ‘Psychosocial well-being of the LTTE ex-combatants’
- An edited volume on the Up Country Tamils

2. International, Regional and National Workshops

The international, regional and national workshops and conferences were linked to ongoing research. They were conducted to generate conversations among various stakeholders on promoting justice, realizing rights, deepening social harmony, and to create a space for democratic dialogue, dissent and pluralism.

Through these workshops, ICES sought to create space for a cross-section of persons from diverse backgrounds to engage in discussion with each other. It brought together politicians, academics, the donor community, civil society and the media to promote information sharing on incidents and events, which have both undermined as well as promoted ethnic cohesion, minority rights, and cultural identity. This space enabled discourse on new policy and reform options for Sri Lanka. These workshops took multiple forms, ranging from panel discussions to large conferences and dialogues.

Comparative research was fed into the conferences where possible. The workshops and dialogues provided an opportunity for cross-regional and cross-country sharing of knowledge by providing comparative experiences from other countries struggling with similar issues relating to equality, diversity and plurality. About nine conferences, workshops, dialogues and discussions were initiated under this component.

- International conferences were held
 - On 'Precarious Work'
 - On 'Up-country Tamils: Charting a New Future'
 - On 'Caste, Democracy and Social Justice'
- Regional/National workshops
 - Submission of 'Shadow Reports on Disability' to the CEDAW Committee
 - Panel discussion on 'Ceylon Kaffirs and Performance of *Manja*'
 - Roundtable discussion on the 'Ratification of the Convention on the Rights of Persons with Disabilities (CRPD) and the Draft Disability Law'
 - 'Sangeetham': Festival of Music for Social Change
 - Reconciliation and Transitional Justice: Office of Missing Persons (OMP)
 - Submission of a proposal to the Public Representative Committee on Constitutional Reforms

3. Arts and Culture

Recognizing the potential that arts and culture has to shape mindsets, particularly on socially and politically contentious issues, this aspect of the project used arts and culture to promote diversity and memorialize key events and concepts. The key initiatives under Arts and Culture were:

- Museum of Memory and Coexistence - an online Museum to celebrate diversity, co-existence and solidarity

- ‘Shared Sanctities’ – a study on the fusion and syncretism between art and religion

4. Expanding Library Institutional Resources

The ICES completed the complete digitalization of its library catalogue by the end of December 2018. This catalogue was launched online with a total of 12,000 titles of books, journals, research papers and reports. Thus, the catalogue is now accessible to both national and international audiences. With the project funds, ICES purchased 40 new books for the library. Transitional justice, gender, peace and conflict resolution, contemporary conflicts, national and international politics and terrorism are among the subject areas covered by this collection.

ART AND SOCIAL CHANGE

Both in times of peace and in times of war, arts, culture and media are vital in creating and nurturing a vibrant and engaged civil society through the promotion and celebration of truth, beauty, diversity and imagination. The ICES has contributed to expand this space through different platforms such as film and literary festivals, art exhibitions, discussions, performances and workshops/conferences.

MUSEUM OF MEMORY AND COEXISTENCE (MoMaC)

The Museum of Memory and Coexistence (MoMaC) is a digital platform that seeks to promote a sharing of experiences, facilitate dialogue across groups, and shape the public imagination, while reflecting on and archiving the diverse heritage of Sri Lanka. In implementing this platform, the ICES will draw on the experiences of vulnerable and disadvantaged communities, including persons living with disabilities, women-heads of households, ex-combatants, displaced persons, fishing communities, rural households, plantation communities, the urban poor, and other similar groups. The museum will celebrate diversity, coexistence, resilience and solidarity, while archiving exclusion, loss, victimization and personal trauma. It seeks to promote social healing among groups that experienced loss during previous conflicts and provide common and creative spaces for talking about a shared future and non-recurrence.

It is a first step and a prelude to the launch of a physical museum on memory and coexistence. MoMaC, as a digital platform, will lay the foundation for a physical site, and will allow the ICES to commission exhibits with local organizations, artists, and activists and create content that speaks to both archiving loss and fostering solidarity: all of which one day, can be transitioned to physical exhibits. The physical museum the ICES envisions will fill the gap Sri Lanka maintains as a post-war nation without a site for remembering trauma and building community; the digital museum the ICES proposes will pave the way to this larger vision.

Given that MoMaC is digitally accessible and requires very little cost for transportation or admission beyond one's access to the internet via a computer or mobile phone, it is anticipated that the museum will reach diverse sections of Sri Lanka's general population. Members of all ethnic, religious and other social groups will find content of interest on the site, whether it be for educational or commemorative purposes.

Moreover, the MoMaC hopes to reach all age groups, and will make a strong attempt to target youth, as there is a great potential for the museum to serve as an educational supplement to existing school curricula. With educators being able to access the site for their own knowledge-gain and classrooms of students being easily able to take virtual field trips to exhibits, MoMaC aims to be an outstanding platform for educating youth on Sri Lanka's history of conflict and coexistence. ICES intends to commission exhibits targeted at varying age groups and specifically reach out to networks of educators when developing and advertising the site.

Outside of Sri Lanka MoMaC, as a digital platform, will be accessible to a global audience - specifically to researchers and practitioners in the field of memory.

ICES MoMac Exhibits

The exhibits ICES has produced thus far take on a plethora of perspectives and mediums, making use of photography, personal narratives, documentaries, archaeological sites, music, and even comic strips to provide a holistic view of Sri Lanka, as it recovers from decades of conflict. These exhibits are born out of previous ICES projects from other partnerships, which through MoMaC the ICES have collated and curated to allow for this research to be enriching to a wider audience in more engaging mediums. The following is a brief snapshot of the exhibits, and they can be further explored on the site itself (<http://momac.lk/>).

- **‘Home and Beyond’** is an oral history and audio-visual initiative, which tries to capture how differently we remember the same events, depending on where we were, and who we were, by exploring how communities remember themselves.
- **‘Mother North Rising’** offers a series of photo-essays born out of interviews with 10 mothers from Kilinochchi, Mannar, Mullaitivu, Jaffna, and Vavuniya, examining their personal stories while juxtaposing them with the wider geopolitical context in which the narratives occur.
- **‘Music for Change’** an initiative supported by GIZ, displays photos and videos of performances, as well as panel discussions, from *‘Sangeetham’* - a music festival that looked at how ‘protest music’ questions and subverts the status quo, socio-political issues and institutional forms of oppression.
- **‘On the Mirror of the Other’** is a short-film series exploring the conflicts between religious communities in post-war Sri Lanka. They narrate lived experiences and provide a means of broaching the sensitive issue of inter-religious coexistence among communities.
- **‘Picturing Coexistence’** displays a gallery of comics that facilitate conversation across ethnic, religious and linguistic divides through stories of first-hand experiences.
- **‘Island of Encounters’**, created by artists commissioned by GIZ, is a gallery of 12 ancient sites that highlight cultural confluence and shared spaces in Sri Lanka. This poetic narrative explores the many blends Sri Lankan culture, many visitors and settlers have collaboratively created.

SHARED SANCTITIES

The ‘Shared Sanctities’ initiative seeks to build a counter-narrative to the current narrative on inter-religious and inter-ethnic relations in Sri Lanka. The current dominant narratives tend to be hegemonic, exclusivist and rooted in violence against the ‘other’. This initiative seeks to generate a more nuanced narrative around art, architecture and religion by producing a series of research articles, (written in a semi-academic format accessible to diverse audiences), photographs and short videos, on shared religious spaces and shared religious histories across the years. It will showcase shared religious traditions, monuments and art as evidence of shared cultural history that goes back a long way. The initiative has the potential to be replicated in other deeply divided societies in Asia.

Even though a cursory glance shows that religious syncretism is found in different parts of Sri Lanka (and across other parts of Asia), the socio-political upheavals of the last fifty years have resulted in such memories and shared histories being erased and repressed, and instead written over by orthodox, hegemonic and exclusionary narratives. Highlighting shared spaces and celebrating the artistic brilliance born of syncretism will enable different groups to reflect on the years of shared co-existence and confluence of cultures and provide a counter-narrative to the more recent hegemonic ones. The initiative seeks to shift the narrative on inter-religious relations from one of conflict, tension and violence, to more nuanced narratives where shared spaces, coexistence, cultural fusion and inter-group solidarity are also privileged.

The proposed project will research and visually document selected sites of religious syncretism in Sri Lanka with a focus on art and architecture. It will draw from art history, anthropology and archaeology. The project will generate the following outcomes:

Research Articles

The articles will bring together the research and curated photography in print. They will be written in a semi-academic ‘in conversation’ format, such as an interview with an expert, and will seek to reach a wider audience. Some of these conversations will be recorded on video ‘in situ’, where this is possible. The material will be disseminated to a broad range of stakeholders, including students, academics, clergy, the media and policy makers.

Videos

Videos will use a story-telling approach, to bring to life past events as experienced by historic figures associated with the site. For instance, murals in a sacred space will be explained through the voice of an artist, or a sculptor, or an ordinary labourer who assisted in building a *kovil* or a temple. Some of the conversations with experts (mentioned above) will also be recorded on video ‘in situ’, where possible. The videos will be used in training programmes, and on online portals.

Photographs

The photographs will be used for stand-alone exhibitions and will also feature in the research publications. They will be posted online in the form of a curated exhibition.

ICES RESEARCH ARCHIVE

Initial work has commenced towards the establishment of a digital research archive at ICES. The archive will host data from ICES and other research projects, catalogued in a way to make it easily accessible for future researchers to find rare and comprehensive data sets. The archive purposes to promote the reuse and sharing of valuable social science research data within the research community.

With the technical assistance of a consultant, the archive interface has been set up. The Pluralistic Memories Project of the University of Lausanne (UNIL) supported the purchase of infrastructure for the archive such as a dedicated server, air conditioning for the server room and the internet and firewall facilities set up at the ICES Colombo office. The dedicated server on which the research archive is hosted has enabled the amalgamation of the digital research archive with the digital library and the digital museum, to make ICES an e-resource hub.

In June, the agency coordinating the Swiss federal archive at the University of Lausanne hosted a two-day workshop in Switzerland to share resources and capacity with members of the ICES archive team. This was an insightful exchange and an opportunity to learn from a Swiss archive that has been in existence for nearly three decades and is connected to a European network of archives.

In July, the archive team worked on tweaking the database, reformatting data for upload and tested the database for any procedural glitches and operational efficiency. In the last quarter of 2018, the archive team drafted the policies and protocols for the database, such as the Access Policy, the Data Deposit and Request Agreements and the Deposit and Request forms for accessing the archive. The team began uploading ICES' past research, including projects-related publications spanning the past ten years.

A short video was made to promote ICES' repository to external researchers who may be interested in depositing their work and sharing it with others. In this way, data sets were sought from other think tanks on social science research, with some positive interest forthcoming from several academic institutions. A workshop was also held in October for ICES staff to engage researchers and to seek feedback on its practical use and usefulness. This feedback was incorporated into the repository interface.

In January 2019, a Swiss team of experts from the FORS archive of the University of Lausanne visited ICES to assist with tweaking technical issues on the repository. Presently, the archive team is actively engaged in data preparation for archiving and uploading ICES research data sets. The University of Lausanne has further agreed to financially undertake for additional hardware purchases to secure the server and to support the data entry process. The ICES research archive will continue to solicit data from other academic institutions to build its collections online.

CONFERENCES/WORKSHOPS

“LABOUR’S PRECARIOUSNESS IN SRI LANKA AND BEYOND”

1-2 February 2018: ICES Colombo

The conference brought together local and international academics, researchers, activists, trade unionists, lawyers, labour organizers and filmmakers, and facilitated a critical discussion on the precarity of labour and the struggles faced by workers across the island and the region.

The perspectives shared shed light on the serious limitations of our labour laws and the marginalities faced by workers who remain unrecognized and unprotected by the state. The conference highlighted the following:

- Histories of labour relations, including law and economic structures, that underlie contemporary precarious working conditions
- Experiences of precarity based on existing marginalities such as ethnicity and gender identity and the manipulation of such social cleavages to undermine workers’ solidarity
- Precarity, as experienced in work across spatial movements, such as migrant work
- Unrecognized and under-recognized work such as unpaid care work and women’s uncounted economic contributions
- Non-standard compensation systems such as wageless work and share systems
- Challenges to and strategies on organizing, including redressing labour laws and mobilizing workers, working across social divides and for stigmatized fields of work

“CONSTITUTIONAL REVIEW IN ASIA: PROMOTING EQUALITY, INTEGRITY AND THE RULE OF LAW”

4 - 7 October 2018: Colombo & Galle

Sri Lanka has been considering the establishment of a new Constitutional Court or a separate Constitutional Bench of the Supreme Court, as part of the on-going constitutional reform process. Hence this initiative sought to critically examine the work of three different constitutional courts from three different legal traditions - the East Asian, the Latin American and the South African - and to share experiences from these courts with a Sri Lankan audience.

The initiative, conducted in partnership with the Konrad Adenauer Stiftung, comprised three activities:

- a public lecture on the 4 October;
- a forum with law students and Faculty on the 5 October;
- a two-day meeting with judges and academics on the 6 and 7 October

Judges from three of the leading Constitutional Courts: Colombia, South Africa and South Korea spoke at all three forums. It was a unique moment to have judges from leading constitutional courts of Colombia, Nepal, South Africa and South Korea, speak at the same forum.

Public Lecture on ‘Promoting Equality and Public Integrity: The Role of Constitutional Courts’, 4 October: Colombo

The forum provided input into the debate of the establishment of a new Constitutional Court in Sri Lanka and sought to build capacity among Sri Lankan stakeholders on the options and way forward. It provided an opportunity for a critical discussion on the role that constitutional courts play in different societies. The lecture created an opportunity for a Sri Lankan audience, including those involved in drafting laws and creating policy, to reflect on the constitutional options for Sri Lanka. It was a first of its kind in recent times in Sri Lanka.

The three judges from Colombia, South Africa and South Korea gave presentations on existing legal practices and the role of the constitutional courts in their respective countries. This was followed by an extensive discussion with the participants.

Approximately 70 stakeholders participated, and this included Members of Parliament involved in the constitutional reform process in Sri Lanka, as well as experts assisting the ‘Constitutional Assembly’, lawyers, judges, representatives from civil society organisations involved in contributing to the debate on constitutional reform, and members of the Human Rights Commission. It included some representation from the media as well.

Interactive forum with students and faculty from the universities on ‘Equality, Integrity and the Rule of Law’, 5 October: Colombo

The discussion shared the work and experiences of constitutional courts from three different legal traditions, the East Asian, the Latin American and the South African, with an audience of Sri Lankan law students and faculty. Law students and faculty members from universities of Colombo, Peradeniya, Jaffna, the Open University and Sri Lanka Law College participated in an inter-active forum.

The forum examined the role that Constitutional Courts play in the respective legal traditions represented, their constitutional evolution and their recent jurisprudence. It also explored some of the challenges they experience.

The main outcome was a critical engagement with students and teachers to share experiences and to reflect on how the existing constitutional architecture of Sri Lanka can be improved. For instance, Sri Lanka does not recognize Economic, Social and Cultural (ESC) rights in its Constitution. The judges shared experiences from their countries on how ESC rights were being implemented and some of the challenges to implementation. The presentations also contributed to the on-going debate on the desirability of a constitutional court for Sri Lanka and the implications of its creation. The forum further helped establish a cross-regional exchange of the experiences of the respective courts.

It was a unique forum for the law students and faculty and provided them an opportunity to engage with three of the most active and robust Constitutional Courts in the world. The event was also designed to allow an informal exchange between the students and judges after the completion of the formal presentations and discussions.

The resource persons were well experienced and brought a wealth of information to the discussion. The topics and issues discussed were of relevance in the current context. There were both similarities and differences in terms of the experiences of the three countries represented.

A meeting with judges and academics on ‘Constitutional Review in Asia: Promoting Equality, Integrity and the Rule of Law’, 6 - 7 October: Galle

This one and a half-day assembly sought to provide a forum for judges and scholars to analyse the experiences of select courts in Asia, especially with a view to ensuring integrity in public life, promoting social, political and economic equality, and fostering the rule of law. It aimed to provide an opportunity to critically examine the jurisprudence and judicial reasoning in select countries and to analyse the impact that politics, religious mobilization and public opinion have had on judicial decision making. The meeting transformed into a safe space for judge and scholar alike to reflect on how equality, integrity and the rule of law could be fostered through constitutional review and adjudication, and how the independence of the courts could be preserved. The meeting also sought to learn from the experiences of two of the most robust courts in non-Asian locations: Colombia and South Africa.

Approximately 21 participants attended the meeting on the 6 and 7 October. The participants consisted of senior judges - including three chief justices, accomplished scholars who have been studying the subject matter for several years, young judges, emerging scholars who are writing and reflecting on the subject, a judicial administrator, a senior lawyer, and an academic/judicial administrator including six female participants. Chief Justice Priyasath Dep, Justice Prasanna Jayawardene, Supreme Court of Sri Lanka and Kalyani Sheshtra, the former Chief Justice of Nepal, were among those who participated at the meeting.

**‘FREEDOM OF RELIGION IN DIVIDED SOCIETIES OF ASIA:
LAW, POLITICS AND RIGHTS’**

10 - 11 September 2018: ICES Colombo

The workshop was organised by the ICES in partnership with Equitas (International Centre for Human Rights Education), Canada, and the Centre for Asian Legal Studies at the National University of Singapore (NUS). It brought together scholars, practitioners, and parliamentarians from the jurisdictions from Sri Lanka, Pakistan, Indonesia, Myanmar, Afghanistan, Malaysia and Singapore to reflect, analyse, and understand the dynamics of freedom of religion, particularly those with deep-seated ethnic and religious divisions.

The meeting sought to understand the evolving landscape of religious freedom and religious violence in Asia, to map particular ‘flashpoints and patterns’ across the region, to look at how radical actors are mobilizing, to consider the specific impacts of extremism on women and youth, to understand the role of the clergy, and to explore the responses of law, law enforcement and human rights actors. In doing so, the programme sought to build a network across multiple stakeholders across select countries in Asia working on religious freedom and countering violent extremism. It also aimed to enhance the capacity of human rights actors and those working on the ground to respond to conflicts and tensions at the local and national levels.

By engaging participants from academia, policy-making and civil society, the meeting facilitated the exchange of a variety of perspectives, with the overarching objective of building a comprehensive understanding of religious freedom and conflict in Asia. Through active engagement, the workshop scoped out opportunities for intervention at the local, national and global levels. The format was highly interactive with a focus on the politics, law and interventions of rights activists and local level actors.

DOCUMENTARIES

Life and Work of Kumari Jayawardena

The ICES completed and screened the documentary film on the life and work of Kumari Jayawardena. Kumari Jayawardena, an iconic public intellectual has creatively combined scholarship with social and political action and institution building. The documentary explores the politics of her work, and how her cutting-edge scholarship and social interventions have related to public policy, research and social practice. It was posted on the ICES website and shared widely with the ICES networks. The documentary was a significant contribution of ICES' to the biographies of prominent Sri Lankan academics and the archival of their work.

PUBLICATIONS

The ICES has published almost 160 books, monographs and reports, which make it an important source of information on contemporary ideas. These books include monographs and reports of workshops the ICES has conducted on human rights, religion, anthropology, politics, women's studies, sociology, judiciary in plural societies, education and ethnicity, as well as periodicals, research papers, working papers and lectures.

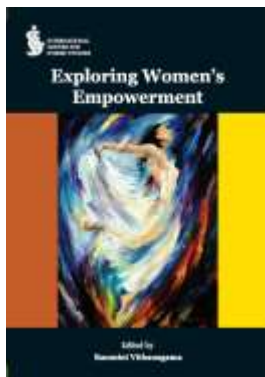
BOOKS

Exploring Women's Empowerment

Edited by Ranmini Vithanagama 2018 (557 pp)

<http://ices.lk/wp-content/uploads/2018/08/Exploring-Womens-Empowerment.pdf>

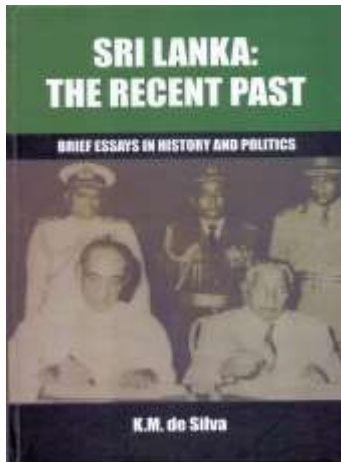
This research has set out to understand how these initiatives have changed the economic landscape for women in the North. More specifically, it explores the economic opportunities that have been created for women's advancement and empowerment in the post-war North. By employing a multi-disciplinary approach, the different studies in this book have been able to uncover not just economic factors, but also cultural, social and psychosocial reasons associated with women's decisions to work, their livelihood outcomes and their state of economic empowerment.



Sri Lanka: The Recent Past
Brief Essays in History and Politics

K.M.de Silva

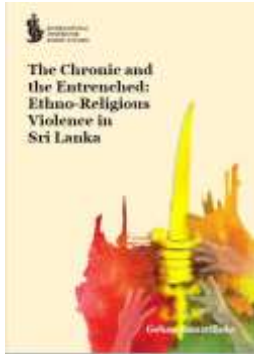
This book is a review of the careers and lives of the first Prime Ministers and eminent personalities in post-colonial Sri Lanka's history. K.M. de Silva's book takes on some of the shattering impacts and principal issues and personalities in the recent past of the island. The book contains a comprehensive survey of the life and times of Sir Ponnambalam Arunachalam; his last phase in the political arena and his death. De Silva's publication presents the politics of Sri Lanka, including the comprehensive defeat of the Marxist left parties. The book explores the fissures and rivalries within parties in the political realm of the time and discusses the layers and aspects of the State construction since Independence to recent times. It ends with a look at the political potential for the future of Sri Lanka.



ICES RESEARCH PAPERS

The Chronic and the Entrenched: Ethno-Religious Violence in Sri Lanka

Gehan Gunatilleke



The political transition of 2015 promised an end to ethno-religious violence in Sri Lanka. By 2018, this promise remains largely unfulfilled.

In this study, Gehan Gunatilleke, examines how ethno-religious violence has persisted, particularly in its chronic form, and looks at some of the factors that entrench and sustain such forms of violence. He concludes by arguing for a cultural transformation that will confront the root cause of this violence.

Women's Labour Market Outcomes and Livelihood Interventions in Sri Lanka's North after the War

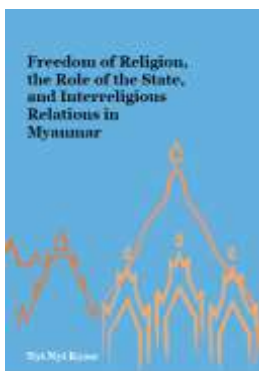
Ramani Gunatilaka & Ranmini Vithanagama



The study uses primary data from a large household survey to investigate the factors associated with women's labour market outcomes in Sri Lanka's Northern Province after the war. It also investigates how the myriad livelihood development programmes carried out by government, donors, and NGOs impacted on self-employment outcomes. While economic necessity has pushed women heading their households to find employment, the need to engage in market work has been far less compelling for women in male-headed households.

Freedom of Religion, the Role of the State, and Interreligious Relations in Myanmar

Nyi Nyi Kyaw



This study examines the state of religious freedom and interreligious relations in Myanmar. It looks at the role of the state as a major actor in influencing religious relations in that country and the impact of state policy and practice on different religious denominations.

Coming out of the Margins: Justice and Reconciliation for Conflict-Affected Muslims in Sri Lanka

Farah Mihlar



The report explores the wants and needs of Muslims from the government's proposed transitional justice process and the internal issues impeding the community from fully accessing these mechanisms. The report finds that the engagement of Muslims in the national processes of reconciliation is greatly limited through a tri-factor of damaging politics, parochial religious leaders, and less-empowered civil society. While largely considering Muslims living in the North and East who were directly affected by armed violence, the report also considers the more recent attacks against Muslims living outside of the North and East and makes a case for these incidents to also be included in the transitional justice and reconciliation process.

Sustaining a State in Conflict: Politics of Foreign Aid in Sri Lanka

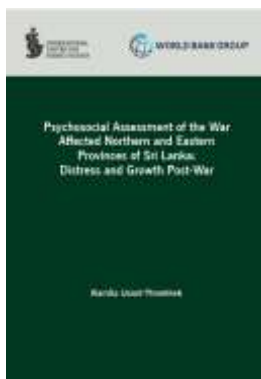
Sunil Bastian



This study focuses on the politics of foreign aid to Sri Lanka from developed capitalist countries of the West, Japan and multilateral agencies during the period 1977 to the end of the armed conflict between Sri Lankan security forces and the Liberation Tigers of Tamil Eelam. This period is characterised by economic policies that emphasised openness to global capitalism, markets and the private sector, and an armed conflict resulting from the demand by the Tamil minority for a separate state.

Psychosocial Assessment of the War Affected Northern and Eastern Provinces of Sri Lanka: Distress and Growth Post-War

Ramila Usoof-Thowfeek



This assessment found that as of 2017 there are significant numbers of individuals still suffering with psychological distress and disorders in the Northern and Eastern Provinces of Sri Lanka, but that the health and counselling services were unable to provide them effective interventions for mitigating their ailments. Significant among the forms of psychological distress and disorders are PTSD, depression, and anxiety. In many communities, emotional disturbances were witnessed, which prevent individuals from forming strong attachments. Negative developments in the post-war period such as rising debt, alcoholism and family breakdown have served to further aggravate psychosocial stress and retard the post-war recovery process.

Post-war Livelihood Trends in Northern and Eastern Sri Lanka

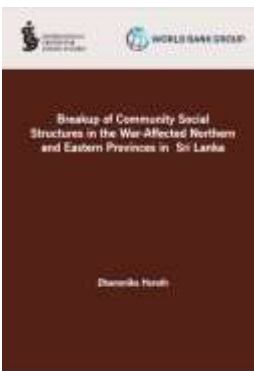
Kalinga Tudor Silva, M.G.M. Razaak, Dhammika Herath, Ramila Usoof-Thowfeek, S. Sivakanthan & Vikneswaran Kunanayaham



Using a wide range of information collected through Key Informant Interviews, Focus Group Discussions and Stakeholder Consultations, this report documents the livelihood shifts in the Northern and Eastern Provinces since the end of war in May 2009. For a vast majority of impoverished people who have survived the war, casual wage labour in an unstable labour market characterized by low wages, absence of continuous work and terms and conditions dictated by the employers, have become the main source of livelihood, replacing farming and fishing, the two leading livelihoods in the area for generations. The demand for wage labour has obviously increased in the post-war era due to the construction boom associated with new constructions including roads and other infrastructure as well as housing. In spite of multiple investments by the government of Sri Lanka and partner organizations including donors and civil society organizations, the progress achieved has been slow due to new challenges such as high cost of production inputs, poaching by Indian trawlers, crop damage by wild animals and possible effects of climate change. While prospects for restoring pre-established livelihoods in the Northern and Eastern Provinces must be further explored, diversification of livelihoods in line with the aspirations of youth is essential. This is where the information technology industry, tourism, fish culture, contract farming and overseas employment must receive greater attention in development policies and interventions.

Breakup of Community Social Structures in the War-Affected Northern and Eastern Provinces in Sri Lanka

Dhammika Herath



This paper documents profound social transformations witnessed in North and East Sri Lanka, as they emerge from massive social and political disturbances during nearly three decades of war. The paper argues that there is a breakup of community social structures as evident from changes in family relations in critical domains such as extra-marital relations, sexual exploitation, abandonment of spouses, household violence and alcoholism. This study calls for concerted actions to stem further deterioration and initiate a process of community restoration and trust building as an essential component of post-war rebuilding in Sri Lanka.

An Annotated Bibliography on Social Issues in Post-war Sri Lanka with Particular Reference to Conflict-Affected Northern and Eastern Provinces

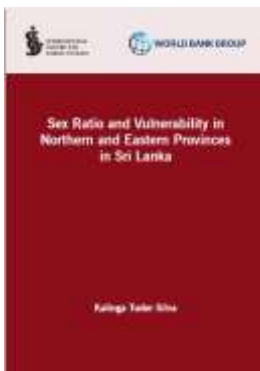
Kalinga Tudor Silva, Dhammika Herath, Ramila Usoof-Thowfeek, Nikole Joseph & Thomas Maggie Taylor



This annotated bibliography was prepared by the International Centre for Ethnic Studies in Kandy for the socio-economic assessment of the Northern and Eastern Provinces conducted by the World Bank in collaboration with the Government of Sri Lanka. The document covers the literature (published and grey) relating to the social and psychological impact of the war in Sri Lanka, post-war developments (including challenges encountered) in the resettlement, recovery and reconciliation in war-affected communities and the nature of social formations, community dynamics, identity issues and social harmony, and conflict management in the newly settled and yet to be resettled populations.

Sex Ratio and Vulnerability in Northern and Eastern Provinces in Sri Lanka

Kalinga Tudor Silva



Comparing the results of 1981 and 2012 population censuses in Sri Lanka, this study examined the impact of the war on the population dynamics in the Northern and Eastern provinces with a focus on changes in sex ratio. The sex ratio in the population varied by district and also by ethnic group within each district. On the whole, Tamils have a tendency for a female surplus in the population while there is a tendency for male surplus in Sinhala communities, and to a varied extent in Muslim communities in districts with a notable presence of both Tamil and Muslim communities, such as Vavuniya, Mannar and Ampara. This variation in sex ratio profiles in different ethnic communities can be attributed to different levels of mortality and different rates of out-migration among men and women in the Tamil community during the war and selective in-migration of Sinhala and Muslim men when their respective communities were re-established in the aftermath of the war, particularly in the border areas. The study also examined the impact of the unbalanced sex ratio on development challenges, post-war recovery and perceptions of vulnerability in different communities.

Barriers to Implementing the Convention on the Rights of Persons with Disabilities in Sri Lanka

Adriana Cefis



Disability remains one of the most glaring examples of social inequality in Sri Lanka. Persons living with disabilities have been largely ignored by development policy and practice, by donors, by the media, by the human rights movement, and by women's groups. Statistics on disability are ambiguous: in 2013 the Ministry of Health estimated that 10% of the population was disabled, and in 2011 the World Disability Report, using local data, estimated that 12.9% of the population was disabled. In the North and East of the country, it is estimated that 15% of the population, carry a disability. There is anecdotal evidence to suggest that many of those disabled as a result of the 26-year ethnic war were breadwinners.

Sri Lanka ratified the Convention on the Rights of the Persons with Disabilities (CRPD) in February 2016. The time is now ripe to move policy and practice in Sri Lanka from a charity-centred approach to a rights-based approach. In this paper, Adriana Cefis discusses the barriers to the domestic implementation of the norms contained in the CRPD. For this paper she interviewed several organisations and individuals working on disability rights in Sri Lanka, including men and women living with disabilities. Almost all agreed that Sri Lanka should move policy and practice from a charity-centred approach to a rights-based approach as laid down in the CRPD. This paper looks at the barriers to realizing disability rights in Sri Lanka and offers recommendations for policy and practice.

LECTURES AND DISCUSSIONS

- Discussion on “Justice and Development after Conflict: Tales from Uganda, Nepal, Colombia, Syria and Sri Lanka” by Stephen Oola, Mette Nielsen, Camilo Sanchez, Dareen Khalifa and Alan Keenan on 8 January 2018.
- Literary Event: A Reading and Discussion on “Under Attack”. A work of fiction by Vihanga Perera on 13 January 2018 (Kandy).
- Lecture on “‘Memories of the Struggle’: Case study: Australians against Apartheid and the Importance of International Solidarity” by Angus Leendertz on 29 January 2018.
- Discussion on “An Assessment of the Impact on Housing Assistance to the Resettled Communities of the North in Post-War Sri Lanka” by Hasantha Gunaweera, 17 February 2018 (Kandy).
- Talk on “Between Cooperation and Confrontation: International Diplomacy and Transitional Justice in Post-war Sri Lanka” by Gerrit Kurtz on 26 March 2018.
- Lecture on “Facets of Populism and the Threat to Liberal Democracy” by Prof. Neil Devotta on 17 May 2018.
- Lecture on “Decent Care for Decent Work: The Double Burdens of Sri Lanka’s Migrant Domestic Workers” by Dr Matt Withers on 14 June 2018.
- Literary Evening “An Afternoon with Two Creative Writers” – Sunela Jayewardene and Manuka Wijesinghe on 13 July 2018 (Kandy).
- Talk on “Can the Subaltern Speak Sri Lankan English?” by Dhanuka Bandara on 9 August 2018 (Kandy).
- Book Launch of “Nationalism, Development, and Ethnic Conflict in Sri Lanka” by Dr Rajesh Venugopal on 22 October 2018.
- Discussion on “Why Ananda Coomaraswamy (Still) Matters” by Janice Leoshko and Jagath Weerasinghe on 29 October 2018.

FILM SCREENINGS

- Lady Macbeth (2017) by William Oldroyd – 29 June

Film Festivals

- **American Movie Classics (From 16 February – 16 March)**

Ben-Hur (1959) by William Wyler – 16 February

The Bridge on the River Kwai (1957) by David Lean – 23 February

The Man Who Knew too Much (1956) by Alfred Hitchcock Masterpiece – 2 March

Singin' in the Rain (1952) by Gene Kelly and Stanley Donen – 9 March

Love is a Many Splendored Thing (1955) by Henry King and Otto Lang – 16 March

- **International Women's Day Film Festival (From 8 – 13 March)**

Daughters of the Dust (1991) by Julie Dash – 8 March

Two Women (1960) by Vittorio de Sica Masterpiece –12 March

Incendies (2010) by Denis Villeneuve – 13 March

Documentary Films

- **The Hybrid God: Khorasan Ismail Wathhimi Bandara**

A documentary film on religious syncretism in Sri Lanka – 30 August (Colombo);
18 October (Kandy)

WEBSITE

The ICES website was re-designed in order to reflect the mandate of the institution as a research centre. The ICES worked closely with the web designing team *rukizone* to develop a suitable template that would showcase ICES' past and current work. The interface was made more user-friendly, incorporated visual and multimedia content to engage better with its users. The projects and gallery are arranged thematically to represent the broad range of areas of research in which ICES has made forays into, including women and development, disability, religious co-existence, transitional justice and social inclusion.

The events calendar highlights the various ways in which ICES disseminates its research with a strategic objective of public engagement through movie screenings, literary evenings and panel discussions hosted at ICES. The ICES publications are featured on the website, and can be accessed directly by scholars, academics, students and others. An archive is available to access all past research publications of the organisation. The library and auditorium facilities are also promoted through the website. It was felt that the library was under-utilised and needed to be showcased on the website to increase its benefit to more researchers, academics and students, given the rich and extensive collections it holds. The facilities in the auditorium have also been listed so that it will continue to be used for diverse purposes including discussions, screenings and performances.

LIBRARY

The two libraries in Colombo and Kandy constitute the central academic facility of the Centre, both in resources and standing as the repository of knowledge. The library specialises in social sciences and women's studies with substantial collections on ethnicity, culture and history. It also has an excellent collection on law, religion, anthropology, transitional justice and fiction. It contains one of the best collections on ethnicity and identity politics in Sri Lanka.

The library plays an important role in all academic activities of ICES. It is not only used by the research staff of the Centre, but also serves scholars, academics, senior government officials, politicians, media people, universities and other research institutes. The library holdings include material usually unavailable to scholars from the Asian region.

The ICES Colombo completed the digitalization of its library catalogue by the end of December 2018. This catalogue was launched online in November 2018 with a total of 12,000 titles of books, journals, research papers and reports. Thus, the catalogue is now accessible to both national and international audiences online. ICES also purchased 40 new books for the library collection in 2018 in the areas of transitional justice, gender, peace and conflict resolution, contemporary conflicts, national and international politics and terrorism.

AUDITORIUM

The ICES auditorium, which initially started in a ‘thatched patio’ in the previous building adjacent, has over the last 36 years been transformed into a modern and attractive facility. Over the years it has played host to multiple conversations, academic discussions, film screenings and poetry readings, ranging from constitutional reform to displacement to religious freedom, as well as hosting plays and exhibitions ‘about the past’.

The auditorium’s facilities have recently been enhanced, with the addition of a state-of-the-art sound system, two ceiling-mounted projectors and two large screens at both ends of the hall. It also encompasses facilities for simultaneous interpretation and a patio for informal discussions and receptions. The auditorium has a maximum seating capacity for about 90 persons. The area has Wi-Fi coverage. A generator has been recently added as well. These facilities have seen a rise in bookings by various organizations for hosting their events at the ICES auditorium.

INTERNS

- Rosalie Becker, Rijksuniversiteit Groningen, Netherlands (21 April - 13 July 2018)
- Sofia Saeed, Albert Ludwigs University of Freiburg, Germany (14 May - 14 June 2018)
- Adriana Cefis, McGill University (14 May - 31 July 2018)
- Christina Rhode, Utrecht Law College (14 May - 30 June 2018)
- Gerja de Jongste, University of Utrecht (14 May - 30 June 2018)
- Megha Guptha, Master's Student, Jindal School of International Affairs (1 - 30 June 2018)
- Xv Zhu, Dalian Maritime University, China (16 July - 15 August 2018)
- Faïda Ahardane, Annee Universtiaire, Morocco (16 July - 24 August 2018)
- Natasha Karunaratne, Asia Foundation Lanka Corps Fellow (2 July - 31 December 2018)
- Emma Yingst, Junior at American University, Washington DC and Kings College London (4 July - 2 August 2018)
- Arvind Hirdaramani, Harrow School, England (1- 31 August 2018)
- Panuga Pulenthiran, Master's Student at Science Po, Paris (13 August 2018 - January 2019)
- Reihshan Deen, Master's Degree holder from University of Edinburgh and University of Colombo (10 December 2018 - February 2019)
- Nikole Joseph Thomas, South Asia Centre, University of Pennsylvania (13 June – 8 August 2018) - Kandy
- Maggie Taylor South Asia Centre, University of Pennsylvania (13 June - 8 August 2018) - Kandy
- Naomi Martin-Brovillette South Asia Centre, University of Pennsylvania (13 June - 8 August 2018) - Kandy

VISITING FELLOWS

- Dr Matt Withers, University of Sydney (8 May 2018 - August 2018)
- Prof. Victoria Page Fortna, University of Columbia (August 2018 - June 2019)
- Meghana Nallajerla, Fullbright Researcher (26 November 2018 - May 2019)
- Dr Ravi Vaitheespara, Senior Scholar and former Associate Professor of Modern South Asian History at the University of Manitoba, Canada (11 December 2018 to-date)

STAFF

Executive Director

Mario Gomez (PhD, University of Colombo)

Director Research (Kandy)

K. Tudor Silva (PhD, Monash University) (*Left in 30 September 2018*)

Emeritus Fellow

Radhika Coomaraswamy (LL.M, Harvard; JD, Columbia)

Research Fellows

Nireka Weeratunga (PhD, Anthropology, University of Toronto)

Hasini Haputhanthiri (MA in Asian Studies, Lund University, University of Sweden; Postgraduate Diploma, Faculty of Graduate Studies, University of Colombo)

Research Staff

- Kasun Pathiraja – Senior Programme Officer, MSc. (Environmental Economics), University of Peradeniya
- Danesh Jayatilaka – Research Fellow, MBA, University of Sri Jayewardenapura
- Nadine Vanniasinkam – Programme Officer, MA; LL.B (Applied Linguistics), University of Melbourne
- Ranmini Vithanagama – Researcher, MA (Economics), University of Colombo
- Harini Dias Bandaranayake – Programme Officer, MA (Development Studies), University of Colombo
- Annemari de Silva – Researcher, MA (South Asian Area Studies), School of Oriental and African Studies, University of London
- Viyanga Gunasekera – Programme Officer, Postgraduate Diploma (Psychology), University of Peradeniya, Peradeniya
- Esther Surenthiraraj – Researcher, MA (Linguistics), Georgetown University, Washington DC

Administrative, Finance, IT and Library

- Chalani Lokugamage (CIMA, UK) – Finance and Administration Manager
- Ponnudurai Thambirajah – Chief Librarian
- B. M. Mowsil – PA to the Executive Director
- Gallage Ayoma Shyamalee – Finance Officer
- Bhagya Wijayasooriya – Accounts Executive

- Dimuth Geethananda – Assistant Librarian/IT Officer
- Lakmali Alwis – Assistant Librarian
- Anthony Christopher – Receptionist
- Kandiah Raveendran – Office Assistant
- Rengasamy Arumugam – Office Assistant
- Iranga Silva – Librarian; Publications Officer; Managing Editor- IJESS (Kandy)
- Vasantha Premaratne – Programme Coordinator (Kandy)
- Samarakoon Bandara – Administrative/Accounts Executive (Kandy)
- Saleeka Peiris – Secretary/Receptionist; Assistant Librarian (Kandy)
- R. Wasantha Jayawathie – Office Assistant (Kandy)

BOARD OF DIRECTORS

Mr. Daneshan Casie Chetty (Chairman)

Retired Career Diplomat

Mr. Rajan Asirwatham

Fellow of the Institute of Chartered Accountants of Sri Lanka, Corporate Director and former Senior Partner and Country Head of KPMG Ford Rhodes Thornton & Company

Ms. Radhika Coomaraswamy (*Appointed on 16 September 2018*)

Former Senior UN Diplomat

Prof. K. M. de Silva (Emeritus)

Chancellor, University of Peradeniya, Sri Lanka

Historian, political analyst and specialist in ethnic studies and conflict resolution; former professor of Sri Lanka History, University of Peradeniya; founder and former Chairman and Executive Director of ICES

Dr. S.H. Hasbullah (*Deceased on 25 August 2018*)

Retired Professor of Geography, University of Peradeniya, Peradeniya

Ms. Shafinaz Hassendeen

Former Senior ILO Officer and Labour/Gender Specialist

Mr. Tissa Jayatilaka

Former Executive Director of the United States-Sri Lanka Fulbright Commission, and presently a Member/Council of Management, Bandaranaike Centre for International Studies (BCIS).

Dr. Wijaya Jayatilaka

Former Senior Lecturer of Department of Agricultural Extension, University of Peradeniya and former Executive Director of Transparency International

Ms. Gnana Moonesinghe

Civil Society Activist and Writer/Author

Prof. Jayadeva Uyangoda (Emeritus)

Former Professor of Political Science and Public Policy, University of Colombo and Emeritus Professor, University of Colombo.

FINANCE REPORT

Financial Position as at 31 March 2019.

TUDOR V. PERERA & Co.
Chartered Accountants

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High Level Road, Kirulapone,
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INDEPENDENT AUDITOR'S REPORT

TO THE MEMBERS OF INTERNATIONAL CENTER FOR ETHNIC STUDIES

Report on the audit of the financial statements

Opinion

We have audited the financial statements of International Centre for Ethnic Studies, which comprise the statement of financial position as at 31st March 2019, and the statement of comprehensive income, statement of changes in accumulated fund and statement of cash flows for the year then ended, and notes to the financial statements, including a summary of significant accounting policies.

In our opinion, the accompanying financial statements give a true and fair view of the financial position of the Centre as at 31st March 2019 and of its financial performance and its cash flows for the year then ended in accordance with Sri Lanka Financial Reporting Standards for Small and Medium Sized Entities (SLFRS for SME's).

Basis for opinion

We conducted our audit in accordance with Sri Lanka Auditing Standards (SLAuSs). Our responsibilities under those standards are further described in the Auditor's responsibilities for the audit of the financial statements section of our report. We are independent of the Centre in accordance with the Code of Ethics issued by CA Sri Lanka (Code of Ethics) and we have fulfilled our other ethical responsibilities in accordance with the Code of Ethics. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Responsibilities of management and those charged with governance for the financial statements

Management is responsible for the preparation of financial statements that give a true and fair view in accordance with Sri Lanka Financial Reporting Standards for Small and Medium Sized Entities (SLFRS for SME's) and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, management is responsible for assessing the Centre's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless management either intends to liquidate the Centre or to cease operations, or has no realistic alternative but to do so.

Those charged with governance are responsible for overseeing the Centre's financial reporting process.

Auditor's responsibilities for the audit of the financial statements

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with SLAuSs will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

Contd.....

Partners:
S.M.N.L. Senanayake, B.Sc. (Pub.Admin), FCA
Mrs. B.A.R.W. Senanayake, FCA

TUDOR V. PERERA & CO.
Chartered Accountants

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As part of an audit in accordance with SLAuSs, we exercise professional judgment and maintain professional skepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Centre's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by management.
- Conclude on the appropriateness of management's use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Centre's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial statements or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the Centre to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial statements, including the disclosures, and whether the financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

We communicate with those charged with governance regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Report on other legal and regulatory requirements

As required by section 163 (2) of the Companies Act No. 07 of 2007, we have obtained all the information and explanations that were required for the audit and, as far as appears from our examination, proper accounting records have been kept by the Centre.


TUDOR V. PERERA & CO.
Chartered Accountants

Colombo,
Date: 5/9/2019

A summary of the financial statements for 2018/19 are given below:

INCOME STATEMENT

Incoming Resources	Rs
Project Grants	62,492,012
Income from Funds	10,178,526
Other	6,493,105
	<hr/>
Total Incoming Resources	79,163,643
	<hr/>
 Expenses	
Project Expenses	62,492,012
Administration	20,628,591
Finance	-
Income Tax	33,036
	<hr/>
Total Expenses	83,153,639
	<hr/>
Net Surplus/ Deficit)	(3,989,996)
	<u>=====</u>

BALANCE SHEET

Assets	Rs
Current Assets	48,490,227
Non-current Assets	331,275,308
	<hr/>
Total Assets	379,765,535
	=====
Liabilities	
Current Liabilities	1,108,886
Non-current Liabilities	20,482,799
	<hr/>
Total Liabilities	21,591,685
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Accumulated Fund	
Restricted	98,986,046
Unrestricted	188,225,262
Revaluation Reserve	70,962,542
	<hr/>
Total Accumulated Fund	358,173,850
	<hr/>
Total Liabilities and Net Assets	379,765,535
	=====

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KANDY OFFICE

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