



INTERNATIONAL CENTRE FOR ETHNIC  
STUDIES

**Annual Report**

**2020**

May 2021

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## PROFILE

Since 1982, 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.


## CHAIRPERSON'S MESSAGE

The ICES annual report for 2020 reflects the core mission of its founders to make the institution a centre for pluralism and human rights. Studies by ICES on coexistence and religious harmony contain pioneering work on tolerance and beyond to enable communities to resist violent conflict. The projects on justice, memory and vulnerability point to the importance of making social justice a core element of ICES's work. The programme on art and social change reminds us that when political voices are strident or ineffective, it is the artist who expresses a society's grief and suffering.

Administratively, it has also been a difficult time. The latter half of the reporting year saw a pandemic raging and ICES was not able to function as normal and there was a great deal of disruption to our work and our programmes. There was every attempt to meet our commitments, but many initiatives had to be set aside till the public health situation returned to normal.

ICES will be facing funding restraints along with the rest of civil society in the years to come. The priorities of the present government as well as donors are very restrictive with regard to NGOs so there will be a more challenging environment to do our work and pursue our objectives.

Throughout its existence ICES has faced many difficulties and challenges that it has been able to overcome because of the commitment of its members, directors, and staff. I am sure the vision of those who founded ICES will guide us through the next few years and ICES will continue to keep alive the values of tolerance, social justice and gender equity that have animated its mission from its inception.



*Radhika Coomaraswamy*  
Chairperson  
Board of Directors

*May 2021*

# EXECUTIVE DIRECTOR'S MESSAGE

## The Challenges and Opportunities of the Pandemic

The International Centre for Ethnic Studies continued to focus on its core areas during 2020, despite the challenges of the pandemic: Gender; Social Inclusion; Reconciliation; Diversity and Coexistence; and Rights and Institutional Reform.

The pandemic curtailed field work and public events. A few windows of opportunity enabled us to conduct face to face interviews. In other cases, we had to move to remote platforms. Our last public event though was in March 2020 and since then we have been unable to host conferences and film screenings in our auditorium.

Before the world closed, ICES was able to host three important events. In January 2020, we hosted almost seventy academics who are part of the 'Gender, Justice and Security' Hub for programmes in Colombo and the East. In March 2020, ICES hosted a group of women scholars and practitioners from South Asia to 'reimagine' a feminist agenda for the region. In addition, we hosted the important art exhibition: 'Recurrence', that featured three accomplished and three emerging artists.

The pandemic however, brought new opportunities. In November 2020 ICES hosted a webinar series on the teaching of inclusive histories. Through these webinars we were able to connect with new networks in many parts of the world. These opportunities have continued in 2021, and our webinars have connected with new audiences in different parts of the globe.

In 2020, ICES lost its legendary librarian P. Thambirajah. Thambirajah had been a constant presence at ICES for 25 years, and hundreds of students and scholars who had passed through the institution have benefited from his grace, generosity, and intellect. In this report we celebrate his life and contribution. Our assistant librarian, Lakmali Alwis left us after 13 years, to emigrate to Australia to join her family. We thank her profoundly for her contribution.

I would like to acknowledge the efforts of the research, administrative and finance teams at ICES, for their contribution during challenging and unprecedented times. My thanks to the Board for its advice and counsel. My thanks also to the larger ICES-Community that continues to support and appreciate the work we do.

ICES will turn a robust forty in 2022. It will be a good moment to reflect and reignite the vision and dreams of its founders, and all those others, who been associated with the institution for many years.

*Mario Gomez*  
*Executive Director*

*May 2021*



### **Ponnudurai Thambirajah**

*5<sup>th</sup> January 1933 – 18<sup>th</sup> September 2020*

ICES lost its legendary librarian when Ponnudurai Thambirajah, passed away last year in the United States. Mr. Thambirajah served at the American Centre of the US Embassy in Colombo for 37 years and retired from his post as Director in 1992. During this time, he built a strong network of academics, politicians, and journalists who frequented the American Centre. The late Dr. Neelan Tiruchelvam was one of them. A chance meeting between Mr. Thambirajah and Dr. Tiruchelvam on a flight to the US after retirement led to Dr. Tiruchelvam persuading Mr. Thambirajah to return to Sri Lanka and take up the challenge of building the ICES library. Mr. Thambirajah joined ICES as Chief Librarian in September 1993 and retired in May 2019.

The ICES library was an informal room with a small collection of books (in its previous premises), when Mr. Thambirajah joined. Over the years, he built a large collection of material, personally carrying books from the US during his travels, and was responsible for the library collection that exists today, sought after by scholars and students. A lover of art, music, literature, dance, and film, he also built an eclectic film collection at ICES.

In addition to coordinating all library services, Mr. Thambirajah was excellent at conceptualizing and coordinating cultural events, seminars, and discussions. He initiated and organized the Neelan Tiruchelvam Memorial lectures held every July, and the Neelan Tiruchelvam musical and cultural pageants to commemorate Dr. Tiruchelvam's birthday in January. The cultural events featured all forms of dance and music from different parts of the world. His monthly film screenings, which continued until his retirement, had a faithful following of film enthusiasts, and generated lively discussion.

Mr. Thambirajah was a legend and drew a large pool of scholars, journalists, film makers, and diplomats to ICES. He was a good friend and a wonderful mentor. His contributions to ICES were many and his intellect, grace, and wisdom shaped the organization in many ways. He will be missed greatly.



# RESEARCH

## GENDER

### Land Ownership and Women's Empowerment in Sri Lanka (LOWE)

ICES is part of 40-institution global network on 'Gender, Justice and Security' supported by the UK Research Initiative and the Global Challenges Research Fund. The research network brings together approximately 70 researchers and practitioners from the Americas, Africa, Europe, the Middle East, and the Asia-Pacific region. It is a five-year research project working with local and global civil society, practitioners, governments, and international organisations to promote and advance gender, justice, and inclusive peace. The project addresses three areas:

- The Sustainable Development Goal (SDG) on gender equality
- SDG 16 on peace, justice, and strong institutions; and
- The implementation of the UN Security Council Women, Peace and Security (WPS) Agenda

The research includes almost 40 projects under six themes:

- Information and Empowerment
- Livelihood, Land and Rights
- Migration and Displacement
- Masculinities and Sexualities
- Law and Policy Frameworks; and
- Methodological Innovation

Within the larger project, ICES has embarked on a study of gender and land and will look at how access to land and livelihoods for women from different ethno-religious communities and socio-economic backgrounds in Sri Lanka can advance equality and promote security. In 2020, we were unable to roll out the quantitative survey. However, ICES released a literature review and gender and land, and was able to engage in some qualitative field work.

The first convention of the network was co-hosted by ICES in Colombo and Batticaloa from 5 – 12 January. Approximately 70 academics and practitioners from Latin America, Africa, the Middle East, and the Asia Pacific region participated in a series of events that included academic discussions, art exhibitions, and other

exchanges. It included an exchange with women activists in the East and two workshops on research methodologies.

### Joining the Race:

#### Pathways to politics for grassroots and development-sector women in Sri Lanka

ICES is partnering the Australian National University, the University of Technology Sydney and the Universitas Sumatra Utara, Indonesia on a project to study women's political participation in Sri Lanka and Indonesia. The project will focus on the barriers to women's political participation and look at case studies of women who were successful in entering politics, and those who were not.

Women's representation in political office is critical to achieving gender justice, to advance women's interests, and for inclusive development leadership. These positive outcomes are hampered across Asia due to women's under-representation and the elite backgrounds of women elected to legislatures. In Sri Lanka, the introduction of a local government quota in February 2018 increased women's participation, yet the elite backgrounds and lack of experience with constituents' concerns leaves many questioning the capabilities of elected women and their ability to promote the concerns of women.

Lacking is an understanding of why women working in grassroots politics or in national development organisations do not seek or attain seats in state or national assemblies. This comparative project develops such an understanding of the experiences of a diverse group of women actors in Indonesia and Sri Lanka. This research will seek increase the diversity and number of women elected to political positions in both countries, through evidence-based research and with lessons identified from other Asian countries. We will achieve this by:

1. *Delivering policy and practice-relevant knowledge* as to how to increase the number of women from grassroots and development-sector backgrounds contesting elections.
2. *Educating and building awareness* as to the benefits of having women in power from diverse backgrounds through reflexive dialogues with key stakeholders.
3. *Identifying strategies for NGOs and feminist organisations* to recruit and support women in election campaigns.
4. *Advancing theory* about pathways to power for women and *sharing strategies to facilitate those pathways* through comparative research and knowledge exchange

The project will focus on case studies and focus group discussions to collect data. In 2020, case studies with 13 women were completed. They included case studies of women in politics, activists, and women who are aspiring to engage in politics. A blog post and a first draft of the study has been completed.

## **DIVERSITY AND SOCIAL INCLUSION**

### **Social-ecological Dynamics in Rapid Economic Development: Infrastructure and Coastal Change in South-eastern Sri Lanka (SEDRIC)**

ICES is part of a consortium of researchers investigating the social and ecological changes taking place along the Southern and Eastern coasts of Sri Lanka. The project, a first of its kind, brings together researchers and students from the Eastern University, the University of Ruhuna, the University of Peradeniya, the International Centre for Ethnic Studies, and the French Institute in Pondicherry, to map, track and develop, a nuanced understanding of the rapid transformation taking place in coastal economies, infrastructure, and lifestyles.

For over half a century, Sri Lanka has seen major changes along its eastern and southern seaboard. These changes have been the result of major infrastructure projects such as the investment in ports and the expansion of irrigation schemes, the huge growth in tourism, especially since the end of the war, natural disasters such as the Indian Ocean tsunami and floods, and the onset of peace especially in the east. These changes have had significant impacts on coastal environments, biodiversity and national parks, local economies, and community relationships. They have created new opportunities on the one hand and opened new vulnerabilities on the other.

This project, titled ‘Social-Ecological Dynamics in Rapid Economic Development: Infrastructure and Coastal Change in South-Eastern Sri Lanka’ or ‘SEDRIC’, and supported by the French Embassy in Sri Lanka, will strive to generate evidence-based findings on the impact these changes are having on coastal communities, livelihood opportunities, and the physical environment of the two regions. The project will look at several sub-themes. These include the impact of the changes on coastal erosion, on biodiversity in national parks, and the impact on conservation policies. The project will also seek to map those areas vulnerable to climate change and coastal erosion through remote sensing. By mapping and tracking major developments since the 1970s in and

around the south-eastern coast of the country, the study sets out to develop a sophisticated understanding of the links between economic development, social transformation, infrastructure growth, land use, land cover change, nature conservation, tourism, and local livelihood opportunities. In its research, ICES will focus on the impacts of post-war infrastructure development on coastal communities in the Trincomalee and Batticaloa areas.

## Herstory, History, Ourstory: Learning About and Engaging with the Past

ICES conducted a six-part webinar series over three weeks on the teaching and understanding of history. The dialogue was conducted on Zoom and streamed on Facebook. As a result, ICES was able to reach hundreds of participants both nationally and internationally. The participants included a mix of academia and practitioners. ICES observed a higher participant engagement on Zoom and Facebook compared to conventional physical meetings and seminars.

The panelists, moderator, and participants engaged in an interactive and lively dialogue which tackled the main theme of ‘teaching inclusive histories’. A range of academics and practitioners shared their thoughts on the subject. Gender as a main determinant of inclusion and exclusion was a recurrent topic that was discussed throughout the series. The different speakers touched upon the different aspects of exclusion and questions were raised by the participants regarding the inclusion of women’s narratives, and especially the teaching of such narratives in schools.

All proceedings were live streamed, and after the series ended recordings of each webinar were posted online. The following figures illustrate the level of engagement on Zoom and Facebook:

Webinar 1: 111 registrants participated via Zoom.

Webinar 2: 143 registrants participated via Zoom

Webinar 3: 118 registrants participated via Zoom

Webinar 4: 89 registrants participated via Zoom

Webinar 5: 45 registrants participated via Zoom

Webinar 6: 96 registrants participated via Zoom

- On Facebook:

Webinar 1 – 2,800 viewers; 12 comments

Webinar 2 – 3,800 viewers; 17 comments

Webinar 3 – 2,300 viewers; 3 comments

Webinar 4- 943 viewers; 20 comments

Webinar 5 – 560 viewers; 5 comments

Webinar 6 - 211 viewers; 5 comments

## In or Out?

### Tracking Social Inclusion in Sri Lanka

ICES proposes to conduct a national survey to track people's perceptions of social inclusion and understand if people feel included by policies and programs of government, identify the barriers to inclusion, and ask if they perceive that they have an opportunity to shape and influence state policy and programs.

Accordingly, ICES will administer a quantitative survey to 1,000 respondents, spread across the main ethno-religious groups, and select socio-economic groups (such as the plantations, coastal communities, and rural women). ICES will ensure representation across the different age groups (youth, middle aged and elderly) and ensure that at least 50% of the respondents are women. ICES will support the survey research with 20 focus group discussions and key informant interviews.

The data will be analyzed and presented as a report which will be written to influence policy, practice, and public opinion.

## COEXISTENCE AND RELIGIOUS HARMONY

### Tracking Coexistence:

#### Understanding Perceptions of the Religious 'Other'

What does one religious community think of 'the other'? Under what conditions may communities be willing to resolve differences through dialogue rather than through violence? These are some questions explored in this study which analyses people's perceptions of the religious 'other' using data collected from Ampara, Colombo, Galle and Mannar. The data was collected at the end of 2019 by interviewing 1,000 respondents in the four districts. The sample consisted of Buddhists, Hindus, Muslims, Roman Catholics, and Christians in equal proportions.

The study generated some preliminary findings on how different communities perceive religious tolerance and coexistence. By presenting different life scenarios and talking to 1,000 men and women of different age groups from four areas reflecting the diverse religious composition of Sri Lanka, the study sought to enhance our understanding of inter-group and intra-group relations, as the country struggles to build social harmony and religious cohesion. The study seeks to influence law, policy and social interventions that can eliminate or least reduce religiously motivated violence and promote respect for and tolerance of 'the other'.

Globally, there has been an increasing use of barometers and surveys of this nature, especially in the sphere of reconciliation. In several parts of the world, civil society has used household surveys to gather empirical data to track perceptions, attitudes, social behaviour, and personal experiences, and to map trends and patterns, in different political and social contexts. These surveys have helped build understanding of inter-group relations and have been used by policy makers, practitioners, academia, and others, to drive policy change and social interventions.

This perceptions study by ICES is different from some of the reconciliation barometers that have been employed elsewhere, in that here the focus has been mainly on ethno-religious relations in Sri Lanka. The survey was implemented against a backdrop of a rise in religiously motivated violence and tensions over the past several years and builds on the work that ICES has previously been doing on inter-religious relations and peaceful coexistence. The study is intended to help shape policy, enhance our understanding of inter-group relations, and provide guidance for interventions by the state and civil society.

The report was released in 2020 and disseminated to approximately 1,000 people.

## Countering Violent Extremism and Hate Speech in Sri Lanka: An Online Course

ICES partnered Moonshot CVE to host an online course on countering hate speech for a select group of content creators. The course sought to teach social media content creators to:

1. Understand and define their audience.
2. Create content that can counter violent extremism and hate speech online.
3. Ensure they do this in a safe and ethical way.

The online course was offered free of charge in Sinhalese, Tamil, and English over a span of two months on an online platform. All lessons were provided in Power Point format and included quizzes and essay writing activities for assessment. The participants had the opportunity to access and complete each lesson flexibly, but within the stipulated timeline.

The online course offered the following lessons:

- Lesson 1: Course Introduction
- Lesson 2: Understanding anti-minority violence and extremism in Sri Lanka
- Lesson 3: Mapping the appetite for online hate in Sri Lanka
- Lesson 4: Introduction to CVE
- Lesson 5: Content Creation for CVE
- Lesson 6: “Do No Harm” and Risk Management
- Lesson 7: Conclusion

## ART AND SOCIAL CHANGE

Sri Lanka continues to struggle with celebrating diversity and memorialising loss. This is despite years of cultural confluence, a location at the crossroads of trade and travel over centuries, hundreds of shared religious and cultural spaces, rituals and traditions, a long history of ethnic, linguistic, and religious diversity, and several encounters with violent ethnic, religious, and other social conflicts.

### Museum of Memory and Coexistence (MoMaC) <<http://momac.lk/>>

In an environment where the state has been reticent to celebrate diversity and archive loss, the ICES has sought to provide a dynamic and interactive space for people to remember, dialogue, and creatively express their experiences of violence, conflict, and exclusion, as well as the positive experiences of coexistence, diversity, and solidarity. The objective seeks to build a centralised site to collect personal narratives and oral histories. Through this initiative ICES seeks to create a Museum of Memory and Coexistence (MoMaC), a digital platform that will aim 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. The online site will fill a gap in Sri Lanka's post-war reconciliation architecture by reflecting on the violence of the past and celebrating diversity and coexistence. MoMaC was recently redesigned and relaunched and includes more exhibits.

**'Shared Sanctities'** 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 multimedia 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 documentary films 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.

Five photo-essays have been completed:

- Island of Encounters: Faith and Fusion amidst the Indian Ocean
- Temple as Museum, Religion as Art: Exploring Thivanka Image House in Polonnaruwa
- Conflict, Confluence and Continuity: Tracing the Architectural Lineage of Kandy



- Tale of Two Masjids: Beginners' Guide to Islamic Architecture in Serendib
- The Blonde Behind the Buddha: Imagining a Buddhist Universe Under the British

**'It's Not What You Think It Is'** is a YouTube channel that focuses on generating Sri Lankan content in the areas of history, politics, art and other related subjects, which will inspire its viewers to reflect and re-think frequently held assumptions about history, politics and art. It features Q&As, short videos, expert interviews promoting critical thinking, and reflection on topics of popular or academic interests. Generating content in English, Sinhala, and Tamil, it tackles popular and often controversial topics 'head on' provoking reconsideration, appreciation and alternatives. The YouTube channel is streamed through digital platforms such as MoMaC and is shared through other social media platforms and interest groups.

**Home and Belonging** will host stories of loss, revival and connections and will showcase stories and lived experiences from persons living with disabilities, women heads of households, ex-combatants, displaced persons, people working in low-income trades, plantation and rural households, the urban poor, unemployed youth and other marginalised groups. Through a series of multi-modal digital and physical exhibits, this endeavour hopes to artistically represent the multiple stories and experiences of people who have lived through difficult and turbulent times and have stayed resilient despite adverse circumstances.

## World Art and Memory Museum (WAMM)

The World Art and Memory Museum (WAMM) is a curated virtual space for artistic expressions from seven countries, Brazil, Bulgaria, Lebanon, Russia, Sri Lanka and South Africa, to deal with issues and processes related to memory. It brings together different countries and contexts, featuring artists and their creative work drawn from a variety of genres in visual and digital arts. [www.wammuseum.org](http://www.wammuseum.org)

Artists around the world, confronting dire situations of war and human rights violations, often find themselves struggling alone, putting their lives at risk in vocalising their realities through their work, as their work is often seen as instigating conflicts that are 'over and better forgotten'. They receive little support from governments, corporate industries, or even people themselves, especially, if they bring painful issues of the past to the table.

Many countries in the global south lack curatorial expertise due to under-developed local art scenes and markets. There are few opportunities for artists, even fewer for curators, to come together in a reflective process to compare and reflect on the body

of work in their countries. Simultaneously, civil society activists and educators, dealing with issues of truth, justice, and reconciliation struggle with reaching and engaging average audiences, especially youth due to lack of innovative approaches and pedagogical tools to facilitate dialogue and reflection at the local level.

WAMM addresses some of the issues above by creating a common global platform where artwork can come together while respecting differentiated cultures of remembrance. It will foster appreciation of artists and artwork beyond their national borders. It will highlight commonalities and differences of how cultures remember, repress or express. It will provide information and insights on local artists, their artistic processes connected to local memorialisation efforts as well as educational material and further links to get involved.

## **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.

## **CONFERENCES, WORKSHOPS & EXHIBITIONS**

### **GCRF Hub Convention**

The first convention of the network on ‘Gender, Justice and Security’ was co-hosted by ICES in Colombo and Batticaloa from 5 – 12 January. Approximately 70 academics and practitioners from Latin America, Africa, the Middle East, and the Asia Pacific region participated in a series of events that included academic discussions, art exhibitions, and other exchanges. It included an exchange with women activists in the East and two workshops on research methodologies.

### **‘Recurrence’**

ICES hosted the art exhibition ‘Recurrence’ in January 2020, that featured three accomplished artists and three emerging artists: T. Shanaathanan, Chandraguptha Thenuwara, Jagath Weerasinghe, Hanusha Somasunderam, Abdul Halik-Azeez, and Nilani Joseph.

'Recurrence' explored themes of art, memory, resilience, and the recurrence of socio-political strife in Sri Lanka as captured by artists from around the country. Six artists spoke to each other and to the audience, exploring ideas of recurrence and resilience in contemporary Sri Lanka,

Using a variety of mediums, the six artists reflected and explored a variety of themes of recent socio-political relevance. Two women and four men of different ethnicities, from different geographies and representing a broad canvas of socio-political backgrounds, reflected on the paradox of a country that has changed rapidly, yet still not changed, of a country that has matured and yet exhibits immaturity. Through a variety of media, the six artists reflected, contested, and explored achievement, loss, missed opportunities, regret and human resilience and events that have an uncanny capacity to recur.

## **Feminist Brainstorming and Inter-Generational Dialogue on Current Issues Facing South Asia**

### ***5<sup>th</sup> and 6<sup>th</sup> March 2020***

2020 marked the 25<sup>th</sup> anniversary of the adoption of the Beijing Declaration and Platform for Action. It also marked the 75<sup>th</sup> anniversary of the United Nations, the 20<sup>th</sup> anniversary of the adoption of Security Council Resolution 1325 on Women, Peace and Security, the 5<sup>th</sup> anniversary of the adoption of the Sustainable Development Goals, as well as the 10<sup>th</sup> anniversary of the creation of UN Women.

The 2020 confluence of anniversaries provided an opportunity to take stock of the significant progress that has been achieved in the implementation of women's rights, to discuss the deep chasms of inequality that still persist across our public and private life, and to explore the increasing resistance against the feminist movement and those who defend its values, in a world that has changed immensely since 1995.

The ICES in partnership with the Women & Media Collective and UN Women, brought together a group of older feminist thinkers, and young and emerging feminists from the South Asian region, for a brainstorming and an intergenerational dialogue, to explore how an engagement could be sustained with women throughout the region, on a number of contemporary challenges.

The meeting generated a Colombo Declaration that will feed into other civil society convenings within the context of Beijing+25 and other anniversaries, and into other forums and discussions on equality.

## Workshop with Uppsala University and the Dag Hammarskjöld Foundation

ICES hosted former participants, mainly from Asia, of the International Training Programme organised by the Department of Peace and Conflict Research at Uppsala University for a workshop in February 2020. The workshop was organized in partnership with the Dag Hammarskjöld Foundation.

## ICES PUBLICATIONS

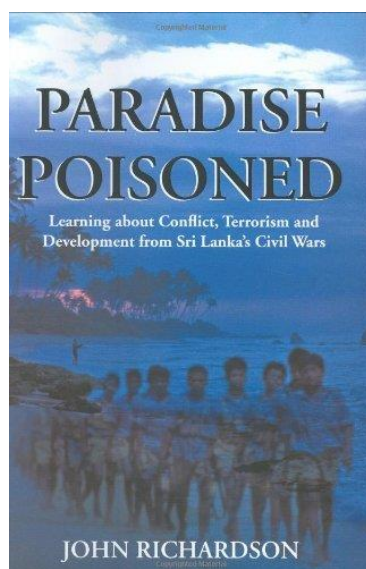
The ICES has published almost 160 books, monographs, and reports over 38 years, which make it an important source of information on contemporary ideas. These books include monographs and reports of workshops the ICES has conducted on human rights, religion, anthropology, politics, women's studies, sociology, judiciary in plural societies, education, and ethnicity, as well as periodicals, research papers, working papers and lectures.

### BOOKS

#### Paradise Poisoned: Learning about Conflict, Terrorism and Development from Sri Lanka's Civil Wars (Digital copy)

John Richardson

<http://ices.lk/publications/paradise-poisoned/>



“Paradise Poisoned” draws crucial lessons from Sri Lanka’s civil wars to demonstrate that violent conflict and terrorism are both predictable and preventable.

## **Beyond Boundaries: Lived Pluralistic Memories (Sinhala)**

<http://ices.lk/publications/beyond-boundaries-lived-pluralistic-memories/>



This book is the result of research conducted in Anuradhapura district under the Pluralistic Memories Project, hosted at the International Centre for Ethnic Studies, Colombo, and coordinated by the University of Lausanne, Switzerland. In this book participants of a focus group discussion share their diverse memories of being at the border villages, their life stories, and collective creative endeavors. They hope that these stories would facilitate a spill-over that will lead to community healing through the sharing of memories and form the first steps to encouraging positive critical social change. Read their stories in Sinhala.

## ICES RESEARCH PAPERS

### Identity, Infection and Fear: A Preliminary Analysis of Covid-19 Drivers and Responses in Sri Lanka

Kalinga Tudor Silva

<http://ices.lk/publications/identity-infection-and-fear/>



INTERNATIONAL CENTRE FOR ETHNIC STUDIES

IDENTITY, INFECTION AND FEAR: A  
PRELIMINARY ANALYSIS OF COVID-19  
DRIVERS AND RESPONSES IN SRI LANKA

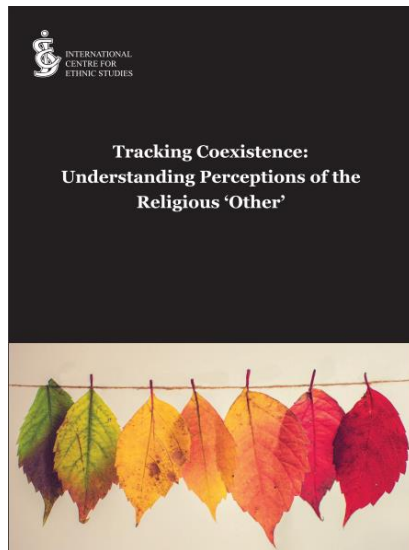
Kalinga Tudor Silva

This paper seeks to identify and explore drivers of and responses to the COVID-19 epidemic in Sri Lanka. The religious driver of the epidemic in the larger South and Southeast Asian region constitutes the primary focus of the first part of this paper. While the role of conventional agents of globalisation such as tourism, trade and international labour migration in triggering epidemics is already well established, the role of international religious movements as disease carriers across national borders is less well known. The second part of the paper deals with the issue of identity and infection, in this instance infection with COVID-19 in the Sri Lankan context and the resulting process of scapegoating and demonising the ethno-religious other as part of the COVID-19 response on the part of the state, media including social media and the public in Sri Lanka.

## Tracking Coexistence: Understanding Perceptions of the Religious ‘Other’

Ranmini Vithanagama

<http://ices.lk/publications/tracking-coexistence-understanding-perceptions-of-the-religious-other-2/>



What does one religious community think of the other? Under what conditions may communities be willing to resolve differences through dialogue rather than through violence?

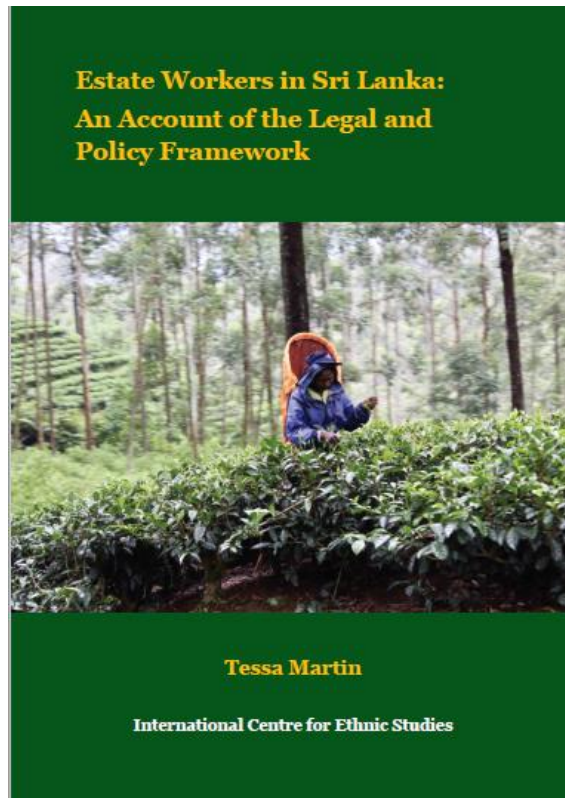
These are some questions explored in this study which analyses people’s perceptions of the religious ‘other’ using data collected from Ampara, Colombo, Galle and Mannar. The sample consisted of Buddhists, Christians, Hindus, Muslims, and Roman Catholics in equal proportions.

The study generates some preliminary findings on how different communities perceive religious tolerance and coexistence. By presenting different life scenarios and talking to 1,000 men and women of different age groups from four areas reflecting the diverse religious composition of Sri Lanka, the study seeks to enhance our understanding of inter-group and intra-group relations, as the country struggles to build social harmony and religious cohesion. The study seeks to influence law, policy and social interventions that can eliminate or least reduce religiously motivated violence and promote respect for and tolerance of the other.

## **Estate Workers in Sri Lanka: An Account of the Legal and Policy Framework**

Tessa Martin

<http://ices.lk/publications/8815/>



The plantation sector continues to be an important source of foreign exchange and a vital source of employment. Today, nearly one million people live on private tea estates managed by the regional plantation companies and therefore fall outside the administrative sphere of local government bodies. The estate community is governed by a largely separate legal structure from other wage labourers and other Sri Lankan nationals.

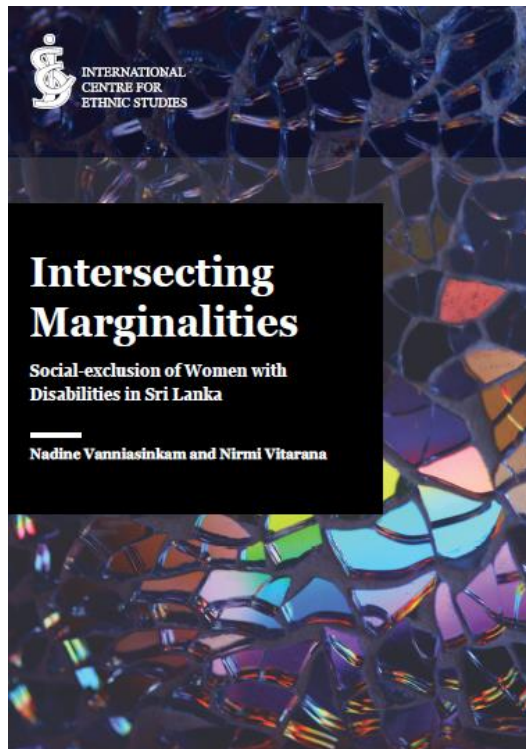
This paper looks at the complex legal and policy framework that applies to estate workers. In the light of recent legislative changes and a new collective agreement, the paper provides an overview of the evolution of the legal and policy framework of plantation workers in Sri Lanka, with a focus on tea estate workers.



## Intersecting Marginalities: Social-exclusion of women with disabilities in Sri Lanka

Nadine Vanniasinkam and Nirmi Vitarana

<http://ices.lk/publications/intersecting-marginalities-social-exclusion-of-women-with-disabilities-in-sri-lanka/>

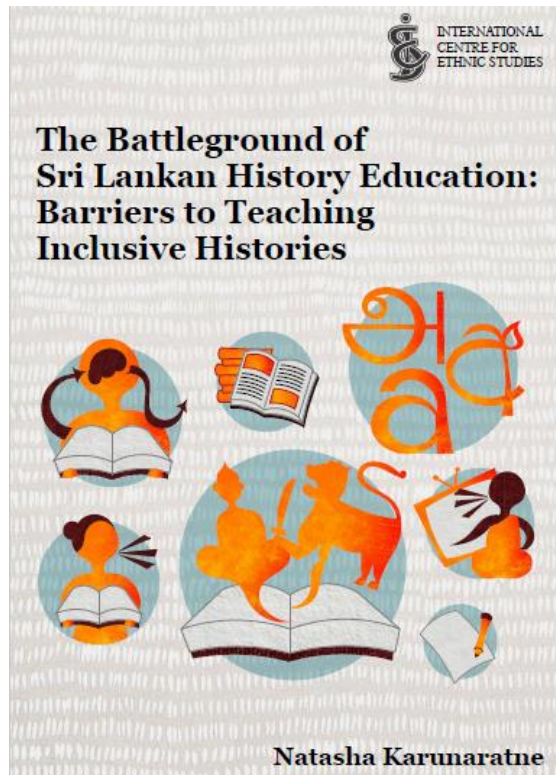


This paper is a study of women living with disabilities in two regions of Sri Lanka – Kilinochchi, which was directly affected by the 26-year civil war; and Kandy, less directly affected by the conflict. The study interviewed 38 women during 2016 and 2017, to understand how gender intersects with disability to increase vulnerability and hinder social inclusion and participation of women with disability.

## The Battleground of Sri Lankan History Education: Barriers to Teaching Inclusive Histories (Policy brief and Paper)

Natasha Karunaratne

<http://ices.lk/publications/the-battleground-of-sri-lankan-history-education-barriers-to-teaching-inclusive-histories/>

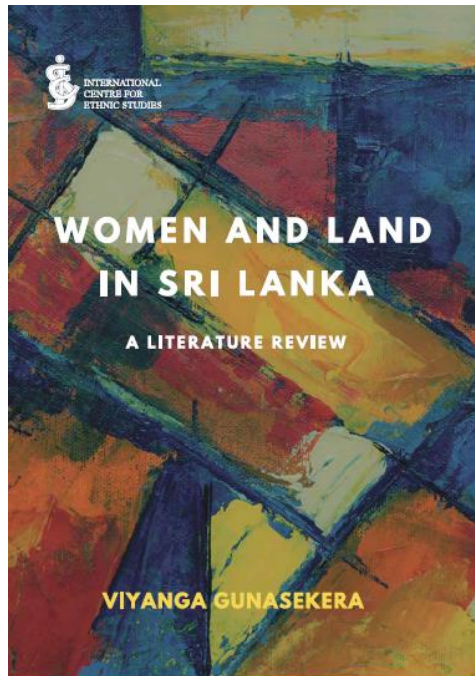


As the separation between those who lived through Sri Lanka's civil war and those who come to learn about the war grows, the understanding of future generations of the war becomes the war itself – all factual truth diminishes and makes room for one generation's perception to be passed down to the next. What is key here is that there is no singular perception of an event, but rather competing perceptions – and these perceptions compete in the space of history production.

## Women and Land in Sri Lanka: A Literature Review

Viyanga Gunasekera

<http://ices.lk/publications/women-and-land-in-sri-lanka-a-literature-review/>

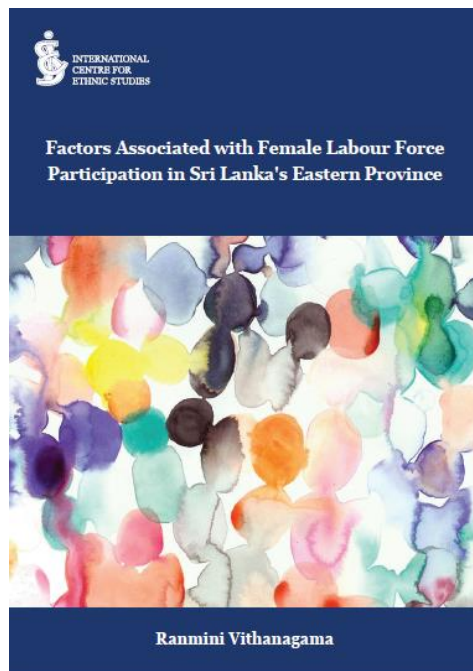


This literature review is a comprehensive exploration of the history of land tenure in Sri Lanka, recent changes to land tenure, and the significance of land ownership through a gender perspective. For Sri Lanka, being an agrarian country, land has always been a source of sustenance, socio-economic and political leverage, and is closely tied to one's identity and belongingness to home. With the colonial influences, the legal ownership of land became more important for both the State and its people, and the more recent land settlements, land reforms, and conflicts over land are significant milestones in the history of land in Sri Lanka. Laws and customs related to inheritance and ownership of land in Sri Lanka are mainly governed by three forms of customary laws, namely Kandyan law of the Kandyan Sinhalese, Tesavalamai of the Jaffna Tamils, and Muslim law of all the Muslims, and the general law of the country. The historical patterns of land tenure, colonial influences, customary laws, and more recent land reforms are important in understanding the current contexts and patterns of inheritance, ownership, and control of land by women in Sri Lanka. This literature review takes a critical look at how women's access to land has both deteriorated and improved over time and provides insights into the case of women and land in contemporary Sri Lanka.

## Factors Associated with Female Labour Force Participation in Sri Lanka's Eastern Province

Ranmini Vithanagama

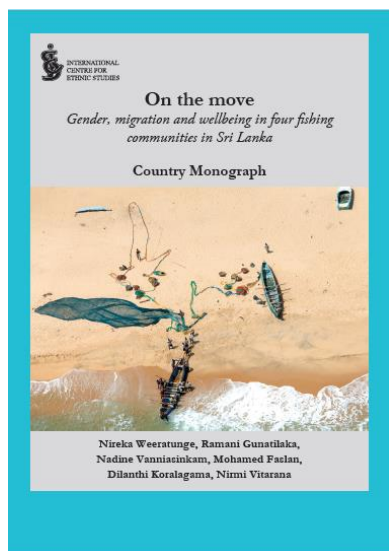
<http://ices.lk/publications/factors-associated-with-female-labour-force-participation-in-sri-lankas-eastern-province/>



Using primary data, this study investigates the factors that affect women's labour market choices and opportunities in the Eastern Province of Sri Lanka. The study finds that by and large economic necessity pushes women to the labour market and to secure gainful employment. Financial affluence obviates such a pressure, but higher educational attainments, access to earning assets, or having participated in a livelihood development programme enables women's participation and employment. The effects of gender norms women have internalized appear to be quite small on their participation and employment decisions. But the findings suggest that the patriarchal values imposed by the household may have a larger effect on women's LFP, especially among Muslim women. The armed conflict experiences seem to draw women to the work force out of poverty, while the spatial variables point to structural weaknesses of the Easts labour market. The study concludes that regional economic development and human capital development should be better geared towards creating meaningful economic opportunities for women.

## On the Move: Gender, migration and wellbeing in four fishing communities in Sri Lanka

### Country Monograph



Every southwest monsoon season, men and women from west coast fishing villages migrate to east coast villages, leaving their homes and their school-age children behind with kin. This monograph is an exploration of the motivations and aspirations that drive an internal process of seasonal fisheries migration. It focuses on the gendered livelihood patterns, collective identities and the social networks that enable or disable a long practice of seasonal coast-to-coast migration. It also examines the contestation of access to resources on the basis of a right to a tradition of migration among migrant communities and a right to one's own local resources among host communities.

The study is based on a range of qualitative methods and a quantitative household survey conducted in two migrant sending communities in the Puttalam district and two migrant receiving communities in the Trincomalee district between 2016-2019. The monograph looks at the extent to which seasonal migration contributes to poverty reduction in fishing communities. It concludes that internal coast -to -coast migration is not primarily motivated by poverty or resource scarcity. Instead, it is an adaptive livelihood strategy pursued by men, women, and youth in fishing communities in response to monsoonal weather patterns, as well as a way of life to fulfil a complex combination of material, relational and subjective wellbeing goals. It asserts that an understanding of the causes, processes and relations of internal seasonal migration can facilitate more effective policies and regulations governing the fisheries industry in Sri Lanka.

## LECTURES AND DISCUSSIONS

**20 January 2020**

### **An Evening with Tibetan writer and Activists, Tenzin Tsundu**

Tenzin Tsundue was born to a Tibetan refugee family in India. Tenzin has authored four books of poetry and short stories and has won the first ever Picador-Outlook Non-Fiction Contest 2002. He is working on his fifth, a book of Tibetan refugee stories.

**21 January 2020**

### ***'From Inaction to Excess: The British Colonial State's Response to the 1915 Anti-Muslim Riots'* by Shamara Wettimuni**

Ms Wettimuni is a DPhil candidate in History at the University of Oxford. She has an MSc in History of International Relations and a BSc in International Relations and History from the London School of Economics.

**30 January 2020**

### ***'Territorial Anxieties and the Impossibility of Boundary Demarcation'*, by Prof. Benedikt Korf, Department of Geography, University of Zurich**

This presentation was hosted in memory of Dr Shahul Hasbullah and was dedicated to Dr Hasbullah's work on the politics of boundary demarcations of local administrative units in Eastern Sri Lanka.

## FILM SCREENINGS

### **‘Victoria Home’ by Waruni Anuruddhika Chandrasena**

‘Victoria Home’ is a documentary film about the disabled women who are living in one of the best caring homes in Colombo, Sri Lanka. The film portrays their personal experiences of disability and the way in which they perceive it. The film looks at the social and cultural background around disabilities and its impact on the individual.

Waruni is an independent film maker, art photographer, researcher and was a former Fulbright Scholar at Cornell University NY.

### **‘Casting Untouchable Beats: The Story of the Drum-Makers’ by Ahula Samarakoon**

Athula is a film scholar and filmmaker whose main focus is on documentary films. He completed his graduate studies at the University of Pune. His graduate film on “Indian Ragamala Paintings” was highly acclaimed. Currently, he is a lecturer at the Dept. of Fine Arts, University of Peradeniya.

### **‘Tears in Paradise’ by Dharmasiri Bandaranayake**

## 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 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 library catalogue in Colombo has been partially digitalized and enables users to access the catalogue online. Several new collections were added during 2020.

## AUDITORIUM

The ICES auditorium, which initially started in a ‘thatched patio’ in the previous building adjacent, has over the last 38 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’.

COVID-19 did not permit the use of the auditorium for public events after March 2020.

## RECENT PUBLICATIONS, DOCUMENTARIES, AND WEBINARS

- 1 ‘Music and Song Traditions of the Muslims of Sri Lanka: An Overview’ by Nadine Vanniasinkam

[Music and Song Traditions of the Muslims of Sri Lanka](#)

- 2 ‘Factors Associated with Female Labour Force Participation in Sri Lanka’s Eastern Province’ by Ranmini Vithanagama

[Factors associated with Female Labour Force Participation](#)

- 3 ‘Women and Land in Sri Lanka: A Literature Review’ by Viyanga Gunasekera

[Women and Land](#)

- 4 ‘The Battleground of Sri Lankan History Education: Barriers to Teaching Inclusive Histories’ by Natasha Karunaratne

[The Battleground of Sri Lankan History Education](#)



- 5 'Estate Workers in Sri Lanka: An Account of the Legal and Policy Framework' by Tessa Martin
- [Estate Workers](#)
- 6 'Beyond Boundaries: Lived Pluralistic Memories' (Sinhala)
- [Beyond Boundaries](#)
- 7 'Intersecting Marginalities: Social-exclusion of women with disabilities in Sri Lanka' by Nadine Vanniasinkam and Nirmi Vitarana
- [Intersecting Marginalities](#)
- 8 'Estate Workers in Sri Lanka: An Account of the Legal and Policy Framework' by Tessa Martin
- [Estate Workers in Sri Lanka](#)
- 9 'Tracking Coexistence: Understanding Perceptions of the Religious 'Other'' by Ranmini Vithanagama with contributions from Mario Gomez and Kasun Pathiraja
- [Tracking Coexistence](#)
- 10 'Understanding Women's Livelihood Outcomes and Economic Empowerment in the Eastern Province of Sri Lanka' by Nayana Godamunne
- [Understanding Women's Livelihood Outcomes](#)
- 11 'Identity, Infection and Fear : A Preliminary Analysis OF Cvid-19 Drivers AND Responses in Sri Lanka' by Kalinga Tudor Silva
- [Identity Infection](#)
- 12 'Paradise Poisoned : Learning about Conflict, Terrorism and Development from Sri Lanka's Civil Wars' by John Richardson

[Paradise Poisoned](#)

- 13 'Up-country Tamils: Charting a New Future in Sri Lanka' edited by Daniel Bass and B. Skanthakumar

[Up-Country-Tamils-Charting-a-New-Future-in-Sri-Lanka\\_.pdf](#)

- 14 'On the Move: Gender and Seasonal Fisheries Migration in Sri Lanka' Policy brief

<http://ices.lk/publications/understanding-womens-livelihood-outcomes-and-economic-empowerment-in-the-eastern-province-of-sri-lanka/>

[http://ices.lk/wp-content/uploads/2020/08/ICES-Policy-Brief-Gender-and-Seasonal-Fisheries-Migration\\_-Sinhala.pdf](http://ices.lk/wp-content/uploads/2020/08/ICES-Policy-Brief-Gender-and-Seasonal-Fisheries-Migration_-Sinhala.pdf)

[http://ices.lk/wp-content/uploads/2020/08/ICES-Policy-Brief-Gender-and-Seasonal-Fisheries-Migration\\_Tamil.pdf](http://ices.lk/wp-content/uploads/2020/08/ICES-Policy-Brief-Gender-and-Seasonal-Fisheries-Migration_Tamil.pdf)

- 15 'Conflict Resolution: An Introductory Textbook' by Dhammika Herath

[Conflict Resolution: An Introductory Textbook'](#)

- 16 'Understanding women's livelihood outcomes and economic empowerment in the Eastern Province of Sri Lanka' by Nayana Godamunne

<http://ices.lk/wp-content/uploads/2020/01/Understanding.pdf>

- 17 'From "Combatant" to Civilian": The Psychosocial Wellbeing of Ex-combatants in Kilinochchi and Mullaitivu, Sri Lanka' by Viyanga Gunasekera and Kasun Pathiraja

<http://ices.lk/wp-content/uploads/2019/12/From-Combatant.pdf>

- 18 'Disability Policy Brief for Law Makers, Administrators and other Decision Makers' by Padmani Mendis and Binendri Perera(English/Sinhala and Tamil)

<http://ices.lk/wp-content/uploads/2019/11/Disability-Policy-Brief-ENGLISH.pdf>

<http://ices.lk/wp-content/uploads/2019/11/Disability-Policy-Brief-SINHALA.pdf>

<http://ices.lk/wp-content/uploads/2019/11/Disability-Policy-Brief-TAMIL.pdf>

- 19 'An Exploratory Study of Attitudes and Practices towards Domestic Workers in Sri Lanka' by Annemari de Silva
- <http://ices.lk/publications/an-exploratory-study-of-attitudes-and-practices-towards-domestic-workers-in-sri-lanka/>
- 20 'Inter-Religious Conflict in Four Districts of Sri Lanka' by Nadine Vanniasinkam, Kasun Pathiraja, Mohamed Faslan and Dinushka Jayawickrama (Sinhala, English and Tamil,)
- [http://ices.lk/wp-content/uploads/2019/05/Inter-religious-conflict-in-four-districts-of-Sri-Lanka\\_English.pdf](http://ices.lk/wp-content/uploads/2019/05/Inter-religious-conflict-in-four-districts-of-Sri-Lanka_English.pdf)
- [http://ices.lk/wp-content/uploads/2019/05/Inter-religious-conflict-in-four-districts-of-Sri-Lanka\\_Sinhala.pdf](http://ices.lk/wp-content/uploads/2019/05/Inter-religious-conflict-in-four-districts-of-Sri-Lanka_Sinhala.pdf)
- [http://ices.lk/wp-content/uploads/2019/08/Inter-Religious-Conflict-in-Four-Districts-of-Sri-Lanka\\_TAMIL.pdf](http://ices.lk/wp-content/uploads/2019/08/Inter-Religious-Conflict-in-Four-Districts-of-Sri-Lanka_TAMIL.pdf)
- 21 'Negotiating Access to Land in Eastern Sri Lanka: Social mobilization of livelihood concerns and everyday encounters with an ambiguous state' by Shahul H. Hasbullah and Urs Geiser
- [Negotiating Access](#)
- 22 'Conflict Resolution: An Introductory Textbook' by Dhammika Herath
- [Conflict Resolution](#)
- 23 'Craft Artisans and State Institutions in Sri Lanka' by Annemari de Silva
- <http://ices.lk/wp-content/uploads/2019/06/Craft-Artisans-and-State-Institutions-in-Sri-Lanka.pdf>

- 24 'Psychosocial Assessment of the War Affected in the Northern and Eastern Provinces of Sri Lanka: Distress and Growth Post-War' by Ramila Usoof-Thowfeek
- <http://ices.lk/wp-content/uploads/2018/11/psychosocial-assessment.pdf>
- 25 'Sex Ratio and Vulnerability in Northern and Eastern Provinces in Sri Lanka' by Kalinga Tudor Silva
- <http://ices.lk/wp-content/uploads/2018/11/Sex-Ratio-and-Vulnerability-Book-No-2.pdf>
- 26 'An Annotated Bibliography on Social Issues in Post-war Sri Lanka with Particular Reference to Conflict-affected Northern and Eastern Provinces' by Kalinga Tudor Silva, Dhammika Herath, Ramila Usoof-Thowfeek, Nikole Joseph Thomas, and Maggie Taylor
- <http://ices.lk/wp-content/uploads/2018/11/An-Annotated-Bibliography-Book-No-1.pdf>
- 27 'Breakup of Community Social Structures in the War-Affected Northern and Eastern Provinces in Sri Lanka' by Dhammika Herath
- <http://ices.lk/wp-content/uploads/2018/11/Breakup-of-Community.pdf>
- 28 'Barriers to Implementing the Convention on the Rights of Persons with Disabilities in Sri Lanka' by Adriana Cefis
- <http://ices.lk/wp-content/uploads/2018/12/Barriers-to-Implementing.pdf>
- 29 'Postwar Livelihood Trends in Northern and Eastern Sri Lanka' by Kalinga Tudor Silva, M.G.M. Razaak, Dhammika Herath, Ramila Usoof-Thowfeek, S. Sivakanthan & Vikneswaran Kunanayaham
- <http://ices.lk/wp-content/uploads/2018/11/Post-War-Livelihood.pdf>

- 30 'Coming out of the Margins: Justice and Reconciliation for Conflict-Affected Muslims in Sri Lanka' by Farah Mihlar  
<http://ices.lk/wp-content/uploads/2018/11/Coming-out-of-the-margins-download.pdf>
- 31 'Sustaining a State in Conflict: Politics of Foreign Aid in Sri Lanka' by Sunil Bastian  
<http://ices.lk/wp-content/uploads/2018/09/ICES-Mr.-Sunil-Sustaining-a-state-in-conflict-Book-WEB.pdf>
- 32 'Freedom of Religion, the Role of the State, and Interreligious Relations in Myanmar' by Nyi Nyi Kyaw.  
<http://ices.lk/wp-content/uploads/2018/09/Freedom-of-Religion.pdf>
- 33 'The Chronic and the Entrenched: Ethno-Religious Violence in Sri Lanka' by Gehan Gunatilleke (English/Tamil and Sinhala)  
<http://ices.lk/wp-content/uploads/2018/04/The-Chronic-and-the-Entrenched-Mr.-Gihan-Book-FINAL-WEB-PDF.pdf>  
[https://drive.google.com/file/d/IXeEHfHR-X\\_zo6Sag2-og8pKZSMYcVi2n/view](https://drive.google.com/file/d/IXeEHfHR-X_zo6Sag2-og8pKZSMYcVi2n/view)  
<http://ices.lk/wp-content/uploads/2019/11/The-Chronic-and-the-Entrenched-Sinhala.pdf>
- 34 'Limits of Expression: Creative Artists and Censorship in Sri Lanka' by Annemari de Silva  
<http://ices.lk/wp-content/uploads/2018/03/Creative-Artists-and-Censorship-in-Sri-Lanka-Book-6th-Proof-2018-03-14.pdf>
- 35 'Women's Labour Market Outcomes and Livelihood Interventions in Sri Lanka's North After the War' by Ramani Gunatilaka and Ranmini Vithanagama

<http://ices.lk/wp-content/uploads/2018/03/Women%E2%80%99s-Labour-Market-Outcomes-and-Livelihood-Interventions-in-Sri-Lanka%E2%80%99s-North-After-the-War.pdf>

- 36 'Doing This and That: Self-employment and Economic Survival of Women Heads of Households in Mullaitivu' by Chulani Kodikara

<http://ices.lk/wp-content/uploads/2018/03/Doing-This-and-That-Self-employment-and-Economic-Survival-of-Women-Heads-of-Households-in-Mullaitivu.pdf>

- 37 'Making Ends Meet: Women's Livelihoods in Post-War Sri Lanka' by Vasuki Jeyasankar and Savini Gamhewa

<http://ices.lk/wp-content/uploads/2018/03/Making-Ends-Meet-Women%E2%80%99s-Livelihoods-in-Post-War-Sri-Lanka.pdf>

- 38 'Post-war Realities: Barriers to Female Economic Empowerment' by Kethaki Kandanearachchi and Rapti Ratnayake

<http://ices.lk/wp-content/uploads/2017/12/Post-War-Realities-For-Circulation.pdf>

- 39 'War and Recovery: Psychosocial Challenges in Northern Sri Lanka' by Jeevasuthan Subramaniam

<http://ices.lk/wp-content/uploads/2017/12/War-Recovery-Psychosocial-Challenges-For-Circulation.pdf>

- 40 'Impact of intimate relationships on livelihood activities of women affected by war in Northern Sri Lanka' by Iresha M. Lakshman

<http://ices.lk/wp-content/uploads/2017/12/Impact-of-Intimate-relationships-For-Circulation.pdf>

- 41 'Towards Recovering Histories of Anti-Muslim Violence in the Context of Sinhala–Muslim Tensions in Sri Lanka' by Vijay Nagaraj and Farzana Haniffa

<http://ices.lk/wp-content/uploads/2018/07/ICES-Toward-Recoverig-Histories-Book-WEB-3-with-references.pdf>

- 42 'One Confession, Two Confessors: A forensic linguistic analysis of confessions submitted in the High Court cases of Nallaratnam Singarasa and Sellapulle Mahendran' by Visakesa Chandrasekaram
- <http://ices.lk/wp-content/uploads/2017/05/ICES-One-Confession-Two-Confessors-Book-WEB-4th-proof.pdf>
- 43 'New Buddhist Extremism and the Challenges to Ethno-Religious Coexistence in Sri Lanka' by Nirmal Ranjith Dewasiri
- <http://ices.lk/wp-content/uploads/2016/12/New-Buddhist-Extremism-and-the-Challenges.pdf>
- 44 'Religious interface and contestations between Buddhists and Muslims in Sri Lanka: A Study of Recent Developments in Selected Multi-Religious and Cross-Cultural Sites' by Kalinga Tudor Silva , Afrah Niwas and W. M. K. B. Wickramasinghe
- <http://ices.lk/wp-content/uploads/2016/12/Religious-Interface-and-Contestations-Book.pdf>
- <http://ices.lk/wp-content/uploads/2018/05/ICES-Religion-Interface-and-Contestation-Book-FINAL.pdf>
- 45 'Women's Economic Empowerment: A Literature Review' by Ranmini Vithanagama.
- <http://ices.lk/wp-content/uploads/2016/10/Womens-Economic-Empowerment-PDF.pdf>
- <http://ices.lk/wp-content/uploads/2017/12/Womens-Economic-Empowerment-Sinhala-For-Printing-1.pdf>
- 46 'Exploring Women's Empowerment' edited by Ranmini Vithanagama
- <http://ices.lk/wp-content/uploads/2018/08/Exploring-Womens-Empowerment.pdf>

<http://ices.lk/wp-content/uploads/2017/11/ICES-Women-Economic-Employee-tamil-4th-Proof.pdf>

<http://ices.lk/wp-content/uploads/2017/12/Womens-Economic-Empowerment-Sinhala-For-Printing-1.pdf>

- 47 'Advancing Truth and Justice in Sri Lanka: An Introduction to Transitional Justice' by Isabelle Lassee

<http://ices.lk/wp-content/uploads/2017/01/Advancing-Truth-and-Justice-in-Sri-Lanka-Book-English.pdf>

- 48 'The Chronic and the Acute: Post-War Religious Violence in Sri Lanka' by Gehan Gunatilleke

<http://ices.lk/wp-content/uploads/2016/01/The-Chronic-and-the-Acute-Post-War-Religious-Violence-in-Sri-Lanka.pdf>

- 49 'Advancing Truth & Justice in Sri Lanka: A Report of Six Dialogues'

<http://ices.lk/wp-content/uploads/2017/01/Advancing-Truth-and-Justice-in-Sri-Lanka-ENG.pdf>

- 50 'Self, Religion, Identity and Politics: Buddhist and Muslim encounters in Contemporary Sri Lanka' by Dhammika Herath and Harshana Rabukwella

[http://ices.lk/wp-content/uploads/2016/04/ICES-Self-Religion-Identity\\_-\\_WEB\\_-\\_final.pdf](http://ices.lk/wp-content/uploads/2016/04/ICES-Self-Religion-Identity_-_WEB_-_final.pdf)

- 51 'Fracturing Community: Intra-group Relations among the Muslims of Sri Lanka' by Mohamed Faslan and Nadine Vanniasinkam

[http://ices.lk/wp-content/uploads/2016/04/ICES-Fracturing-Community\\_WEB\\_final.pdf](http://ices.lk/wp-content/uploads/2016/04/ICES-Fracturing-Community_WEB_final.pdf)

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- 52 'Memorialisation and Reparations: A Report of Four Dialogues'  
<http://ices.lk/wp-content/uploads/2017/02/Memorialisation-and-Reparations-Report-of-Dialogues-Book-6th-Proof.pdf>
- 53 'The Relationship between Truth-Seeking and Prosecution' by Conor Hartnett  
<http://ices.lk/wp-content/uploads/2016/12/the-relationship-between-truth-seeking-and-prosecution.pdf>
- 54 'Conflict, Displacement and Post-War Recovery: A Community Profile of Passaiyoor East in Jaffna, Sri Lanka' by Danesh Jayatilaka, Kopalapillai Amirthalingam and Shiyana Gunasekara  
<http://ices.lk/wp-content/uploads/2017/01/Conflict-Displacement-and-Post-War-Recovery-ENG.pdf>
- 55 'The Transition to Civilian Life of Teenage Girls and Young Women Ex-Combatants: A Case Study from Batticaloa' by Sonny Inbaraj Krishnan  
<http://ices.lk/wp-content/uploads/2018/07/the-Transition-to-Civilian-Life-.pdf>
- 56 'Producing the Present: History as Heritage in Post-War Patriotic Sri Lanka' by Nira Wickramasinghe  
<http://ices.lk/wp-content/uploads/2018/07/Producing-the-Present.pdf>
- 57 'Reconciling what? History, Realism and the Problem of an Inclusive Sri Lankan Identity' by Harshana Rambukwella  
<http://ices.lk/wp-content/uploads/2018/07/Reconciling-what-History-Realism.pdf>
- 58 'The Promise of the LLRC: Women's Testimony & Justice in Post War Sri Lanka' by Neloufer de Mel  
<http://ices.lk/wp-content/uploads/2013/11/the-Promise-of-the-LLRC.pdf>

- 59 'A Provisional Evaluation of the Contribution of the Supreme Court to Political Reconciliation in Post-War Sri Lanka' (May 2009-August 2012) by Dinesha Samararatne  
<http://ices.lk/wp-content/uploads/2013/11/A-Provisional-Evaluation.pdf>
- 60 'Victorious Victims: An Analysis of Sri Lanka's Post-War Reconciliation Discourse' by Andi Schubert  
<http://ices.lk/wp-content/uploads/2013/10/Victorious-Victims-PDF.pdf>
- 61 'The Political Economy of Post-War Sri Lanka' by Sunil Bastian  
<http://ices.lk/wp-content/uploads/2013/10/The-Political-Economy-PDF.pdf>
- 62 'Post-War Sri Lanka: Is Peace a Hostage of the Military Victory? Dilemmas of Reconciliation, Ethnic Cohesion and Peace-Building' by Gamini Keerawella  
<http://ices.lk/wp-content/uploads/2013/11/Gamini-Keerawella-book.pdf>
- 63 'History' after the War: Historical Consciousness in the Collective Sinhala-Buddhist Psyche in Post-War Sri Lanka' by Nirmal Ranjith Dewasiri  
<http://ices.lk/wp-content/uploads/2018/07/09-History-after-the-War-Historical-Consciousness-.pdf>
- 64 'What Lessons Are We Talking About? Reconciliation and Memory in Post-Civil War Sri Lankan Cinema' by Dinidu Karunanayake and Thiyagaraja Waradas  
<http://ices.lk/wp-content/uploads/2018/07/10-research-paper-.pdf>
- 65 'A History of Tamil Diaspora Politics in Canada: Organisational Dynamics and Negotiated Order, 1978-2013' by Amarnath Amarasingam  
<http://ices.lk/wp-content/uploads/2018/07/11-A-History-of-Tamil-Diaspora.pdf>
- 66 'Contextualizing Post-War Reconciliation in Sri Lanka: The Political Economy of Territorial Control in Historical Perspective' by Charan Rainford

<http://ices.lk/wp-content/uploads/2018/07/12-Contextualizing-Post-War-Reconciliation.pdf>

- 67 'Competing for Victimhood Status: Northern Muslims and the Ironies of Post-War Reconciliation, Justice and Development' by Farzana Haniffa

<http://ices.lk/wp-content/uploads/2018/07/13-Competing-for-Victimhood.pdf>

- 68 'Ethical Reconstruction? Primitive Accumulation in the Apparel Sector of Eastern Sri Lanka' by Annelies Goger and Kanchana N. Ruwanpura

<http://ices.lk/wp-content/uploads/2018/07/14-Ethical-Reconstruction.pdf>

- 69 'A Quota for Women in Local Government in Sri Lanka: Questions of Equality, Modernity and Political Leverage' by Chulani Kodikara

<http://ices.lk/wp-content/uploads/2018/07/A-Quota-for-Women-WVP-5.pdf>

- 70 'On (Not) Knowing One's Place A Critique of Cultural Relativism' by Qadri Ismail

<http://ices.lk/wp-content/uploads/2018/07/On-Not-Knowing-Ones-Place-1.pdf>

- 71 'SRI LANKA: Women Living with Disabilities'

<http://ices.lk/wp-content/uploads/2017/05/ICES-Disability-Shadow-Shadow-Report-31-Jan-17-3.pdf>

- 72 'Only Until the Rice is Cooked? The Domestic Violence Act, Familial Ideology and Cultural Narratives in Sri Lanka' by Chulani Kodikara

<http://ices.lk/wp-content/uploads/2018/07/Only-Until-the-Rice-is-Cooked.pdf>

## Videos and Documentaries

- 1 <https://www.youtube.com/watch?v=RQb9EPWTFJM>  
Work at your own risk
- 2 <https://www.youtube.com/watch?v=7p-VS0I-2Vc>  
Galebandara Deviyo
- 3 [https://www.youtube.com/watch?v=yIF\\_99ss-mk](https://www.youtube.com/watch?v=yIF_99ss-mk)  
Conversations with Kumari
- 4 <https://www.youtube.com/watch?v=ZwvqvWbElml>  
Rising Voices: The Women of the North (English)
- 5 [https://www.youtube.com/watch?v=B3Ce2\\_p5GgA](https://www.youtube.com/watch?v=B3Ce2_p5GgA)  
Her Palmyra Basket (English)
- 6 <https://www.youtube.com/watch?v=SW2UwOWUmyQ>  
Blood
- 7 <https://www.youtube.com/watch?v=WmdfqCebotk>  
Until the End
- 8 <https://www.youtube.com/watch?v=IX-FtYUnjso>  
A Dream
- 9 <https://www.youtube.com/watch?v=fSY4-vEjyQc>  
The Rope
- 10 <https://www.youtube.com/watch?v=llad5nYHCEk>  
Together
- 11 <https://www.youtube.com/watch?v=bE1pflyHgTk>  
500 Roofs
- 12 <https://www.youtube.com/watch?v=HUr7Oca0yh8>  
God Must be Deaf
- 13 <https://www.youtube.com/watch?v=k8tmRx4qcVk>  
The Judgement

- 14 <https://www.youtube.com/watch?v=jxkUDphTH5w>  
At a Workshop
- 15 <https://www.youtube.com/watch?v=jFJrz67FdEI>  
Let her Fly
- 16 <https://www.youtube.com/watch?v=hnxZwF6DT-c>  
On the Way
- 17 <https://www.youtube.com/watch?v=UR0SIRffveY>
- 18 <https://www.youtube.com/watch?v=HXO4Dmht8NA>
- 19 <https://www.youtube.com/watch?v=4ZTUcgXQ4zc>  
Ethics, Secularism and Institutions of Governance (Part 1, 2 and 3)

## Webinars

- 1 A Celebration of the Life and Work of Manouri Muttetuwegama.

<https://drive.google.com/file/d/IW6kofzt7rfl-zbucCVFIxeC5nnvhpdas/view>

- 2 Countering Hate Speech: Towards Safe Digital Spaces

This four-part webinar series explored the impact of hate speech, and provided training for advocates to develop creative counter-narratives and relate persuasive stories that are evidence-based, ethical, and effective.

[https://www.youtube.com/watch?v=VsZdaD8-HM4&list=PLlehUF2MUE6Zlj-yPoEHq\\_dufpZoDPOOE](https://www.youtube.com/watch?v=VsZdaD8-HM4&list=PLlehUF2MUE6Zlj-yPoEHq_dufpZoDPOOE)

- 3 'HERstory, HIStory, OURstory: Learning About and Engaging with the Past': This six-part webinar series explored the challenges of learning about, and engaging with the past, in multi-religious and multi-ethnic contexts.

## INTERNS

- Reihshan Deen, Master's Degree from the University of Edinburgh and University of Colombo (10 December 2018 - March 2020)
- Lara Wijesuriya – Undergraduate from the University of Peradeniya (15<sup>th</sup> January onwards)

## VISITING FELLOWS

- Dr. Lia Kent – (5 February 2019 – continues)

## STAFF

### Executive Director

Mario Gomez (PhD, University of Colombo)

### 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)

Kamalika Jayatilake, (PhD, University of Leeds) Kandy Office.

## **Research Staff**

- Nadine Vanniasinkam – Researcher, MA (Applied Linguistics) University of Melbourne) LL.B.
- Ranmini Vithanagama – Researcher, MA (Economics), University of Colombo
- Viyanga Gunasekera – Researcher, MPhil (Psychology), University of Peradeniya
- Lihini Nilaweera – Programme coordinator, BA (Arts), University of Colombo
- Malshani Delgahapitiya – Communications Manager

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- Chalani Lokugamage (CIMA, UK) – Finance and Administration Manager
- 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)

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Former Professor of Sri Lanka History, University of Peradeniya

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**Dr. Wijaya Jayatilaka**

Executive Director, Centre for Policy Analysis

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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

A summary of the financial statements for 2020/21 are given below:

## INCOME STATEMENT

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<b>Incoming Resources</b>	<b>Rs</b>
Project Grants	55,613,299
Income from Funds	8,466,367
Other	4,086,071
	<hr/>
<b>Total Incoming Resources</b>	<b>68,165,737</b>
	<hr/>
<b>Expenses</b>	
Project Expenses	55,613,299
Administration	16,118,364
Finance	-
Income Tax	1,368,343
	<hr/>
<b>Total Expenses</b>	<b>73,100,006</b>
	<hr/>
<b>Net Surplus/(Deficit)</b>	<b>(4,934,269)</b>

## BALANCE SHEET

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<b>Assets</b>	Rs
Current Assets	51,739,618
Non-current Assets	496,936,705
	<hr/>
<b>Total Assets</b>	<b>548,676,323</b>
	=====
<b>Liabilities</b>	
Current Liabilities	3,245,441
Non-current Liabilities	13,091,051
	<hr/>
<b>Total Liabilities</b>	<b>16,336,492</b>
<b>Accumulated Fund</b>	
Restricted	98,431,270
Unrestricted	193,933,886
Revaluation Reserve	239,974,674
	<hr/>
<b>Total Accumulated Fund</b>	<b>532,339,830</b>
	<hr/>
<b>Total Liabilities and Net Assets</b>	<b>548,676,323</b>

# International Centre for Ethnic Studies

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[www.ices.lk](http://www.ices.lk)

[www.momac.lk](http://www.momac.lk)

[www.wammuseum.org](http://www.wammuseum.org)