



INTERNATIONAL CENTRE FOR ETHNIC  
STUDIES

**Annual Report**

**2021**

August 2022

# Contents

<b>PROFILE</b> .....	4
<b>VISION</b> .....	5
<b>GOAL</b> .....	5
<b>MISSION</b> .....	5
<b>CHAIRPERSON’S MESSAGE</b> .....	6
<b>EXECUTIVE DIRECTOR’S MESSAGE</b> .....	7
<b>RESEARCH</b> .....	8
<b>GENDER</b> .....	8
Land Ownership and Women’s Empowerment in Sri Lanka (LOWE) .....	8
Joining the Race:.....	9
Pathways to politics for grassroots and development-sector women in Sri Lanka .....	9
Safe Migration and Prevention of Human Trafficking in the Sri Lankan Plantation Sector .....	10
<b>DIVERSITY AND SOCIAL INCLUSION</b> .....	10
Social-ecological Dynamics in Rapid Economic Development: .....	10
Infrastructure and Coastal Change in South-eastern Sri Lanka (SEDRIC).....	10
In or Out?.....	11
Tracking Social Inclusion in Sri Lanka .....	11
Reimagining Vulnerability in the Light of COVID-19.....	11
<b>COEXISTENCE AND RELIGIOUS HARMONY</b> .....	13
Tracking Coexistence: .....	13
Understanding Perceptions of the Religious ‘Other’ .....	13
Countering Hate Speech: ICES Webinar Series 2021 .....	14
‘Shared Encounters’ .....	15
<b>ART AND SOCIAL CHANGE</b> .....	18
<b>Museum of Memory and Coexistence (MoMaC)</b> .....	18
<b>World Art and Memory Museum (WAMM)</b> .....	19
<b>ICES RESEARCH ARCHIVE</b> .....	19
<b>ICES PUBLICATIONS</b> .....	20
<b>RECENT PUBLICATIONS</b> .....	20
<b>ICES RESEARCH PAPERS</b> .....	23
<b>LECTURES AND DISCUSSIONS</b> .....	25
<b>LIBRARY</b> .....	26
<b>AUDITORIUM</b> .....	26
<b>RECENT PUBLICATIONS, DOCUMENTARIES, AND WEBINARS</b> .....	27
<b>INTERNS</b> .....	40

<b>STAFF</b> .....	40
<b>BOARD OF DIRECTORS</b> .....	41
<b>FINANCE REPORT</b> .....	42

## 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 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 International Centre for Ethnic Studies celebrates forty years of existence in 2022. Its founders, urged by the situation in Sri Lanka where mounting ethnic tension was leading to full scale civil war, created the Centre to share knowledge, to create policy and to advocate for social change. Those were difficult and turbulent times but ICES along with sister organisations created a space where people could meet, discuss, and share their research and activism. This sharing was not only national but also regional and international. Those interactions created some of the best intellectuals that Sri Lanka has ever produced - public intellectuals not only committed to their research but to activism that would change the world around them. From the study of Gamsabhavas to election monitoring in South Asia to being present in New York and Geneva, ICES engaged with the social issues of their time realizing that they were at a historical moment that demanded new thinking and new initiatives.

Forty years later Sri Lanka is again at a historical moment. The Aragalaya (struggle) opened up new vistas and possibilities for a Sri Lanka of the twenty first century. Though a great deal is being done to repress dissent, the core beliefs of the movement are very much alive and signal the possibility of opening our minds toward a new society - a new society that will welcome democracy, pluralism and the respect for the dignity and rights of all individuals. Similar happenings in other parts of the world also signal the possibility for regional and global exchanges that also fight for ideas and structures that respect the full potential of the human being.

The ICES will continue to play its historical role in developing ideas, raising issues and challenges, engaging all players, and advocating for important change that must come if we are to become a better and more humane society. Our research programme will look at the challenges of the post-COVID world, the multi religiosity that is our social fabric, the vulnerability of our most depressed communities and gender-based discrimination and violence. ICES will continue to be the forum for the discussion of the most profound and fundamental issues of our times as well as creating a space to understand our shared heritage and the world of artistic expression. Our multi-disciplinary approach has been our strength and we hope that the spirit that guided the creators of ICES at its inception will be with us now through these difficult times.



*Radhika Coomaraswamy*  
*Chairperson, Board of Directors, August 2022*

# EXECUTIVE DIRECTOR'S MESSAGE

## ICES at 40

ICES started its journey, one year before the 1983 riots. In July 2022, ICES turned 40, soon after an economic crisis and unprecedented street protests forced the resignations of a President and Prime Minister. In between these two key events in the political history of the country, ICES has continued to work on its core mission of building a plural and inclusive society, wedded to human rights and the rule of law.

In 2021, ICES continued to focus on its core areas of work: Gender; Social Inclusion; Reconciliation; Diversity and Coexistence; and Human Rights.

As in 2020, the pandemic curtailed field work and public events. An easing of the pandemic in the second half of 2021 however, enabled field work to resume.

Sri Lanka transited from one state of anxiety to another. While the pandemic began to ease in the second half of 2021, the economic crisis reached unprecedented proportions in the first half of 2022, with shortages of cooking gas, fuel, electricity, and medical supplies, affecting all segments of the population, and especially the most vulnerable. In 2021 we commenced work on a project that will look at the impact that the pandemic has had on vulnerable segments of the population and how these vulnerabilities have been exacerbated by the economic crisis of 2022.

ICES continued to engage with domestic and international partners, and we see these connections as an important way of enhancing the reach of our activities. We will continue to invest in music, theatre, film, photography, and other arts forms, as tools of social transformation.

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.

At forty, as we reflect on our past work, we will redouble our efforts to realize the vision and dreams of our founders, and of all those intellectuals and activists, who been associated with the institution over these forty years.

*Mario Gomez*  
*Executive Director*

*August 2022*

# 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, ICES released a literature review on gender and land. In 2021, ICES completed qualitative field work and the quantitative survey. The qualitative and quantitative data is being analysed and the research team is in the process of drafting the two papers.

The first convention of the network was co-hosted by ICES in Colombo and Batticaloa in January 2020. 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.

A second convention took place in May 2022, in Belfast and London. The ICES research team presented initial findings from the study at the convention.

### 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 to 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 has conducted 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. In 2021, ICES conducted six focus group discussions with women in politics, activists, and NGO representatives, in Sinhala and Tamil. A blog post and a first draft of the study has been completed. Another journal article is being prepared in collaboration with the Indonesian and Sri Lankan teams. ICES scheduled a dialogue to present the findings of the study to the research participants, and to develop a collaborative policy brief but this had to be postponed because of the ongoing economic and political crisis. This will be conducted later this year.

## Safe Migration and Prevention of Human Trafficking in the Sri Lankan Plantation Sector

This project seeks to develop a nuanced understanding of safe migration and human trafficking in the plantation sector. Run out of the Kandy office, this qualitative study interviewed 90 migrant workers, returnees, and their families in Badulla, Matale, and Nuwara Eliya to investigate the factors and consequences of labour migration in the plantation sector. The findings and recommendations will seek to fill gaps in evidence in relation to the plantation sector and safe migration. The findings will be presented at a stakeholder dialogue on the issue and will seek to influence the development of policy on the subject.

## DIVERSITY AND SOCIAL INCLUSION

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

ICES was part of a consortium of researchers that investigated the social and ecological changes taking place along the Southern and Eastern coasts of Sri Lanka. The project, a first of its kind, brought 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.

This project, titled 'Social-Ecological Dynamics in Rapid Economic Development: Infrastructure and Coastal Change in South-Eastern Sri Lanka' or 'SEDRIC', and was supported by the French Embassy in Sri Lanka. In its research, ICES focused on the impacts of post-war infrastructure development on coastal communities in the Trincomalee and Batticaloa areas. The report is being edited for publication.

## In or Out?

### Tracking Social Inclusion in Sri Lanka

ICES conducted a 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.

A quantitative survey was administered 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 ensured representation across the different age groups (youth, middle aged and elderly) and ensured that at least 50% of the respondents were women. The study locations were Colombo, Badulla, and Batticaloa. ICES also conducted in-depth interviews with 58 key informants to support the survey research. The key informants included community representatives from different social groups such as the main ethno-religious groups, plantations, farming community, fishing community, LGBTQI, unskilled workers, underserved community, ex-combatants, migrant workers, and the disabled community of the study locations. The draft report has been peer-reviewed and will be released later this year.

## Reimagining Vulnerability in the Light of COVID-19

The COVID-19 pandemic may have begun as a health problem, with the healthcare sector at the forefront of caring for those inflicted with the virus, campaigning for the prevention of its spread, and developing vaccinations to bring it to an end. But the

protracted nature of the pandemic has generated a complex array of socio-economic and governance consequences globally, that it has now become more than a health crisis. As the United Nations has put it, the pandemic is in fact a human, economic and a social crisis. The situation in Sri Lanka is no different. Statistics indicate that while the relative income losses will be highest among middle-income earners, a reduction in income among the low-income earners will aggravate their vulnerability as well. A survey conducted by UNICEF covering over 2,000 households showed that 30 per cent of the households were already cutting down on food consumption by May 2020, mainly on nutritious food. The study pointed out that these reductions on food consumption were likely to have an adverse effect on the growth of small children as well as on the vulnerability of older people and people with disabilities. The survey also found that close to 40 per cent of respondents had lost all income and a further 32 per cent had lost some income due to the lockdown. Many of those who had lost all income were daily wage workers. Ironically, the sectors that have been hardest hit such as tourism, garments, and logistics services were at one point to be developed as regional hubs and were among the promising growth segments of the country. The magnitude of the pandemic has forced us to reimagine vulnerability (The Lancet 2020).

Against this backdrop a critical question relates to how Sri Lanka's existing social protection schemes will be affected amidst a potential economic slowdown, as the country emerges out of the pandemic. The immediate aftermath of the COVID experience provides an opportunity to reimagine vulnerability so as to allow groups to emerge out of vulnerability rather than have to cope and live with it. The present study examines how the COVID-19 pandemic has exacerbated and created vulnerabilities among different groups of people and the extent of social protection measures to face these vulnerabilities.

These groups include informal sector workers who are not covered under labour laws, the poor, the elderly, people with disabilities, women heading their households, and other similar groups. There are many stories of women heading their households who have had to bear the brunt of the pandemic and its control protocols due to loss of income and difficulties in securing food. About 1.7 million women are employed in the informal sector who are not covered by the existing social protection measures and do not benefit from the protections of the formal labour market. Further, only 6.6 per cent of households in the lowest quintile of income benefit from social safeguards schemes in Sri Lanka. This is much lower when compared to countries such as Pakistan, Vietnam, or Bolivia. Moreover, spending on social safety has been on the decline over recent years, except for the fertilizer subsidy. As a result, the Samurdhi programme contributed only about 1.7 per cent towards poverty reduction in Sri Lanka by 2012/13. Transfer payments tend to be largely unchanged and unadjusted for effects of inflation. For example, the allowance for disability has remained at LKR

3,000 for over a decade even though a larger payment was made during the recent lockdown. Moreover, favoritism remains an issue with these social protection schemes. There is evidence of discrimination against women and women heads of households, for example in providing Samurdhi loan facilities. There is also some evidence of Samurdhi officers seeking sexual favours from beneficiary women. However, programmes such as the pension programme tend to be better implemented.

The study will look at how experiences of vulnerabilities are different or similar across multiple social groups, such as;

- Different ethno-religious groups

- Women and men

- Urban and rural class

- Agriculture, industry and service sector work

- Different types of agricultural and other vulnerable livelihoods (e.g., crop cultivation, livestock rearing, fisheries, petty trade, taxi and three-wheeler drivers, women's self-employment activities).

The broad objective of the study will be to generate evidence-based finding on which to ground policy and practice to respond to new and pre-existing vulnerabilities. Qualitative field work is in process while the quantitative survey has been completed. The study locations are Colombo, Matara, Trincomalee, Kilinochchi, Kurunegala, and Badulla. The qualitative component will conduct approximately 100 interviews with national and district key informants from both government and NGO sectors, and household interviews from the study locations. The quantitative survey was administered to 4,000 households in the study locations.

## **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 that was collected from Ampara, Colombo, Galle and Mannar in 2019.

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.

ICES is currently engaged in a follow-up survey on this topic. 2,000 respondents were interviewed for the quantitative research approximately 50 respondents will be interviewed for the qualitative research.

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 has been 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 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'.

## Countering Hate Speech: ICES Webinar Series 2021

The series explored the impact of hate speech in diverse societies, discussed the role of mainstream and digital media in promoting hate speech, disinformation, and stereotypes, and trained advocates to develop creative counter-narratives and relate persuasive stories that are evidence-based, ethical, and effective.

### ■ 2nd of June 2021: Stories From Across the Globe

- An introduction to the various ways in which hate speech appears, the impact it has in diverse societies, and the lessons learned from initiatives that have sought to counter its negative impact.

– Speakers: Shreen Saroor (Women's Action Network – Sri Lanka), Saijai Liangpunsakul (Researcher – Myanmar), Dr. James Gomez (Asia Centre, Bangkok)

### ■ 9th of June 2021: The Power of Language

- Understanding how the current media landscape – across digital and mainstream spaces – contributes to the proliferation of hate speech and exploring ways of countering these polarized narratives.

– Speakers: Jamila Hussain (Daily Mirror), Deepanjalie Abeywardene (Verite Research), Ishara Danasekara (independent reporter), Mahishaa Balraj (Hashtag Generation)

### ■ 16th of June 2021: Shared Histories and New Spaces

- Highlighting shared cultural and religious spaces among the different social groups and exploring the potential of digital spaces to showcase complex and multiple narratives.

– Presentation by Hasini Haputhanthri (ICES)

### ■ 23rd of June 2021: Taking Action! : Practical Session I

- The importance of critical media usage and a guided introduction to using digital literacy tools to navigate hate speech and disinformation in digital spaces.

– Training by Hashtag Generation

### ■ 30th of June 2021: Taking Action! : Practical Session II

- Creating effective, ethical, and evidence-based counter-narratives to dangerous speech, by understanding audiences, histories, and social realities.

-Training by Hashtag Generation

## ‘Shared Encounters’

‘Shared Encounters’ seeks to address the dearth of positive narratives in the public domain. This initiative will counter dangerous speech by producing and amplifying positive alternative narratives in Myanmar, Sri Lanka, and Thailand. All three countries are Theravada-Buddhist majoritarian countries with many similarities in their ethno-religious and political contexts and have struggled to celebrate diversity and coexistence. Online spaces are currently dominated by narratives and accounts of conflict, division, and enmity. This initiative will make a modest contribution to

redressing this balance by developing creative and engaging positive stories from each of the three countries and will use a wide variety of communication tools to disseminate these materials among diverse audiences across the region. 'Shared Encounters' will thus establish a larger meta-narrative that will highlight the importance of shared cultural values, spaces, and practices across the region.

This initiative will test the hypothesis that 'where people have access to credible multiple narratives about their ethno-religious experiences and histories, they will then begin to question popular narratives of division and hate, develop a critical understanding of popular hate-based rhetoric, and become more embracing and tolerant of other interpretations of culture, religion, and history'.

### **Documenting and disseminating evidence-based stories:**

The Shared Encounters initiative will first research and document stories of religious coexistence, solidarity and cultural confluence in Myanmar, Sri Lanka, and Thailand. Through credible and evidence-based research, it will develop a range of narratives to showcase and interrogate the impact of hybridity, coexistence, solidarity, confluence, and shared religious spaces on social relations and history in the three countries. It will look at art, historical monuments, architecture, religious spaces, archaeological sites, and cultural practices, with the goal of developing a nuanced and sophisticated understanding of these places and practices. Then, through a strategic communication campaign, ICES will target, disseminate, and amplify these positive narratives among diverse audiences with a focus on reinterpreting and providing alternative narratives to the existing divisive narratives. This will include narratives linked to multiculturalism, pluralism, and the less exclusive framing of ethno-religious identities. This will contribute to combatting dangerous speech by providing a counter-narrative that is well-researched and historically credible. It will highlight the richness of the three country's cultural identities that are the result of fusion and syncretism. It will focus on connections and common ground, rather than on division and conflict.

### **Developing nuanced communications strategies:**

Shared Encounters will develop different products for different target audiences: longer expert interviews; shorter documentaries; and online exhibits. The longer documentary with experts will target researchers, the educational community including teachers and academia, who will be able to use these resources in their work. The shorter documentary series and the online exhibition will aim to reach members of the general public and those influencers who use the online space to counter narrate dangerous speech.



ICES will also organize forums with a regional group of practitioners from Myanmar, Sri Lanka, and Thailand to generate a dialogue on cultural confluence in the region.

Through this initiative we propose to amplify positive narratives from each of the three countries and establish a larger meta-narrative of the three countries that will highlight the importance of shared cultural values, spaces, and practices across the region. 'Shared Encounters' will provide an opportunity for civil society actors to collaborate creatively across the different country contexts and develop a larger positive narrative straddling the experiences of all three countries, which will have implications for other 'deeply-divided' societies in Asia and beyond.

The initiative will host regional forums on using and disseminating positive narratives, foster regional partnerships around amplifying positive narratives, and explore a variety of ways in which multiple stakeholders could engage with the materials generated. The project will also seek to amplify the networks that can disseminate materials of this nature and networks that will promote a 'historical dialogue' around coexistence and confluence.

## 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.

'Shared Sanctities' and nine accompanying documentaries were released in January 2022.

## 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.

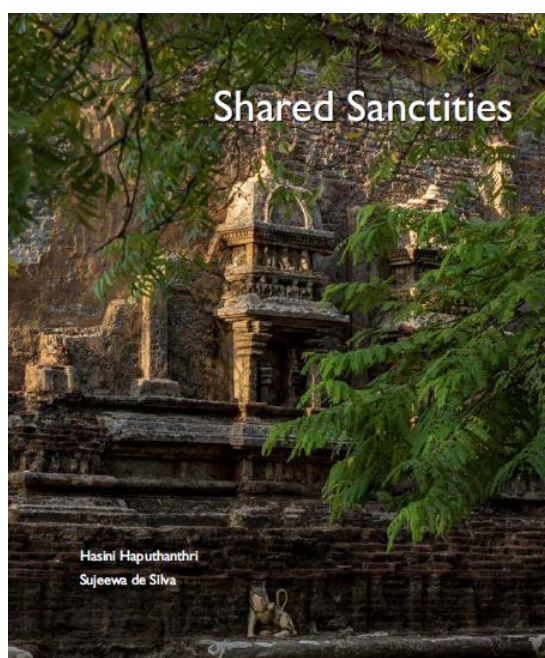
## ICES PUBLICATIONS

The ICES has published over 175 books, monographs, and reports in 40 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.

## RECENT PUBLICATIONS

### Shared Sanctities

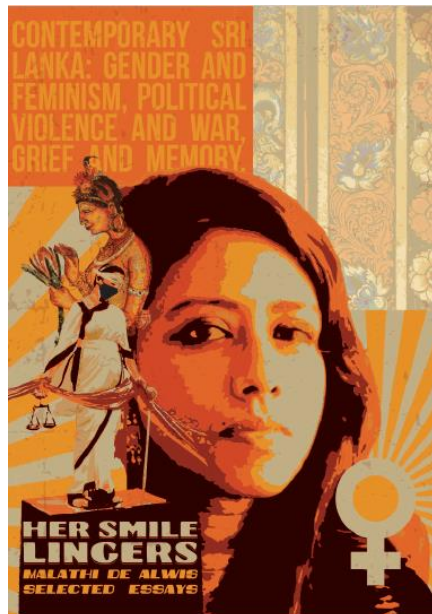
Hasini Haputhanthri and Sujeewa de Silva  
[ICES | Shared Sanctities](#)



Since time immemorial, people have experienced the divine spiritual through art and architecture. In shared Sanctities, museologist and writer Hasini Haputhanthri explores some of the historically sacred spaces in Sri Lanka together with photographer and film maker Sujeewa de Silva, producing five visual narratives on religious confluence.

## Her Smile Lingers: a collection of selected essays by Malathi de Alwis

[ICES | Her Smile Lingers: a collection of selected essays by Malathi de Alwis](#)

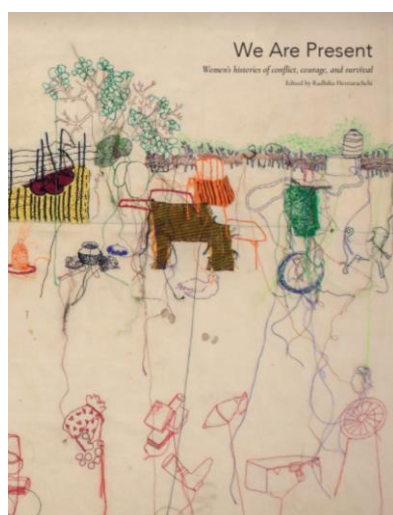


'Her Smile Lingers': a collection of selected essays by Malathi de Alwis, edited by Kanchana N Ruwanpura, Caryll Tozer, Chulani Kodikara, Sonali Deraniyagala and Vraie Cally Balthazar.

## We are Present: Women's histories of conflict, courage and survival

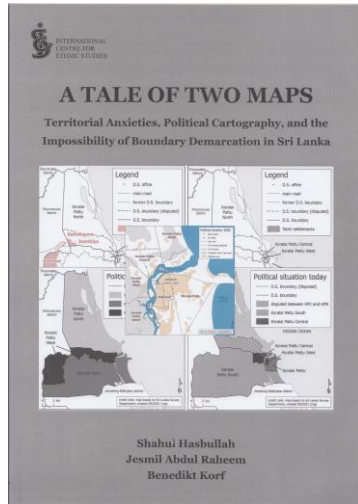
Edited by Radhika Hettiarachchi

[We are Present](#)



# A Tale of Two Maps: Territorial Anxieties, Political Cartography, and the Impossibility of Boundary Demarcation in Sri Lanka

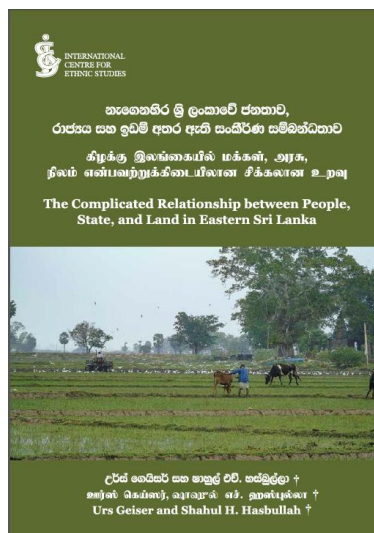
By Shahul Hasbullah, Jesmil Abdul Raheem and Benedikt Korp  
[A Tale of Two Maps](#)



# The Complicated Relationship between People, State, and Land in Eastern Sri Lanka

Urs Geiser and Shahul H. Hasbullah

<https://ices.lk/publications/negotiating-access-to-land-in-eastern-sri-lanka/>

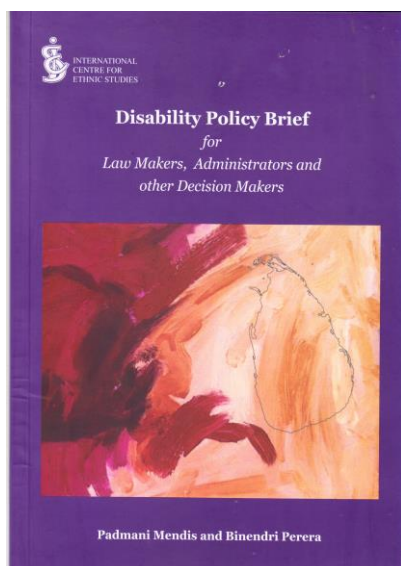


## ICES RESEARCH PAPERS

### Disability policy brief for law makers, administrators and other decision makers

Padmani Mendis and Binendri Perera

[ICES | Disability policy brief for law makers, administrators and other decision makers](#)



This publication is meant to be used by law makers, administrators and other senior decision makers to assist them in deciding on appropriate rights-based policies and how these may be implemented. It forms persons with disabilities and all interested parties about the current status of the ongoing Dialogue on Disability Rights. In so doing it aims to further enhance continuing discourse, discussion, debate and consensus leading to action that will draw closer the realization of the rights of persons with disabilities in Sri Lanka.

### Countering Hate Speech: Towards safer digital spaces

[ICES | Countering Hate Speech: Towards safer digital spaces](#)

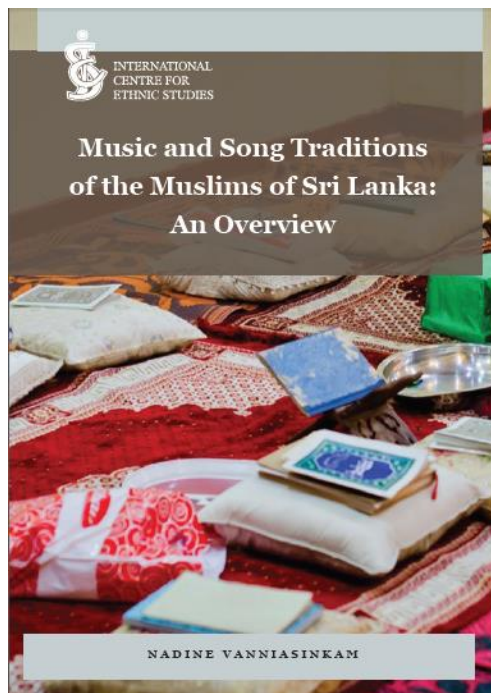
The webinar series 'Countering Hate Speech: Towards safer digital spaces' was hosted by ICES throughout the month of June 2021. Over 5 sessions, speakers discussed the socio-political contexts that give rise to hate speech, the issues with regulating speech, and how hate manifests itself in the media in Sri Lanka. The series closed with two technical sessions that guided participants through tools and critical thinking to assess information they encounter as they navigate mainstream and digital media.

This publication presents some of the key points raised by speakers during the series, and also provides added resources from these experts to allow readers to explore, further their knowledge, and critically engage with issues of hate speech, media, and regulation in their countries and contexts.

## Music and Song Traditions of the Muslims of Sri Lanka: An Overview

Nadine Vanniasinkam

[ICES | Music and Song Traditions of the Muslims of Sri Lanka: An Overview](#)



This article draws from personal interviews with individuals from the Muslim community and secondary sources and outlines the devotional, cultural, and popular music and song traditions of the Muslims of Sri Lanka. It discusses local, regional, and international influences on Muslim music trends and reasons for the decline in musical engagement around the turn of the century. The article provides hyperlinks to the music of specific artistes and song traditions and calls for wider discussion on and cross-sharing of the different music traditions of the Muslims of Sri Lanka.



## LECTURES AND DISCUSSIONS

The pandemic did not allow for in-person conferences and workshops and so ICES was forced to move its events online.

### ***A Celebration of the Life and Work of Manouri Muttetuwegama.***

An online conversation with Saliya Peiris, Ruki Fernando, Mariah Lookman and Deepika Udagama

<https://drive.google.com/file/d/1W6kofzt7rfL-zbucCVFI XeC5nnvhpdas/view>

### ***Demystifying Transitional Justice***

Demystifying Transitional Justice was a virtual discussion in a series developed by the Sri Lanka Barometer under the project Strengthening Reconciliation Processes in Sri Lanka supported by the EU and the German Federal Government. The speakers included Natasha Palansuriya, Maithreyi Rajasingham and Prashanthi Mahindaratne, explored the transitional justice framework and challenges related to this. The discussion will be moderated by Shalanka Weerasinghe.

### ***Between Memory and History***

Between Memory and History was a virtual discussion in a series developed by the Sri Lanka Barometer under the project Strengthening Reconciliation Processes in Sri Lanka supported by the EU and the German Federal Government.

Vihanga Perera, researcher and writer of *Between Memory and History: Sri Lanka, a Decade after the War*, and Professor Sasanka Perera were heard in a conversation as they explored the politics of the national history-building programmes and discussed alternative ways of imagining narratives of Sri Lanka's past and present. The discussion was moderated by Sulakshana de Mel.

### ***Other People's Shoes***

Other Peoples Shoes was a virtual discussion in a series developed by the Sri Lanka Barometer under the project Strengthening Reconciliation Processes in Sri Lanka supported by the EU and the German Federal Government.

The discussion revolved around Sunila Galappatti's essay, 'Other Peoples Shoes: Let's not demand that people tell us stories'. Galappatti's essay explores the politics of listening to the narratives of those who have suffered, lost loved ones and

experienced trauma in conflicts and tumultuous events in past and present Sri Lanka and the issues that arise in asking such individuals to recount their stories of trauma and loss. Radhika Hettiarachchi and Upali Amarasinghe participated in the discussion.

## **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 40 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 'A Tale of Two Maps : Territorial Anxieties, Political Cartography, and the Impossibility of Boundary Demarcation in Sri Lanka' by Shahul Hasbullah, Jesmil Abdul Raheem & Benedikt Korf

[A Tale of Two Maps](#)

- 2 'We are Present: Women's Histories of Conflict, Courage and Survival' ed. by Radhika Hettiarachchi

[We are Present](#)

- 3 'Shared Sanctities' by Hasini Haputhanthri and Sujeewa Desilva

[Shared Sanctities \(English\)](#)

[Shared Sanctities \(Sinhala\)](#)

[Shared Sanctities \(Tamil\)](#)

- 4 'Her Smile Lingers : a collection of selected essays' by Malathi de Alwis

[Her Smile Lingers](#)

- 5 'Disability policy brief for law makers, administrators and other decision makers' by Padmini Mendis and Blnendri Perera

[Disability Policy Brief \(English\)](#)

[Disability Policy Brief \(Sinhala\)](#)

[Disability Policy Brief \(Tamil\)](#)

- 6 'Countering Hate Speech: Towards safer digital spaces'

[Countering Hate Speech \(English\)](#)

[Countering Hate Speech \(Sinhala\)](#)

[Countering Hate Speech \(Tamil\)](#)

- 7 'The Complicated Relationship between People, State, and Land in Eastern Sri Lanka' by Urs Geiser and Shahul H. Hasbullah

[The Complicated Relationship](#)

- 8 '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](#)

- 9 'Factors Associated with Female Labour Force Participation in Sri Lanka's Eastern Province' by Ranmini Vithanagama

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

- 10 'Women and Land in Sri Lanka: A Literature Review' by Viyanga Gunasekera

[Women and Land](#)

- 11 'The Battleground of Sri Lankan History Education: Barriers to Teaching Inclusive Histories' by Natasha Karunaratne

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

- 12 'Estate Workers in Sri Lanka: An Account of the Legal and Policy Framework' by Tessa Martin

[Estate Workers](#)

- 13 'Beyond Boundaries: Lived Pluralistic Memories' (Sinhala)

[Beyond Boundaries](#)

- 14 'Intersecting Marginalities: Social-exclusion of women with disabilities in Sri Lanka' by Nadine Vanniasinkam and Nirmi Vitarana

[Intersecting Marginalities](#)

- 15 'Estate Workers in Sri Lanka: An Account of the Legal and Policy Framework' by Tessa Martin
- [Estate Workers in Sri Lanka](#)
- 16 'Tracking Coexistence: Understanding Perceptions of the Religious 'Other'' by Ranmini Vithanagama with contributions from Mario Gomez and Kasun Pathiraja
- [Tracking Coexistence](#)
- 17 'Understanding Women's Livelihood Outcomes and Economic Empowerment in the Eastern Province of Sri Lanka' by Nayana Godamunne
- [Understanding Women's Livelihood Outcomes](#)
- 18 'Identity, Infection and Fear : A Preliminary Analysis OF Cvid-19 Drivers AND Responses in Sri Lanka' by Kalinga Tudor Silva
- [Identity Infection](#)
- 19 'Paradise Poisoned : Learning about Conflict, Terrorism and Development from Sri Lanka's Civil Wars' by John Richardson
- [Paradise Poisoned](#)
- 20 '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](#)
- 21 'On the Move: Gender and Seasonal Fisheries Migration in Sri Lanka' Policy brief
- [ICES Policy Brief\\_Gender and Seasonal Fisheries Migration in Sri Lanka](#)
- [ICES Policy Brief\\_Gender and Seasonal Fisheries Migration in Sri Lanka \(Sinhala\)](#)
- [ICES Policy Brief\\_Gender and Seasonal Fisheries Migration in Sri Lanka](#)

[\(Tamil\)](#)

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

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

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

[Understanding Women's Livelihood](#)

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

[From Combatant to Civilian](#)

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

[Disability Policy Brief \(English\)](#)

[Disability Policy Brief \(Sinhala\)](#)

[Disability Policy Brief \(Tamil\)](#)

- 26 'An Exploratory Study of Attitudes and Practices towards Domestic Workers in Sri Lanka' by Annemari de Silva

[An Exploratory Study](#)

- 27 'Inter-Religious Conflict in Four Districts of Sri Lanka' by Nadine Vanniasinkam, Kasun Pathiraja, Mohamed Faslan and Dinushka Jayawickrama (Sinhala, English and Tamil,)

[Inter-Religious Conflict in Four Districts of Sri Lanka \(English\)](#)

[Inter-Religious Conflict in Four Districts of Sri Lanka \(Sinhala\)](#)

[Inter-Religious Conflict in Four Districts of Sri Lanka \(Tamil\)](#)

- 28 '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](#)

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

[Conflict Resolution](#)

- 30 'Craft Artisans and State Institutions in Sri Lanka' by Annemari de Silva

[Craft Artisans and State Institutions in Sri Lanka](#)

- 31 'Psychosocial Assessment of the War Affected in the Northern and Eastern Provinces of Sri Lanka: Distress and Growth Post-War' by Ramila Usoof-Thowfeek

[Psychosocial Assessment of the War](#)

- 32 'Sex Ratio and Vulnerability in Northern and Eastern Provinces in Sri Lanka' by Kalinga Tudor Silva

[Sex Ratio and Vulnerability in Northern and Eastern Provinces](#)

- 33 '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

[An Annotated Bibliography on Social Issues in Post-war Sri Lanka](#)

- 34 'Breakup of Community Social Structures in the War-Affected Northern and Eastern Provinces in Sri Lanka' by Dhammika Herath

[Breakup of Community Social Structures](#)

- 35 'Barriers to Implementing the Convention on the Rights of Persons with Disabilities in

Sri Lanka' by Adriana Cefis

['Barriers to Implementing the Convention on the Rights](#)

- 36 '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

[Postwar Livelihood Trends in Northern and Eastern Sri Lanka](#)

- 37 'Coming out of the Margins: Justice and Reconciliation for Conflict-Affected Muslims in Sri Lanka' by Farah Mihlar

[Coming out of the Margins](#)

- 38 'Sustaining a State in Conflict: Politics of Foreign Aid in Sri Lanka' by Sunil Bastian

[Sustaining a State in Conflict](#)

- 39 'Freedom of Religion, the Role of the State, and Interreligious Relations in Myanmar' by Nyi Nyi Kyaw.

[Freedom of Religion, the Role of the State](#)

- 40 'The Chronic and the Entrenched: Ethno-Religious Violence in Sri Lanka' by Gehan Gunatilleke (English/Tamil and Sinhala)

[The Chronic and the Entrenched \(English\)](#)

[The Chronic and the Entrenched \(Sinhala\)](#)

[The Chronic and the Entrenched \(Tamil\)](#)

- 41 'Limits of Expression: Creative Artists and Censorship in Sri Lanka' by Annemari de Silva

[Limits of Expression](#)

- 42 'Women's Labour Market Outcomes and Livelihood Interventions in Sri Lanka's North After the War' by Ramani Gunatilaka and Ranmini Vithanagama



[Women's Labour Market](#)

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

[Doing This and That: Self-employment and Economic Survival](#)

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

[Making Ends Meet: Women's Livelihoods in Post-War](#)

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

[Post-war Realities: Barriers to Female Economic Empowerment](#)

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

[War and Recovery: Psychosocial Challenges](#)

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

[Impact of intimate relationships on livelihood activities](#)

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

[Towards Recovering Histories of Anti-Muslim Violence](#)

- 49 '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

[One Confession, Two Confessors](#)

- 50 'New Buddhist Extremism and the Challenges to Ethno-Religious Coexistence in Sri Lanka' by Nirmal Ranjith Dewasiri

[New Buddhist Extremism and the Challenges](#)

- 51 '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
- [Religious interface and contestations \(English\)](#)
- [Religious interface and contestations \(Sinhala\)](#)
- 52 'Women's Economic Empowerment: A Literature Review' by Ranmini Vithanagama.
- [Women's Economic Empowerment \(English\)](#)
- [Women's Economic Empowerment \(Sinhala\)](#)
- 53 'Exploring Women's Empowerment' edited by Ranmini Vithanagama
- [Exploring Women's Empowerment \(English\)](#)
- [Exploring Women's Empowerment \(Sinhala\)](#)
- [Exploring Women's Empowerment \(Tamil\)](#)
- 54 'Advancing Truth and Justice in Sri Lanka: An Introduction to Transitional Justice' by Isabelle Lassez
- [Advancing Truth and Justice in Sri Lanka: an Introduction](#)
- 55 'The Chronic and the Acute: Post-War Religious Violence in Sri Lanka' by Gehan Gunatilleke
- [The Chronic and the Acute](#)
- 56 'Advancing Truth & Justice in Sri Lanka: A Report of Six Dialogues'
- [Advancing Truth & Justice in Sri Lanka: A Report](#)

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

[Self, Religion, Identity and Politics](#)

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

[Fracturing Community \(English\)](#)

[Fracturing Community \(Sinhala\)](#)

[Fracturing Community \(Tamil\)](#)

- 59 'Memorialisation and Reparations: A Report of Four Dialogues'

[Memorialisation and Reparations](#)

- 60 'The Relationship between Truth-Seeking and Prosecution' by Conor Hartnett

[The Relationship between](#)

- 61 'Conflict, Displacement and Post-War Recovery: A Community Profile of Passaiyoor East in Jaffna, Sri Lanka' by Danesh Jayatilaka, Kopalapillai Amirthalingam and Shiyana Gunasekara

[Conflict, Displacement and Post-War Recovery](#)

- 62 'The Transition to Civilian Life of Teenage Girls and Young Women Ex-Combatants: A Case Study from Batticaloa' by Sonny Inbaraj Krishnan

[The Transition to Civilian Life](#)

- 63 'Producing the Present: History as Heritage in Post-War Patriotic Sri Lanka' by Nira Wickramasinghe

[Producing the Present](#)

- 64 'Reconciling what? History, Realism and the Problem of an Inclusive Sri Lankan Identity' by Harshana Rambukwella

[Reconciling what? History, Realism and the Problem](#)

- 65 'The Promise of the LLRC: Women's Testimony & Justice in Post War Sri Lanka' by Neloufer de Mel

[The Promise of the LLRC](#)

- 66 '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

[A Provisional Evaluation of the](#)

- 67 'Victorious Victims: An Analysis of Sri Lanka's Post-War Reconciliation Discourse' by Andi Schubert

[Victorious Victims: An Analysis of Sri Lanka's Post-War](#)

- 68 'The Political Economy of Post-War Sri Lanka' by Sunil Bastian

[The Political Economy of Post-War](#)

- 69 'Post-War Sri Lanka: Is Peace a Hostage of the Military Victory? Dilemmas of Reconciliation, Ethnic Cohesion and Peace-Building' by Gamini Keerawella

[Post-War Sri Lanka: Is Peace a Hostage of the Military Victory](#)

- 70 'History' after the War: Historical Consciousness in the Collective Sinhala-Buddhist Psyche in Post-War Sri Lanka' by Nirmal Ranjith Dewasiri

[History' after the War: Historical Consciousness](#)

- 71 'What Lessons Are We Talking About? Reconciliation and Memory in Post-Civil War Sri Lankan Cinema' by Dinidu Karunanayake and Thiyagaraja Waradas

[What Lessons Are We Talking About](#)

- 72 'A History of Tamil Diaspora Politics in Canada: Organisational Dynamics and Negotiated Order, 1978-2013' by Amarnath Amarasingam

[A History of Tamil Diaspora Politics in Canada](#)

- 73 'Contextualizing Post-War Reconciliation in Sri Lanka: The Political Economy of Territorial Control in Historical Perspective' by Charan Rainford

[Contextualizing Post-War Reconciliation in Sri Lanka](#)

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

[Competing for Victimhood Status](#)

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

[Ethical Reconstruction](#)

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

[A Quota for Women in Local Government in Sri Lanka](#)

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

[On \(Not\) Knowing One's Place](#)

- 78 'SRI LANKA: Women Living with Disabilities'

[SRI LANKA: Women Living with](#)

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

[Only Until the Rice is Cooked](#)

## Videos and Documentaries

- 1 [https://www.youtube.com/playlist?list=PLIehUF2MUE6ZmZYsyseViu650\\_a\\_vw5wtu](https://www.youtube.com/playlist?list=PLIehUF2MUE6ZmZYsyseViu650_a_vw5wtu)  
Shared Sanctities
- 2 <https://www.youtube.com/watch?v=ZRqEbZswOVs>  
Her smile lingers: A collection of selected essays by Malathi de Alwis
- 3 <https://www.youtube.com/watch?v=RQb9EPWTFJM>  
Work at your own risk
- 4 <https://www.youtube.com/watch?v=7p-VS0I-2Vc>  
Galebandara Deviyo
- 5 [https://www.youtube.com/watch?v=yIF\\_99ss-mk](https://www.youtube.com/watch?v=yIF_99ss-mk)  
Conversations with Kumari
- 6 <https://www.youtube.com/watch?v=ZwvqvWbElmI>  
Rising Voices: The Women of the North (English)
- 7 [https://www.youtube.com/watch?v=B3Ce2\\_p5GgA](https://www.youtube.com/watch?v=B3Ce2_p5GgA)  
Her Palmyra Basket (English)
- 8 <https://www.youtube.com/watch?v=SW2UwOWUmyQ>  
Blood
- 9 <https://www.youtube.com/watch?v=WmdfqCebotk>  
Until the End
- 10 <https://www.youtube.com/watch?v=IX-FtYUnjso>  
A Dream
- 11 <https://www.youtube.com/watch?v=fSY4-vEjyQc>  
The Rope
- 12 <https://www.youtube.com/watch?v=llad5nYHCEk>  
Together

- 13 <https://www.youtube.com/watch?v=bE1pflyHgTk>  
500 Roofs
- 14 <https://www.youtube.com/watch?v=HUr7Oca0yh8>  
God Must be Deaf
- 15 <https://www.youtube.com/watch?v=k8tmRx4qcVk>  
The Judgement
- 16 <https://www.youtube.com/watch?v=jxkUDphTH5w>  
At a Workshop
- 17 <https://www.youtube.com/watch?v=jFJrz67FdEI>  
Let her Fly
- 18 <https://www.youtube.com/watch?v=hnxZwF6DT-c>  
On the Way
- 19 <https://www.youtube.com/watch?v=UR0SIRffveY>
- 20 <https://www.youtube.com/watch?v=HXO4Dmht8NA>
- 21 <https://www.youtube.com/watch?v=4ZTUcgXQ4zc>  
Ethics, Secularism and Institutions of Governance (Part 1, 2 and 3)

## INTERNS

Taryn Wilkie, McGill University - May – June 2021

Hansathi Pallewatte, Feb. – March 2021

Lara Wijesuriya - Jan - Feb. 2021

## 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)

Fazeeha Azmi, MPhil (NTNU) PhD (NTNU)

### 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
- Nadia Ismail – Researcher
- Malshani Delgahapitiya – Communications Manager
- Lara Wijesuriya
- Dinushi Walpola

### Administrative, Finance, IT and Library

- Chalani Lokugamage (CIMA, UK) – Finance and Administration Manager
- B. M. Mowsil – Office Secretary
- Gallage Ayoma Shyamalee – Finance Officer



- Bhagya Wijayasooriya – Accounts Executive
- Dimuth Geethananda – Assistant Librarian/IT Officer
- 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**

### **Dr. Radhika Coomaraswamy (Chairperson)**

Former Senior UN 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

### **Prof. K. M. de Silva (Emeritus)**

Chancellor, University of Peradeniya, Sri Lanka  
Former Professor of Sri Lanka History, University of 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.

### **Dr. Wijaya Jayatilaka**

Executive Director, Centre for Policy Analysis

### **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

A summary of the financial statements for 2021/22 are given below:

## INCOME STATEMENT

---

<b>Incoming Resources</b>	Rs
Project Grants	98,653,225
Income from Funds	5,450,416
Other	6,687,266
<b>Total Incoming Resources</b>	<b>110,790,907</b>
<b>Expenses</b>	
Project Expenses	98,653,225
Administration	6,246,124
Finance	-
Income Tax	883,668
<b>Total Expenses</b>	<b>105,783,017</b>
<b>Net Surplus/(Deficit)</b>	<b>5,007,890</b>

## BALANCE SHEET

---

<b>Assets</b>	Rs
Current Assets	71,812,786
Non-current Assets	490,383,762
	_____
<b>Total Assets</b>	<b>562,196,548</b>
	=====
<b>Liabilities</b>	
Current Liabilities	1,130,413
Non-current Liabilities	11,153,950
	_____
<b>Total Liabilities</b>	<b>12,284,363</b>
	_____
<b>Accumulated Fund</b>	
Restricted	113,046,564
Unrestricted	196,874,697
Revaluation Reserve	239,990,924
	_____
<b>Total Accumulated Fund</b>	<b>549,912,185</b>
	_____
<b>Total Liabilities and Net Assets</b>	<b>562,196,548</b>

# International Centre for Ethnic Studies

---

## COLOMBO OFFICE

No: 2, Kynsey Terrace, Colombo 8, Sri Lanka

Tel: 94 11 2679745; 94 11 2685085

Fax: 94 11 2698048

## KANDY OFFICE

554/6A, Peradeniya Road, Kandy, Sri Lanka

Tel: 94 81 2232381; 94 81 2234892

Fax: 94 81 2234892

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

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

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