Gender Analysis
in the North and East of Sri Lanka

FINAL REPORT

Date: 29 February 2012

SUBMITTED TO:
UNITED STATES AGENCY FOR INTERNATIONAL DEVELOPMENT

USAID
FROM THE AMERICAN PEOPLE

SUBMITTED BY:
APPLIED RESEARCH UNIT|UNOPS

UNOPS

I. Contents

I. Contents 2
II. Acknowledgements 3
III. Acronyms 4
IV. Executive Summary 5
1. Introduction 8
1.1 Socio-Cultural Landscape of Sri Lanka from a Gender Aspect 8
1.2 Economy and Labour Force Characteristics 11
1.3 International and National Commitments Related to Gender 14
1.4 Legal Framework and Gender 16
1.5 Democracy and Governance 17
2. Approach 20
3. USAID Mission Strategic Priorities and Associated Gender Analysis 22
4. Conclusions 66
5. Recommendations 69
6. Integrating Gender Equality Results into a Mission Results Framework 78
7. Implementation Plan 84
8. Annexes 86
I. Bibliography 86
II. Basic concepts 88
III. Scope of Work 89
IV. Methodology 90
V. Additional Gender Analysis by Ethnicity 94
VI. Gender Experts and Organizations in Sri Lanka 103
VII. Data Collection Tools 105

II. Acknowledgements

The Gender Analysis of the North and East of Sri Lanka is a collective product of the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS) and it is with great pleasure that we appreciate all the people who contributed their best for this activity.

UNOPS ARU would like to convey its gratitude towards the Gender Team: Tracy Thoman, Kai Beard, Sonali Thahir, and Passanna Gunasekera as well as Patrick Keirnan, Saliya Navaratne and Ashanthi Fernando at the United States Agency for International Development (USAID), for the support they have extended.

We are sincerely grateful to our stakeholders at divisional, district and national level including the community members, the heads and staff in government departments, non-government organizations, USAID staff and implementing partners and other private sector organizations. Their coordination and contribution with time, labour and genuine sharing of their knowledge, experience and information with the UNOPS ARU research team immensely supported in producing this report.

Finally the UNOPS ARU would like to thank its members: Niroshinie Nayagam, Ramani Jayasundere, Nimal Gunatilleke, Chatura Rodrigo, Sini Pellinen, Chandima Bandara, Christina Brohier, Sriskandavel Thavavell, Asanka Senarathne, Shashik Silva, Evangeline de Silva, Kumudu Kumari, Piyumi Buddhakorala, Eranda Wijewickrama, Sanjaiyan Rajasingam, Maneesha Dias and Sampath Weragoda for their contributions and dedication towards completing the assessment. We would also like to thank our research partner organization and staff from PepperCube Consultants (Pvt) Ltd.

Applied Research Unit (ARU)
United Nations Office for Project Services (UNOPS)

III. Acronyms

ADB	Asian Development Bank
ARFRO	Armed Forces Retired Flag Ranking Officers
ARU	Applied Research Unit
CEDAW	Committee on the Elimination of Discrimination against Women
CENWOR	Centre for Women's Rights
EPZ	Export Promotion Zones
FAO	Food and Agriculture Organisation
FO	Farmer's Organisations
FSC	Fisherman's Cooperative Society
G.C.E.	General Certificate of Education
GoSL	Government of Sri Lanka
GDP	Gross Domestic Product
GII	Gender Inequality Index
GPV	Gender Based Violence
ICES	International Centre for Ethnic Studies
ILO	International Labour Organization
LTTE	Liberation Tigers of Tamil Eelam
MAP	MAS Apparel Partnership
MWA	Ministry of Child Development and Women's Affairs
MWRAF	Muslim Women's Research and Action Forum
NCW	National Committee on Women
PO	Protection Order
PTF	Presidential Task Force
RDS	Rural Development Society
RFCS	Ranaviru Family Counselling Services
RFCSS	Ranaviru Family Counselling and Support Services
SLWLA	Sri Lanka Women's Lawyers' Association
SuRG	Supporting Regional Governance
TNA	Tamil National Alliance
UNDP	United Nations Development Programme
UNHCR	United Nations High Commission for Refugees
UNICEF	United Nations Children's Fund
UNOPS	United Nations Office for Project Services
USAID	United States Agency for International Development
WDF	Women's Development Foundation
WIN	Women in Need
WRDS	Women's Rural Development Society

IV. Executive Summary

The Applied Research Unit (ARU) of the United Nations Office for Project Services (UNOPS) was commissioned by the United States Agency for International Development (USAID) to conduct a gender analysis in the North and East of Sri Lanka with special focus on the areas of 'economic growth' and 'democracy and governance' in order to analyze gender related inequalities and disparities. The analysis will help identify and interpret how gender relations and disparities impact on the development objectives[1] that were set out by USAID, and what implications the programmes will have on power dynamics between men and women.

The nucleus of this gender analysis is based on analysis of empirical data collected by the ARU field team from six districts in the Northern and Eastern Provinces, namely Jaffna, Vavuniya, Mannar, Trincomalee, Batticaloa and Ampara. The qualitative toolbox consisted of Focus Group Discussions (FGD) with community members, professionals and service providers within the communities, and Key Informant Interviews (KII) carried out in the context of the communities and among USAID implementing partners, donors, government officials, other agencies and actors. The quantitative data collection was carried out using an interviewer administrated survey questionnaire. The research sample represented men and women, the main three ethnic communities as well as urban and rural communities.

The analysis of data was carried out with the aim of identifying and extrapolating nuances in relation to gender disparities, opportunities for redressing disparities and promising practices to address gender disparities within the USAID programming framework. The gendered - roles and responsibilities, resources and needs set the context for interpretation.

Many of the achievements of the women in Sri Lanka can be attributed to the free and undiscriminating health care and education facilities of the country. The health indicators are mostly affirmative for a lower middle income country: for example the infant mortality was 13 per 1000 live births while fertility rate was at 2.3 in 2011. The gender disaggregated literacy rate in 2001 showed that men have slightly higher literacy rates (92.6%) compared to women (89.7%). However, the national average values of these social indicators reveal significant regional, ethnic or religion-based disparities. Conflict affected areas especially in the north; lag behind the rest of the country. The number of female headed households has increased greatly due to war casualties and displacements. The patriarchal nature of society places single women and female headed households in an especially vulnerable position.

The labour market in Sri Lanka is dominated by men, with labour force participation rates for males and females being 75.1 percent and 34.2 percent respectively. Male domination in the politics is even more pronounced – female representation in parliament and provincial governments is only around 5%, with

[1] Strengthened Partnership between the State and its Citizens to Establish a Foundation for Reconciliation and Increased and More Equitable Economic Growth in Former Conflict Areas

even lower representation in local government (1.8%).The General Law of Sri Lanka treats men and women in equal ways. Discrimination in family law is entrenched more deeply in the personal laws of communities.

The key issue with regard to gender equality is the culture and its highly patriarchal values and norms. The traditional roles of women as care-takers and men as breadwinners of the family are strongly established among the communities in the north and east. Men also have stronger control and access over the most crucial household and livelihood assets, such as house, land and sometimes even income. These disparities among men and women in the ownership and access to resources undermine women's chances to engage in the economic sectors increasing their dependency on men. Women are held back due to the roles and responsibilities assigned by the community, cultural and social values resulting in indirect discrimination.

The research findings have shown that both men and women have equally low access to justice sector, be it formal courts or informal provisions of justice. However, the use of these services is highly dominated by men. A severe lack of gender sensitive practices among law enforcement and justice sector authorities can be identified. The delays in the administration of justice often have more adverse impacts on women than men. When it comes to delays in maintenance cases, women often have less means to meet the economic needs and support possible dependants without contribution from their former husbands. Furthermore, violence against women is often not viewed as a violation of rights that should be addressed by the police and courts. In the policy level the shortcomings can be attributed to inefficient implementation of such policies.

With regard to participation in community activities, it was revealed that women's participation is often limited due to domestic priorities and duties, economic constraints or duties, limited mobility and security concerns. Muslim women in particular were the least involved with community activities, which was attributed to cultural and religious norms. These practices are more rigorously followed by the rural Muslim communities in the north and east. Women's participation in political meetings and association with local governments is also low compared to men. There is a lack of opportunities for women to improve their knowledge on ways to influence political processes and participation. Political culture in Sri Lanka remains masculine and politics is often viewed unsuitable for women. Advocating for a quota for minimum representation of women in the political institutions would help to increase women's representation in these institutions.

Women in general face more challenges in engaging in income generating activities as opposed to men. There are no formal obstacles for a woman's employment, but child care and other domestic duties combined with the lack of support services and lower mobility hinder their employment opportunities outside home. Due to the gendered roles and responsibilities, women often choose to stay at home instead of venturing out for work. This opens up opportunities for home based enterprises and economic activities, yet the support infrastructure and competencies are often not available. Women's employment opportunities are often restricted by lack of skills required for white collar or industrial jobs. Despite the legislation for equal pay among men and women, in practice men are often paid higher

wages especially in labour positions. The gender division in labour is most prominent in marketing of products such as agricultural and fisheries produce, which is carried out almost exclusively by men. Women remain highly unaware of market mechanisms and their dynamics. At the policy level the difficulties faced by women are attributed to lack of adequate education opportunities that would equip women with the required skills as well as inadequacies in social policy with regard to child care support.

In the recommendation section a list of derived outcomes together with proposed gender sensitive indicators are presented based on the analysis of gender differences and disparities. There have been several promising improvements in relation to filling these gaps, both by the government and other agencies. Potential supporting strategies are represented to provide the framework of current agencies and other actors working in the areas recognized in the recommendations. Potential activities list out the suggested actions and relevant stakeholders. The necessary steps to implement the recommendations are visualized in the implementation plan.

1. Introduction

1.1 Socio-Cultural Landscape of Sri Lanka from a Gender Aspect

Population and Overall Ranking

The population of Sri Lanka was estimated at 20.5 million in 2009. The population is seemingly well balanced gender-wise, with the number of males and females being 10,148 thousand and 10,302 thousand respectively[1]. The population growth rate was estimated as 0.93 percent in 2011. The national figures do conceal regional differences especially in the conflict affected areas; for example in Jaffna the sex ratio in 2011 was 90.4, with women outnumbering men by 28,599 persons[2].

Gender Inequality Index (GII) shows the loss of potential achievement in a country due to gender inequality across reproductive health, empowerment and labour market. The index is composed of five indicators, namely maternal mortality, adolescent fertility, parliamentary representation, educational attainment and labour force participation. Sri Lanka ranks at 74 out of the 146 countries with the indices value being 0.419[3]. However, it has a comparative advantage over other South Asian countries that average 0.601 (0 being the state of equality between men and women).

In the context of government policies and decisions on allotment of various resources in a gender equal manner between women and men, Sri Lanka is among the leaders in Asia and the Pacific area[4].

Health

The Human Development Index (HDI) places Sri Lanka at the 97th position in comparison with 187 other countries, taking a short lead over countries such as China (101st), Thailand (103rd) and India (134th)[5]. The health indicators are mostly affirmative for a lower middle income country: for example the infant mortality was 13 per 1000 live births while fertility rate was at 2.3 in 2011[6]. Life expectancy at birth in 2001[7] was 77 years for women and 69 years for men[8]. High life expectancy rates for women as well as relatively low maternal mortality and fertility reflect the availability of free health care and family planning services. The relatively high status of women in Sri Lanka can be largely attributed to the availability of free health care and education services up to university level. However, there are several

[1] Department of Census and Statistics 2010. <*http://www.statistics.gov.lk*>
[2] Jaffna District total population 567,299, consisting of 269,315 males and 297,914 females. Enumeration of Vital Events 2011, Northern Province, Sri Lanka Department of Census and Statistics, Ministry of Finance and Planning.
[3] Gender Inequality Index and related indicators, 2011 <hdr.undp.org>
[4] The Global Gender Gap Report 2011. World Economic Forum.
[5] Gender Inequality Index and related indicators, 2011 <hdr.undp.org>
[6] The Global Gender Gap Report 2011. World Economic Forum.
[7] 2012 Estimation for life expectancy at birth: 80 years for women and 72 years for men. CIA fact book.
[8] Mid-year estimates covering the entire Island. Department of Census and Statistics 2010 <http://www.statistics.gov.lk>

shortcomings, such as relatively high rates of anaemia among women and children which indicates insufficient nutrition intake[9].

Education

The free education system of the country has also helped to raise the status of women by providing equal education opportunities for both men and women. The gender disaggregated literacy rate in 2001 showed that men have slightly higher literacy rates (92.6%) compared to women (89.7%). According to 2010 statistics, men have slightly higher educational attainments up to grade 10 while women are more likely not to have attended any schooling (7.8% of women, 4.7% men). Interestingly of those who continue and sit for General Certificate examinations, women have a higher success rate. The engineering stream in universities is dominated by men (82%), while women outnumber men in Law and Arts streams (84% and 78%). In medicine, management and science, the gender gap is smaller with female students representing 54 percent, 55 percent and 66 percent respectively[10].

Communities

The national average values of these social indicators reveal significant regional, ethnic or religion-based disparities. Conflict affected areas especially in the north generally lag behind the rest of the country. For example, maternal mortality in the Northern Province was 44.1 deaths per 100,000 live births in 2003, while the national average is 19.7, and the lowest rate being 5.7 in the Western Province. The Eastern Province on the other hand has improved significantly when the years 1991 and 2003 are compared, with maternal mortality rate reduced from 70.2 to 26.2. Rehabilitation efforts of health care and education services are expected to narrow these geographical and gender disparities in conflict affected areas. However the government services, especially in the health and education sectors remain underserved, and there is limited financial evidence of the government's own commitment to restoring them[11]. Tamil women working in the estate sector are highly disempowered and have lower health and educational status than women working in other sectors. There is little documentary evidence to indicate the government attempts to address these shortcomings over the years.

Despite the affirmative social indicators that raise the status of women in Sri Lanka above that of many neighbouring countries, Sri Lankan society remains highly patriarchal. This is reflected in the economic and political spheres. For example, the gender roles among Tamil communities in the north and east have been divided between public and private spheres[12]. Women have gained mobility in terms of education and employment. However there are norms and practices that still place women in stereotype positions. These include dowry payments by women to men of similar status and profession, lower pay for women's work, and the notion of married women being more auspicious and valuable than are unmarried women and widows, who are believed to bring bad luck to the community.

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[9] 33% of children aged 6-59 months and 34% of pregnant women. Prevalence of Anemia Among Children and Women in Sri Lanka. <www.statistics.gov.lk/social/Anemia.pdf>

[10] Sri Lanka University Statistics 2010. <*http://www.ugc.ac.lk/downloads/statistics/stat_2010/Chapter2.pdf*>

[11] Sri Lanka: Women's insecurity in the North and East. Crisis Group Asia Report no 217, 20 December 2011

[12] Public sphere refers to public interactions, education, business, government and community interactions while the private sphere belongs to the individual and the family.

Further, in Sinhalese culture the conventional stereotypes of women and men and their roles and responsibilities remain strong, emphasizing the roles of women as mothers. The stereotypes are being strengthened further by Sinhalese nationalists who emphasize the role of Sinhalese women in preserving the purity and morality of the ethnic group.

However the Muslim women of the country are generally regarded the least empowered in the different sectors of society. Among all ethnicities men are usually considered the head of the households, the main breadwinner and sustainers of the families while women are ideally suited to the roles of housewife and mother[13]. This does put certain pressure on men in Sri Lanka as they are expected to provide economic security for their family.

Family Life

The patriarchal nature of society places single women and female headed households in an especially vulnerable position. The number of female headed households has increased greatly due to war casualties and displacements. The majority of the killings and disappearances of persons in the conflict affected areas have been male. 2010 officially estimated the number of war widows between 89,000 – 49,000 in Eastern Province and 40,000 in Northern Province[14]. The largest concentrations of female headed households are found among the displaced communities in the districts of Puttalam, Vavuniya, Trincomalee and Batticaloa. A majority of these households are headed by Tamil and Muslim women rather than Sinhalese women. In addition to the emotional trauma over losing family members, these females have to cope with economic insecurity, social isolation and stigma attached to being a widow. This is especially true in the Tamil society where a widow's participation in social activities is limited. The legal system concerning family law also has little clarity regarding widows. Furthermore these vulnerable women are susceptible to sexual harassment and abuse[15].

One of the conflict imposed changes in Tamil communities is the decrease in the age of marriage. In order to avoid being recruited as combatants, girls as young thirteen or fourteen were given in marriage. Despite being acknowledged by the families, the marriages of girls below the legal age of marriage – 18 years – were not registered with the authorities. Therefore this did not have the force of law. After the end of the conflict the young women often became abandoned by their 'husbands' and were left alone to look after their children. The future well being of these women is constrained by limited economic opportunities in order to support the needs of the family coupled with social stigma that prevents them from remarrying[16].

The breakdown of social fabric – as well as the abolishment of rigid culture and its strict code of conduct in the conflict affected communities have resulted in reduced adherence to social norms and social control that enables behaviour that would not normally be accepted. The high rate of teenage

[13] repository.forcedmigration.org/pdf
[14] World Socialist Web Site. *<http://www.wsws.org/articles/2010/oct2010/sriw-o27.shtml>*
[15] www.emacesrilanka.com/project_details
[16] ibid

pregnancies and cases of husbands abandoning wives, increased consumption of alcohol among Tamil men and increased gender based violence within Tamil families and communities are seen as symptoms of the collapse of cultural norms

Gender Based Violence

According to a survey in 2006 by the Ministry of Child Development and Women's Affairs more than 60 percent of women across Sri Lanka are victims of domestic violence while 44 percent of pregnant women are also subjected to harassment. Common forms of domestic violence include physical and sexual violence, threats and intimidation, emotional and social abuse and economic deprivation[17]. Despite a number of organizations that have been raising awareness on this issue, domestic violence still continues to be a problem.

Violence against women – Tamil women especially – in the conflict affected areas has been high during the years of conflict and still remains the same due to militarization of the north and east. Instead of taking action to investigate the cases, the government has ignored them as outcomes of propaganda created by externalities. The dismissing attitude together with social stigma placed on the women – the victims of violence – has resulted in violence faced by women most often left unreported[18]. The government has instead systematically denied any cases of sexual violence that involves the state forces. The Lessons *Learnt and Reconciliation Commission* report does give voice to men and women as eyewitnesses of incidents during the war, but it fails to bring to light the incidences of violence against women.

Another worrisome trend is the string of crimes reportedly committed by current and former members of the security forces against women and children outside the north and east. The government has not taken visible action to resolve the problem. Instead the government's decision to 'delist' the military deserters that amount to some 60,000 people means that the deserters will not be put through formal demobilization processes. Therefore, there will be no screening for human rights abusers, nor will they be offered any reintegration services or psycho-social support[19].

1.2 Economy and Labour Force Characteristics

Sri Lanka is a lower-middle income country with a gross domestic production of about USD 50 billion[20] (official exchange rate, 2010). Despite the conflict, the economy has experienced an average annual growth of about 5 percent during the last decade, while following the end of conflict the GDP growth escalated to 9.1 percent in 2010. The economic inequalities are severe between rural and urban areas, as well as the conflict affected areas and the rest of the country. The Gini index has reduced from 46 in 1995 to 40.3 in 2007, indicating the narrowing of economic disparities.

[17] www.wunrn.com/news/2010/10
[18] Sri Lanka: Women's Insecurity in the North and East. Crisis Group Asia Report no. 217, 30 December 2011
[19] Ibid.
[20] GDP purchasing power parity in 2010 was $ 106.5 billion

There is a significant gender discrepancy in terms of economic opportunities and economic status. In fact the gap of estimated income earned by men and women has widened in 2011 in comparison to the previous years[21]. The labour market is dominated by men, with labour force participation rates for males and females being 75.1 percent and 34.2 percent respectively. In average over 93 percent of men aged between 30 and 54 participate in the labour force[22]. Both unemployment and underemployment are more common among women compared to men[23]. In terms of equality of wages Sri Lanka ranks high, with the female to male ratio being 0.74[24]

The majority of Sri Lanka's workforce resides in rural areas and is engaged in agricultural activities[25]. Home gardening and small scale animal husbandry are usually carried out by the women of the households, while men engage in large scale agricultural work. Small scale paddy and other crop cultivation are often described as the shared effort of the husband and wife. A significant share of the agricultural production is still used for self-sufficiency. In terms of employment, in 2011, 38 percent of employed women worked in the agriculture sector, while for men the share was 29.3 percent. Service sector had the highest concentration of employment; 45.6 percent of men and 36.9 percent of women. The proportion of both men and women employed in the industry sector was about 25 percent[26].

Educational achievements of women are undermined by high unemployment rates of women who hold the General Certificate of Education (G.C.E) Ordinary level, Advanced Level and above. The unemployment rates as well as the gender gap of the unemployed are largest among these groups; 4.4 percent for males and 11.6 percent for females with Advanced Level certificates and above; 3.5 percent for males and 10.5 percent for females with Ordinary Level certificates . One reason for this is the lack of employment opportunities for the graduates in the streams that are dominated by women, especially for the Arts stream graduates – or in other words the lack of skills for available jobs. Furthermore, men outnumber women in the profession of law although women outnumber men studying law at university level. The unwillingness of women to go below their 'comfort zones for jobs that require more flexibility in terms of working hours and office locations as well as security and working conditions offered by the job contributes to difficulties faced by women in the employment market[27].

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[21] The Global Gender Gap Report 2011. World Economic Forum.
[22] Labour force participation rate. Bulleting of Labour Force Statistics of Sri Lanka, Second Quarter 2011. Department of Census & Statistics.
[23] Female unemployment is 7% and male unemployment 2.7% for Second Quarter 2011. Ibid.
[24] Ranking position is 30, higher than for example the India (0.62), but lower than Thailand 0.77). The Global Gender Gap Report 2011. World Economic Forum.
[25] Rural sector population 80%, urban sector population 14.6% and estate sector population 5.4%. 2001 Census of Population and Housing (18 districts). Urban sector comprises of all Municipal and Urban Council areas. Estate sector is defined as plantations of 20 acres or more with 10 or more resident labourers. Rest of the areas are treated as rural sector.
[26] Labour force participation rate. Bulleting of Labour Force Statistics of Sri Lanka, Second Quarter 2011. Department of Census & Statistics.
[27]Female Unemployment Rises With Education. Amantha Perera, IPS. *<http://ipsnews.net/news.asp?idnews=106397>*

According to the same labour force statistics, unemployment rates are lowest for men (2.1%) and women (4.0%) with educational achievements below the General Certificate of Education Ordinary Level. The women in this group may not have the opportunity to choose not to participate in labour force as their economic support may be essential for the family's survival and well-being. For women who can afford it – usually the more educated women - it is often a conscious choice by women to stay as housewives instead of practicing their profession. Traditional domestic gender roles and common perception that a woman should stay home to look after her children as a 'good mother' along with the lack of support services, such as good quality child care, contribute to the longevity of the housewife institution; as a result males dominate the labour force.

In order to climb up the career ladder to higher positions is a continuous process that requires lot of effort. Women often are not willing and are less able due to their domestic responsibilities. However, gender based discrimination among the labour force is infrequent; women who are practicing their professions are considered as competent as their male counterparts and are equally accepted by their colleagues.

Parts of the north and east of the country, especially the Vanni region and parts of Jaffna, have been deeply impoverished by the three decades of war. The economic infrastructure has been destroyed and displayed vast numbers of people in the area. Food insecurity is high, and people are still dependent on outside assistance. Housing conditions in the resettlement communities are often substandard; many villagers dwell in temporary shelters without access to proper sanitation facilities. Constraints to restarting livelihoods include severe lack of resources, assets and services, as well as uncertainties on land ownership and psycho-social issues. Reconstruction activities that are taking place in the conflict affected areas provide job opportunities. More often than not this is in favour of men. Due to the shift in gender demography, both Tamil and Muslim women have become persons responsible for economic security of their families and now search employment outside home. Women's engagement in livelihood activities is heavily influenced by factors such as mental health or physical conditions of themselves and their family members. Probably the most visible change in the role of Tamil and Sinhalese women during the conflict was the recruitment of women to the armed forces. Nevertheless, women were generally given lesser duties and responsibilities, while the higher positions were held by men.

Search for better employment opportunities and higher pay has catalyzed significant flows of both international and national migration. In year 2009 -247,119 Sri Lankan nationals, out of whom 127,843 (51.7%) were women, migrated mostly to the Middle-East countries for work[28]. Despite annual fluctuations, there is a clear growing trend in the labour migration since the end of 1980's. The share of women as migrants shows a declining trend since mid 1990's, with the highest proportion of women being 75% in the years 1993 and 1997. A majority (89%) of the migrating women are employed as domestic workers while men engage in a wider range of positions, from unskilled labourers to engineers. The employment is temporary in nature, and most of the migrants plan to return back to

[28] Annual Statistical Report of Foreign Employment 2009. Sri Lanka Bureau of Foreign Employment

their families after they have reached economic stability. Migration has caused several social problems in the communities and among family members who are left behind. When women who are married with children migrate it increases the vulnerability of their children. For instance there is a higher chance that they could experiment with drugs and could also be victims of incest and other sexual abuse. As domestic workers the women often suffer from poor working conditions and emotional stress as a result of being separated from their families and children. Unfortunately the women too are exposed to grave dangers, including violence and sexual harassment and abuse in their quest for financial stability.

Indonesia and the Philippines, which are major labour sending countries in Asia, are also experiencing a high proportion of female migrants; in Indonesia about 75% of labour migrants are female, while in the Philippines the figure is 53%[29]. In Bangladesh, on the other hand, majority of the migrants are men, although the proportion of female migrants has increased since the lift of the ban on migration of women in 2005[30].

With regard to migration from rural to urban areas, young unmarried women are often drawn to work in manufacturing sectors in the Export Promotion Zones (EPZ) as unskilled or semi-skilled workers, while men migrate to towns in search of skilled or unskilled labour. The manufacture of apparel – the largest manufacturing industry in the country – employed approximately 165,000 female workers and 51,000 male workers in 2007[31]. The women often live and work under oppressive, dangerous and depressing conditions. Without the protection provided by their family members they become vulnerable to sexual harassment, recruitment efforts of sex trade procurers and psychological depression. While the working conditions of young men in cities as unskilled labourers may not be any better, there are no similar safety concerns for men.

1.3 International and National Commitments Related to Gender

The Government of Sri Lanka (GoSL) has made several domestic and international commitments to gender equity. The new Constitution in 1982 recognizes gender equality and condemns sex-based discrimination[32]. Ratification of CEDAW - UN Convention on the Elimination of All Forms of Discrimination Against Women, shortly known as the Women's Convention - in 1981 and the ratification of the International Labour Organisation (ILO) Convention on equal pay for equal work in 1993 are also important steps towards gender equality. Legal reforms towards gender equity in relation to

Article 12(2) of the constitution guarantees equality:

"Any citizen should not be discriminated against on the grounds of race, religion, language, caste, gender, political opinion or place of birth."

Article 11 of the constitution prohibits violence:

"No person shall be subjected to harassment, or inhuman and cruel treatment or punishment"

[29] Labour statistics by topic <*http://laborsta.ilo.org*>
[30] Gender and Labour Migration in Asia. International Organization for Migration. 2009. 297p.
[31] Labour-related establishment survey <http://laborsta.ilo.org>
[32] *www.nirmanee.org/graphics/domestic_violence_against_Women.pdf*

employment include acts such as maternity benefits for both private and public sector employees (first in 1939) and access to jobs in the police (1955) and the armed forces (1979).

A law to combat domestic violence, The Prevention of Domestic Violence Act, came into operation in 2005[33]. The Act provides for the issue of Protection Orders by the Magistrate's Court to prevent an aggressor from inflicting harm to persons within defined relationships inside the household as well as outside. Any person, irrespective of sex, who is subjected to or are likely to be subjected to domestic violence, may seek a Protection Order (PO). On behalf of a child, a parent, a guardian or a person with whom the child resides or a person authorized by the National Child Protection Authority can also seek a Protection Order. In addition a police officer has the authority to intervene on behalf of an aggrieved person. The number of applications for PO is high, which indicates that women are indeed making use of the law.

The Penal Code Amendment from 1998 declares a minimum sentence of imprisonment for those found guilty of illicit sexual intercourse or sexual abuse[34]. However, even when such cases are taken to court, the court often gives a suspended decision. Impunity for violence against women remains the rule across Sri Lanka. This is especially true with regard to accusations made against the members of the military force – such cases are being systematically denied by the government and usually do not advance to the courts.

Subsequently, there are many who believe the gender equality framework corresponds poorly with Sri Lankan society because Sri Lanka is still a male centred society and women are considered minorities. It has been criticized that the courts are poorly receptive towards the minority, and that there is still insensitivity towards gender, children, discrimination and harassment[35].

The Women's Charter that was approved by the Cabinet in 1993 continues to work to ensure there is gender equity and freedom from sex-based discrimination. It addresses political and civil rights as well as rights within families while also addressing other areas that are specific to women in Sri Lanka such as the right to education and training, right to economic activity and benefits, right to healthcare and nutrition, right to protection from social discrimination and the right to protection from gender based violence.

There are a number of government bodies addressing gender equity and empowerment of women. The Ministry of Child Development and Women's Affairs (MWA) that encompasses the Women's Bureau and the appointed National Committee on Women have the broadest mandate to advance the equity of women. National machinery for the advancement of women and gender equity also include the Steering Committee on Gender-Equity, Parliamentary Consultative Committee on Women's Affairs, Provincial and Divisional Bodies and Women and Children's Desks in Police Stations. Nevertheless, it has been

[33]Prevention of Domestic Violence Act (No. 34 of 2005) <*http://www.commonlii.org/lk/legis/num_act/podva34o2005371/*>

[34] Penal Code. <*http://www.idpsrilanka.lk/html/Children/Domestic/1883%20No%202%20Penal%20code.pdf*>

[35] www.wunrn.com/news/2010/10

asserted that the public institutions to ascertain gender equity have been severely under-resourced and marginalized in national planning processes[36].

1.4 Legal Framework and Gender

Roman Dutch Law is the common law in Sri Lanka, while criminal law is fundamentally British. There are also three traditional legal systems that cover personal and family matters that apply to different communities. These communal law systems pertaining to marriage, divorce and inheritance are the Kandyan law that is applied to the Kandyan Sinhalese, the *Thesawalamai* law applied in the Northern Province and Muslim Law applied to Muslims throughout Sri Lanka. The Dutch colonial administrators codified the rules of inheritance, marriage and divorce in order to facilitate the application of Muslim family law. The British later enacted the Registration of Muslim Marriages Ordinance in 1896 repealing parts of the earlier Anglo-Dutch Code. The Muslim Interstate Succession Ordinance of 1931 is still in force in Sri Lanka. However the 1896 Ordinance was repealed by the post-independence Muslim Marriage and Divorce Act in 1951. This reinforces the principle that in matters of personal status, the rights and duties of the parties involved are to be determined by the school of law to which the parties belong.

The General Law on family relations give men and women equal rights in their property, commercial, and financial transactions and family support responsibilities. However, the General Law does not confer equal parental rights, which can discriminate against married women, particularly if their marriages break down. Discrimination in family law is entrenched more deeply in the personal laws of communities[37]. comprise

The current Muslim Personal law is considered to have several discriminatory provisions that are in contradiction with the gender equity that is guaranteed by the Constitution of Sri Lanka[38]. According to the Muslim Marriage and Divorce Act dating from 1951 there is no minimum age of marriage for Muslim girls. Girls of 12 years of age and older can be married without separate permission and girls younger than 12 can be married with the *Quazi's*[39] permission after any inquiry that he may deem necessary**.** With respect to capacity, the Act states that for any *Shafi*[40] woman, no contract of marriage is valid under the law applicable to that sect unless her rightful *wali*[41] is present at the time and place during which the contract is entered into. Thereafter he communicates her consent as well as his own approval of the contract. While the Act recognises that consent of both parties is essential for a valid marriage, there is no space in the marriage register for the signature of the bride. Where polygamy is concerned,

[36] 2004 USAID Sri Lanka Gender Assessment
[37] www.adb.org/Documents/Reports
[38] www.musawah.org/np_sri_lanka.asp
[39] Quazi refers to the Muslim quazi court (communal court) and to the person who is appointed by the jurisdictions service commission to hold the office of quazi. Only a male Muslim can become a quazi or a marriage registrar.
[40] Shafi is one of the schools of religious law within the Sunni branch of Islam. The Sri Lankan Moors that comprise of almost 92% of the Sri Lankan Muslim population are predominantly Sunni Muslims of Shafi School.
[41] A person who has a guardianship over somebody else. With regard to marriage, the wali is a woman's closest adult male relative who has authority and responsibility with respect to her marrying.

in the Act, there is no obligation on the *Quazi* to find out whether the husband is able to treat all his wives equally and justly or even obtain the wives permission. The husband is only required to give notice of his intention to marry a subsequent wife. A committee has been formed under the Ministry of Justice to address the discriminatory provisions in the Muslim personal law, but it has not yet given its recommendations.

The practice of customary law also adds to women's economic insecurity and control over their financial resources, particularly in regards to land rights. Where inheritance of land is concerned the Matrimonial Rights and Inheritance Ordinance does not apply to Muslims or Tamils of the Northern Province who are or may become subject to the customary law of *Tesawalamai*[42]. According to the *Tesawalamai,* the property can be divided into three categories namely *Mutisam, Chitanam* and *Tetiyatetam*[43]*,* based on the line of heritage*.* In the event of a divorce, the wife gets her entire dowry and half of the acquired property. However, the law recognizes the labour of a housewife as part of contributing towards the husband's economical achievement. There are also restrictions in the *Tesawalamai* law which prevents women from having free control over her rightful property. Immovable property belonging to wife, such as land, can only be sold or mortgaged with the consent of the husband. The husband however does not have to consult his wife if he wants to sell or mortgage his inherited or acquired property. According to the *Teswalamai* law a woman passes from the guardianship of her father to the guardianship of her husband who becomes the sole and irrevocable attorney of the wife[44]. Under Kandyan law, a woman can only inherit what her male partner has earned in his lifetime while other property such as land and house are inherited by the children.

1.5 Democracy and Governance

The women in Sri Lanka were given the right to vote as early as 1931 and so were their male counterparts. The first female Cabinet Minister was appointed in 1956, the first female Prime Minister was elected in 1960(first in the world) and the first female President was elected in 1994. The first female magistrates and primary court judges were appointed in 1978.

Despite these advancements the political sphere is largely dominated by men both at national and local levels. In terms of women's political representation, Sri Lanka lags behind many other developing countries, having a 122nd position in comparison of 142 countries[45]. In the parliamentary elections of 2010 only 13 women (5.8%) were elected out of a total 225 members of parliament. In the provincial governments women's representation is 5 percent, and in local governments it is a mere 1.8 percent. Female decision-makers, such as female legislators, senior officials and managers are also in the

[42] www1.umn.edu/srilanka/Matrimonial_Rights_and_Inheritance

[43] *Mutisam* is the property that a son inherits from his father. *Chitanam* is the property that a daughter inherits from her mother and *Tetiyatetam* is the acquired property of both the husband and wife during their lifetime together, which is divided equally among the sons and daughters.

[44] www.lankanewspapers.com/news/2009/8/472229_space.html

[45]Women in National Parliaments < *http://www.ipu.org/wmn-e/classif.htm*>

minority – 24 percent of such decision makers are female[46]. The first woman to the post of chief justice and attorney general was appointed in 2011[47].

One reason for the low representation is the reluctance of all the major political parties to nominate women for elections – roughly about 5 percent of the nominees have been women. Patronage politics and limiting nominations to privileged men are what restricts women's access to representative politics. A proposed amendment would set a non-binding quota of nominations for women and youth to 25 percent. However, it has been questioned by women's groups whether the joint-quota would make any provisions to increase women's representation or instead increase the nominations of young men. In order to guarantee the provision the quota should be mandatory and specific to women.

Centralization of power continues to challenge the democratic structures of the country. The 13th amendment to the Sri Lankan constitution that sought to devolve power to provincial councils has not been completely implemented. The structures of governance in the north and east are also problematic with the continued policies of militarization and centralization of power in the said provinces.

The military, which is predominantly male and Sinhalese, has expanded into civilian enterprises, including construction of roads, cultivation and sales of vegetables and running hotels. Throughout the north and the east women heads of the households have to negotiate their lives in the context of the military control, often depending on the male, Sinhalese soldiers for information, goods and services. They live among the dense web of military camps and checkpoints, rely on military officers for permits to visit their detained family members. The detention and surveillance occur outside any legal framework[48]. The high rate of militarization does not only deprive people from decision making, it also compounds a woman's exposure to risks.

Women have also been excluded from the Presidential Task Force (PTF) that has the authority to prepare strategic plans, programs and projects to rehabilitate and resettle the Northern Province. All appointed members of the PTF are men[49]. The task force is engaged in rehabilitation and reconstruction of infrastructure and services with little consideration for gender equality. There is hardly any chance to initiate programs that address violence against women in the north.

The administrative practices throughout Sri Lanka continue to give emphasis and power to men as opposed to women. The government actors take by default the male of the household as the head of the households, even though in terms of most administrative procedures there is no requirement for the head of the household to be male[50].

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[46]The Global Gender Gap Report 2011. World Economic Forum.
[47]Sri Lanka gets the 1st female Attorney General. *<http://www.asiantribune.com/news/2011/09/13/sri-lanka-gets-1st-female-attorney-general>*
[48]Sri Lanka: Women's Insecurity in the North and East. Crisis Group Asia Report no. 217, 30 December 2011
[49] *<http://www.defence.lk/new.asp?fname=20090514_03>*
[50] Fonseka, Bhavani and Mirak Raheem (2011). Land in the Northern Province. Post-war politics, policy and practices.

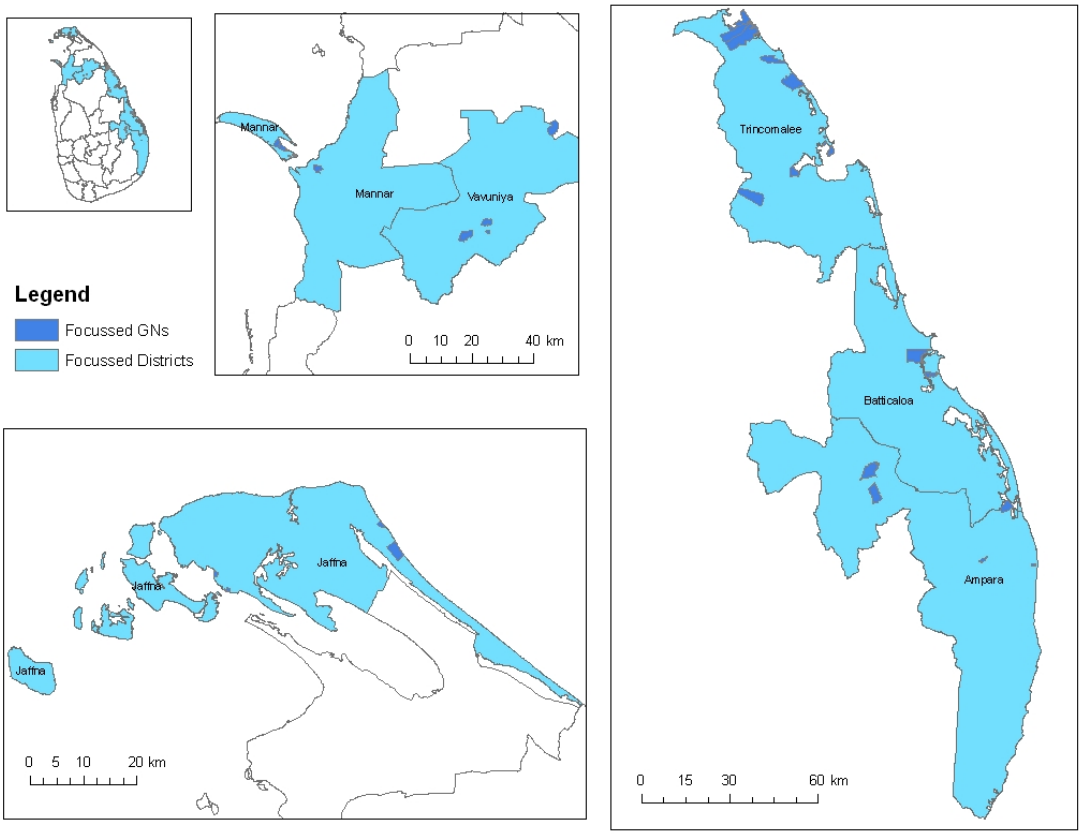
The civil society activities ceased in the north and east during the conflict - this has been attributed to the community break down, mistrust and displacements of people. This includes Tamil women's organizations that were either subsumed or disintegrated by the LTTE[51].

[51] Sri Lanka: Women's Insecurity in the North and East. Crisis Group Asia Report no. 217, 30 December 2011

2. Approach

The objective of the assessment was to conduct a gender analysis in order to assess gender inequalities and disparities in the north and east of Sri Lanka with special focus on the areas of 'economic growth' and 'democracy and governance'. UNOPS ARU adopted a comprehensive assessment methodology (Annex) which included design, preparation, analysis and reporting, in conducting this gender analysis. Data collection took place in Colombo and Vavuniya, Mannar, Jaffna of the Northern Province and Trincomalee, Batticaloa, Ampara from the Eastern Province (Figure 1).

Figure 1: Locality Covered by the Assessment



Data collection was carried out at two levels: at national level through a literature review and Key Informant Interviews (KIIs); and at community level through KIIs, Focus Group Discussions (FGD) and an interviewer-administered survey questionnaire.

Data analysis for qualitative interviews and discussions were transcribed and analyzed for content using pre-designed analysis frameworks while quantitative survey questionnaires were analyzed using pre-defined analysis structures. The data analysis was further conducted based on frequencies, cross tabulations, and statistical models where appropriate. This final draft report includes main findings of the assessment, identified gender gaps and recommendations based on analyzed finding that will help inform current and future development assistance programming for USAID in Sri Lanka.

UNOPS ARU identified several limitations during the assessment phase. The following captures these limitations and should be borne in mind when reading this report.

Coverage

Although the sampling framework for both qualitative and quantitative methods were representative there were difficulties in recruiting the respondents in a timely manner due to the wide geographical spread (6 districts covering 21% of total land mass in Sri Lanka).

The sampling point selection was purposive in order to ensure adequate representativeness of ethnicities, urban and rural populations. This was based on field experience and judgement and not linked to geo-sampling methodologies. Thus the sampling error cannot be computed.

Tool development and analysis

The tools were developed, pre-tested and fine-tuned. However, the analysis plan was not designed in parallel thus limiting some statistical modeling. Nevertheless, data gathered from the tools were extensive and required longer periods for reliability checks, analysis and interpretation. However, the tight deadlines on the entire study did not allow ARU to carry out further in-depth analysis with many cross-tabulations and modeling.

Field implementation

Field data collection timing was not strategic as it coincided with the holiday seasons of December through to early January. This resulted in the field team spending a longer time in the field to recruit, schedule and moderate discussions.

In addition, not all respondents were willing to spend 1-1.5 hours on a discussion, which resulted in limited the probing aspects of the discussions.

Information sharing

Trained moderators of ARU faced a challenge in soliciting some information areas from respondents given their intrinsic fears of exposure. These were evident for topics on the justice systems.

Analysis and reporting

Due to the large sample base for qualitative methods a clear trend of information saturation surfaced. This no doubt increased the reliability of information gathered. It may have been more efficient to reduce the number of discussion whilst the team was in the field based on field note summaries. This would have helped in timing.

Analysis and reporting raised many internal debates especially in relation tested statistical models. Unfortunately, given the balance of analysis and utility of findings, these were not presented in this report.

Some of the findings are very interesting and requires further exploration.

3. USAID Mission Strategic Priorities and Associated Gender Analysis

3.1 Gender Contextualization in the North and East

3.1.1. Roles of Men and Women

Gender roles and responsibilities are social constructs based on learnt behaviour and socialization process. Gender roles do change through time and place, reflecting the specific situations in which women and men find themselves. Gender roles vary according to age, generation and social class even within the same cultural context. External pressure such as globalization and development interventions can accelerate changes in the gender roles, although at the same time gender stereotypes and ascribed gender roles may resist the change.

Table 1 summaries the productive and reproductive [52] roles of men and women based on the analysis of the focus group discussions. The traditional roles of women as care-takers and men as breadwinners of the family are strongly established among the communities in the north and east. Working days for men are often long, and those engaged in shop keeping often tend their shops from early morning until evening, seven days a week. Fishing and agriculture are also carried out seven days a week, although the work rhythm is affected by seasonality. Women are overall less engaged in economic activities – domestic duties are considered as the main responsibilities of women. Those women who engage in economic activities have a dual role to play, as they are expected to look after the functioning of the household in addition to contributing to the household income. Men's engagement with domestic duties depends on his economic activity – those men who are not engaged in livelihoods spend considerably more time on reproductive activities, helping out with house maintenance and child care.

Table 1: Summary of Gender Roles

	Livelihood Tamil	Domestic Tamil	Livelihood Sinhalese	Domestic Sinhalese	Livelihood Muslim	Domestic Muslim
Men (employed)	Fishing, labour and office work	House maintenance work	Farming, cattle rearing, skilled and unskilled labour	Very little time on childcare, cleaning	Shop keeping 7 days a week, office work	Occasionally help with cleaning
Women (employed)	Home based businesses, sewing	Cooking, cleaning, childcare	self-employed in sewing, assisting	Cooking, cleaning, childcare, home	Teachers, attend shops (urban	Cooking, cleaning, childcare

[52] Productive work refers to income generating activities both in the formal and informal sectors, while reproductive work refers to unpaid domestic work, such as childcare, preparation of meals, house maintenance and other work necessary to keep a household functioning.

		with masonry work, cattle rearing	gardening	areas)	
Men (not employed)	Collecting water, helping children with homework, going to market		Help with household chores, help children with homework, look after sick family members	All Muslim male participants were engaged in livelihoods	
Women (not employed)	Cooking, cleaning, childcare, home gardening		Cooking, cleaning, child care, home gardening		Cooking, cleaning, childcare

3.1.2. Resource Ownership, Control and Access

The Table 2 provides a summary of the analysis of resource ownership, control and access, based on the findings from focus group discussions and is further illustrated through Figure 2 and 3. In Muslim and Tamil communities household durables such as television, radio and kitchen utensils are used, owned and controlled commonly by the family, while in Sinhalese communities these are owned and controlled either by men (television, radio) or by women (kitchen utensils). Among all communities the most critical household or livelihood resources – such as house, land, credit, political influence and even marriage certificates are most often controlled and accessed exclusively by the men. The list of resources that would be controlled, owned or accessed solely by women (not by the family together) in the Tamil and Muslim communities is much shorter.

Table 2: Resource Ownership, Control and Access

Resources	Control	Ownership	Access and or use
Tamil Men	marriage certificate, land documents, credit	house, land, marriage certificate, land documents, pension, credit	marriage certificate, land documents, pension, credit
Women	sewing machines	sewing machines	sewing machines
Family	television, kitchen equipment, birth certificates, livelihood assistance, house,	television, bicycles, motorbikes, kitchen equipment, birth	television, bicycles, motorbikes, house, land, kitchen equipment, birth

	land, pension, education	certificates, livelihood assistance, education	certificates, livelihood assistance, education
Sinhalese Men	television, radio, other household durables (iron, refrigerator, telephone), bicycle, motorbike, 3-wheeler, agricultural tools and equipment	television, radio, other household durables, bicycle, motorbike, 3-wheeler, agricultural tools and equipment	bicycle, motorbike, 3-wheeler, agricultural tools and equipment
Women	sewing machine, cooking utensils, gardening tools, jewelry, poultry, dairy equipment	sewing machine, cooking utensils, gardening tools, jewelry, poultry, dairy equipment	sewing machine, cooking utensils, gardening tools, jewelry, poultry, dairy equipment
Family			television, radio, other household durables
Muslim Men	house, land, income, credit (livelihood)	house, land, income, credit, political influence	Income, credit, political influence
Women			
Family	education, social prestige, household durables, credit (household), political influence	education, social prestige, household durables	education, social prestige, household durables, House, land

Figure 2: Ownership of Resources

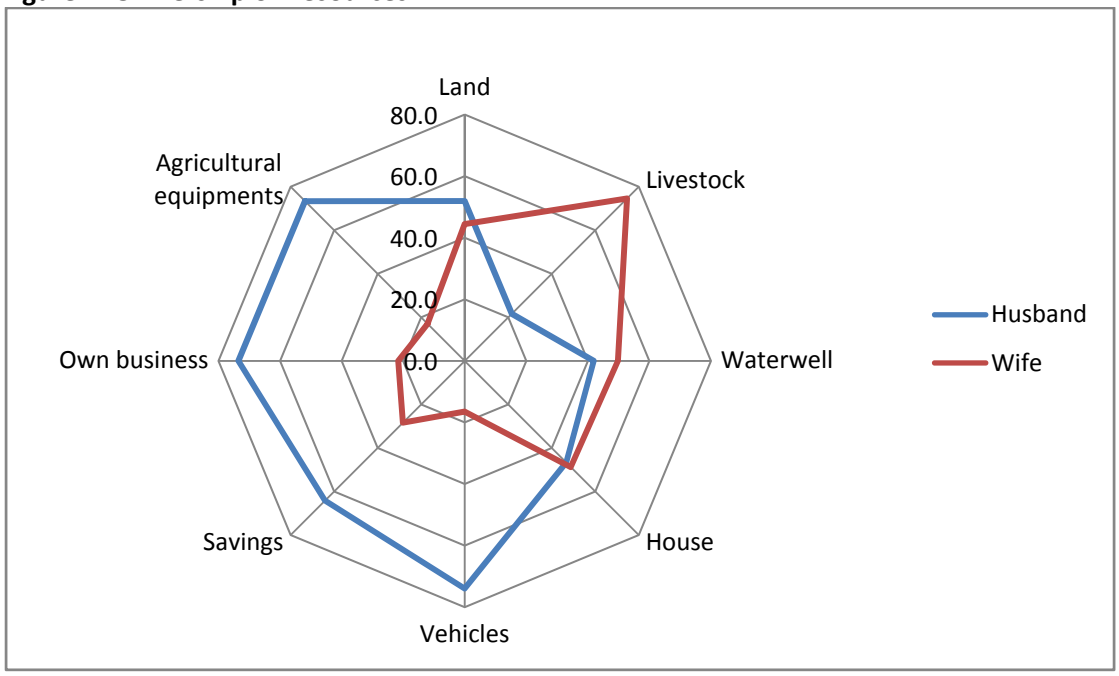
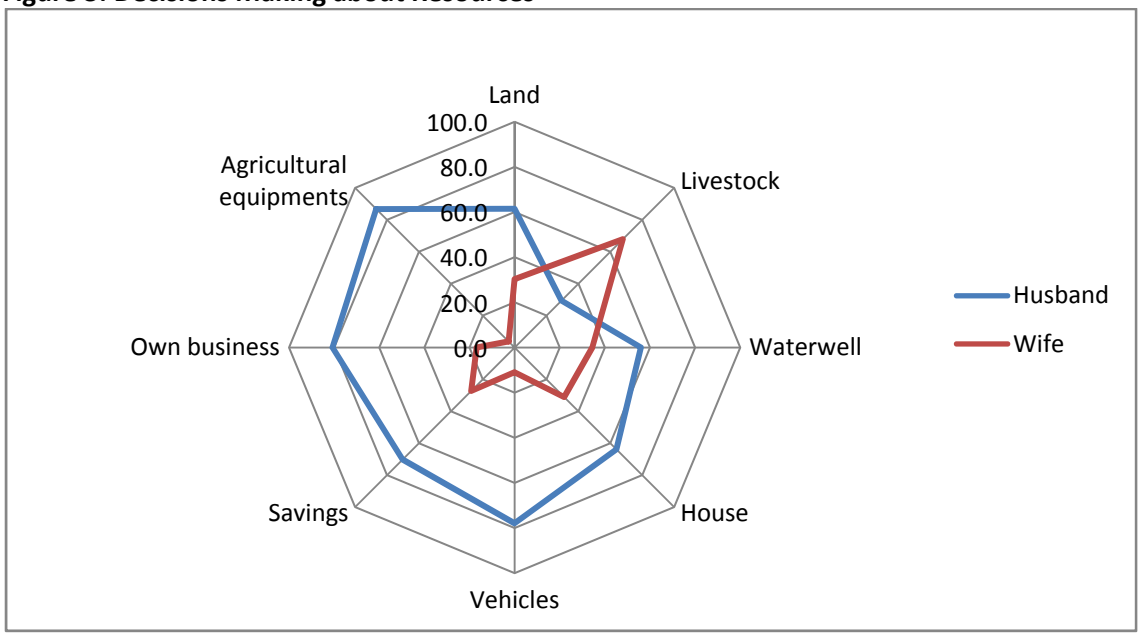


Figure 3: Decisions Making about Resources



3.1.3. Basic, Economic, Social and Community Needs

As shown in Table 3, economic needs outnumber all other needs of both men and women among all three ethnicities. Muslim and Tamil discussants identify increased business and employment opportunities as their major need, along with low interest credit facilities. Most discussants mentioned the necessity to provide employment to youth. The needs of the Sinhalese participants on the other hand focused on improved access to markets. Similarly the needs of the vulnerable people were mostly identified as provision of self employment or small business opportunities. Muslim women recognized participation in civil society and community representation as specific needs for them. A common perception also was the vulnerable people need to be treated with more respect.

Table 3: Basic, Economic, Social and Community Needs

Type of needs	Basic needs	Economic needs	Social needs	Community needs
Tamil men	housing, toilets, wells (Jaffna), legal services (documents)	permanent employment, business opportunities, credit facilities, land, higher salaries, self confidence	self respect	school
Women	housing, toilets, wells (Jaffna), legal services (documents)	livelihood resources (land, credit facilities), employment opportunities		school
Vulnerable	medical assistance	self employment		

		opportunities, small business opportunities, credit, cash		
Sinhalese men	infrastructure (road and transport)	market centre, expansion of markets, livelihood skills, seeds, protective fence, wells		public training centre, school
Women	infrastructure (road and transport), street lights	market centre, expansion of markets, livelihood skills		public training centre, pre- school, school, temple, improved health facilities
Vulnerable	shelter, physical aids (wheel chairs, crutches), clothes	skills development, self employment opportunities,	kindness and compassion	special schools for children with disabilities, better medical facilities
Muslim men	housing, toilet facilities (Batticaloa), legal services (documents)	improved credit facilities, business and employment opportunities, awareness on business opportunities, access to livelihood services		dispute resolution
Women	legal services (documents)	same as the economic needs of Muslim men		dispute resolution, participation in civil society, community representation
Vulnerable		self-employment and business opportunities, credit, livelihood assets, cash, training	Respect by community, especially by men	

3.2 Strategic Priorities and Alignment

The GoSL has recognized the significant role of women in the family, in governance and in the economic sector. The '*Mahinda Chinthanaya* 2011' lists out various current and proposed initiatives for women (Table 4).

Promoting Quality and Productive Employment for Women

GoSL has identified the lack of equal participation of women in the labour force and thus have opened all opportunities for women to engage in economic activities. An entrepreneurship culture will be promoted for women in order to explore new business ventures. They will be provided with expanding credit facilities, marketing and high technology to produce quality goods for commercial and export purposes.

Expanding the Range of Skills of Women

In order to encourage women to participate in the technical and vocation education field, systems and mechanisms will be developed accordingly. Non-traditional courses will be introduced to the technical education field to cater to future labour market demands.

Guaranteeing Equal Gender Division in Labour Market and Working Conditions and Services for Women

Women will be assured of equal wages to men in similar employments. For the protection of female migrant workers from economic and sexual exploitation, bilateral agreements with labour receiving countries will take place. Support and access will be provided for child and dependent care by providing services, resources and information for working mothers.

Ensuring Sufficient Representation of Women in Community Consultation

Participation of women in decision making will be made mandatory and promoted by ensuring an increased number of female contestants in local elections. Thus women at grass roots level will be encouraged to organize and pioneer community development activities.

Creating a Supportive Institutional Framework

GoSL aims to provide required guidance and counselling to support destitute groups of women such as widowed, disabled and elderly. Strengthening the women's role in sustaining conflict affected families and communities will be given high priority. Women shouldering the responsibilities of the family will be given legal recognition as the head of the household. Equal right of access to land will also be ensured for them.

The GoSL has further ensured policy directives for the future which will emphasize the creation of a conducive environment for women where they can utilize their knowledge in emerging opportunities. Special attention will be given to those who are unemployed, pregnant, widowed, destitute and female headed households.

Table 4: Current and Proposed Initiatives for Women by GoSL

Current Initiatives	Proposed Activities
Diriya Kantha Programme	Establish a Women's Entrepreneurship Development Fund
Kantha Saviya Programme	Self employment scheme for women
Gender Based Violence Programme	Introduce a special loan scheme at concessionary rate
Economic Empowerment of Rural/Urban Women	Establish a Women's Data Bank to facilitate access to economic and professional data on women
Revolving Fund for Self Employment	Create awareness to attract women to technical and vocational courses
Entrepreneurship Training Programme	Introduce non-traditional and virtual courses to the technical education field to meet labour market demand
Skills Development Programme	Ensure that women are assured of wages equal to that of men
Trade Fair and Marketing Programme	Protect female migrant workers from economic and sexual exploitation
Home Gardening and Livestock Development Programme	Increase women's participation in Provincial Councils and local government

USAID recognises the importance of gender equality and the role of women in striving towards development within Sri Lanka and attempts to mainstream gender in to their programmes in order to ensure equal participation among the sexes in development activities.

The USAID development and programme objectives set the framework for the analysis that attempts firstly, to identify and interpret the gender differences and relations and their impact on achieving development objectives and secondly, to estimate the implications of development interventions on the power dynamic between women and men.

The development objectives in Sri Lanka are experiencing a shift from meeting the immediate humanitarian needs to long term sustainable development. This has opened up opportunities for national and ethnic reconciliation, political reform, and economic renewal. The USAID intervention in Sri Lanka is geared to assist the country to achieve transition in an equitable and sustainable manner. The two USAID development objectives for Sri Lanka are to strengthen partnership between the state and its

citizens to establish a foundation for reconciliations (DO1) and to increase more equitable economic growth in former conflict areas (DO2). The two main programmes for achieving the development objectives are the 'democracy and governance programme' and the 'economic growth programme'.

Table 5: Summary of USAID Initiatives in Sri Lanka

	Democracy and Governance	Economic Growth
Development Objectives	Strengthen partnership between the state and its citizens to establish a foundation for reconciliations	Increased and more equitable economic growth in former conflict areas
Aim	To increase the capacity for citizens to engage or participate more in civil society, local governance and community empowerment and transformation. This requires increased links and communication between civil society organizations, local government institutions and community reconciliation mechanisms.	The economic growth programme aims at developing public-private partnerships, fostering stability and creating sustainable jobs with focus on conflict-affected areas. The private sector is viewed as the engine for economic growth in Sri Lanka, and subsequently USAID assistance to stimulate economic growth is primarily targeted at the private sector.
Programme Objectives	Programme objectives under the human rights umbrella include increasing public awareness of gender equality, increasing human security by improving access to the justice sector, legal aid and other national, regional and local strengthening and broadening civil society organizations and regional community-based organizations to document and protect human rights.	A fundamental objective in supporting agriculture is to promote the transition from subsistence farming to market oriented farming and in-demand crops. One aspect in this is to link farmers with supply or value chains. Some of the conditions for the transitions to take place include improved productivity, common (farmers') representation, enhanced access to resources and services and linkages with buyers.
Intermediate Results	IR 1.1: Improved Protection of Citizen's Rights IR 1.2: Strengthened Participatory Governance in Conflict Affected Areas IR 1.3: Increased Stabilization of Conflict Affected Communities	IR 2.1: Increased private sector investment in conflict affected areas IR 2.2: Increased enterprise development in conflict affected areas

Sub-Intermediate Results	Sub-IR 1.1.1: Increased Access to Justice for Marginalized Groups Sub-IR 1.1.2: Enhanced government capacity to deliver justice sector services Sub-IR 1.2.1: Increased number of partnerships between communities and regional governments are established Sub-IR 1.2.2: Improved capacity of local government to deliver services Sub-IR 1.3.1. Increased public engagement by civic associations in former conflict areas Sub-IR 1.3.2. Effective reintegration for victims of war	Sub-IR 2.1.1: Private sector advocating improved business enabling environment Sub-IR 2.2.1 Enterprise Productivity Increased

The government strategies are centred on building the capacity of women to play a larger role in the country's economic development. It includes developing their skills, and providing better opportunities for economic development, while at the same time increasing their participation broadening their role in the community. USAID has aligned itself with these objectives of the government and in some instances, exceeded them in ensuring women's empowerment in a holistic manner.

3.3 Gender Relations and Disparities

3.3.1 Protection of Citizens' Rights and Gender (IR 1.1)

The structure of the justice system in Sri Lanka is composed of a formal system, which includes services by law enforcement authorities and the courts of law and the semi formal system or the alternative systems such as the mediation boards and *Quazi* courts[53]. Informal services include the community legal committees implemented by the legal service movement of Sarvodaya and the mosque committees. In the north the functioning of the justice system has deteriorated due to the conflict. While the courts have been re-established and are again functioning, the mediation boards in Kilinochchi, Mannar and Mullaitivu are yet to be re-established. In these districts the only accessible justice system are the courts. These courts are considered more difficult to reach while taking longer to proceed. To add to the difficulties in accessing justice, there are certain mandatory disputes where the parties are legally required to attend mediation services prior to being heard by a court. These disputes include minor property and debt claims and certain types of land and domestic disputes that do not require an official court document.

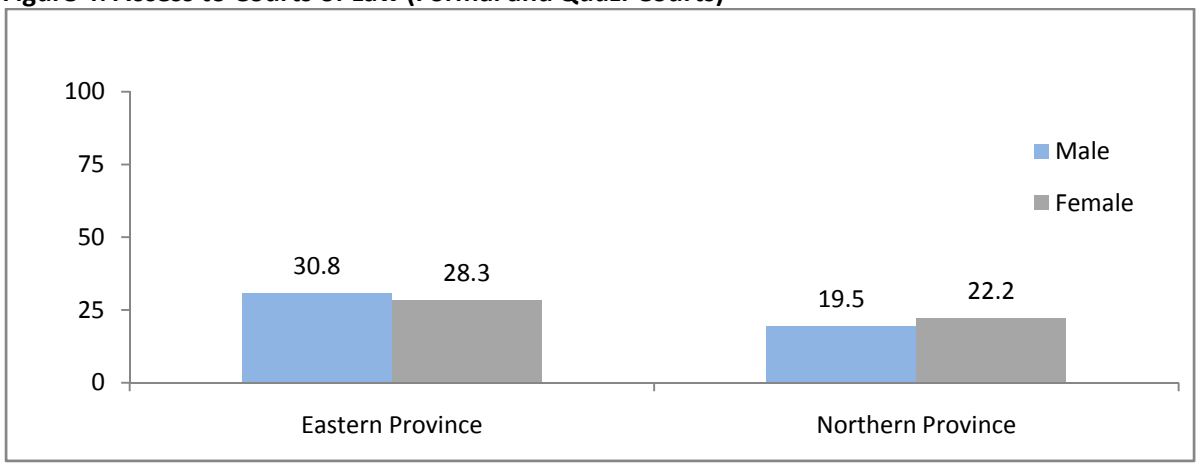
Membership of a mediation board is an honorary duty and a form of leadership. There is a gender disparity in the composition of mediation board members, of whom a majority are men[54]. There are no obstacles for women to be nominated or selected, but the nomination structure and the selection criteria is not supportive to women, who are rarely in leadership roles in the community and are less involved in the public sphere. Also there is no quota for women's representation[55].

[53] Mediation boards comprise of non-political, volunteer mediators appointed by the Mediation commission to mediate domestic and community disputes. Mediation commission is an autonomous dispute reconciliation mechanism, but the Ministry of Justice is responsible for implementing the mediation boards. The mediation board has to give a certificate of settlement within 30-60 days of the complaint. The party concerned has a right to appeal to the formal court structure. "Evaluation of the Community Mediation Boards Program in Sri Lanka", January 11. Ministry of Justice.

[54] Out of 25 board members 2-5 are women. Muslim women representation is even lower. (A rough estimation by the officer at Ministry of Justice).

[55] Members for mediation boards are nominated by clergy, District Secretariat, Division Secretariat, heads of government departments and by community organizations. All who have been nominated to the boards are interviewed by a selection board comprising of Divisional Secretary, Ministry of Justice Officer and training officer. The selection is based on educational qualifications, other experience and association with community organizations and activities.

Figure 4: Access to Courts of Law (Formal and *Quazi* Courts)



The survey findings show that in terms of access to formal and *Quazi* courts, men and women seem to be in equal position; while in the Eastern Province men have slightly better access compared to women, in Northern Province the situation is reversed (Figure 4). The overall level of access is low, as shown in Figure 4. The main difference in the level of access is between north and east. The people in the surveyed districts falling to the Northern Province have lower access compared to those in Eastern Province. With regard to use of the court facilities, it is the men who are more likely to use these services (Table 6).

Table 6: Use of Courts of Law (Formal and *Quazi* Courts)

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	29	22
	Wife use the service	13	11
	Both use the service	11	12
Northern Province *(Sample:221)*	Husband use the service	5	8
	Wife use the service	0	2
	Both use the service	2	0

**Percentages have not been calculated due to lack of respondents*

A *Quazi* court is the primary source of legal services and dispute reconciliation for Muslim communities. A formal government court is approached only if the dispute cannot be solved by the *Quazi* court. A person who contacts the formal structures prior to approaching *Quazi* is considered as *haraam*[56]. The Muslim women have to depend on community leaders to refer their cases to the Mosque committees or Quazi courts as it is culturally prohibited for women to approach these services on their own. However, both men and women in the communities generally agreed that because the *Quazi* system is based on the Quran it is fully legitimate. The pressure to change the *Quazi* system and amend the Muslim family laws comes mostly from outside these communities. Even though not mentioned by the women in the

[56] Arabic term meaning 'forbidden' used in Islam to refer to anything that is prohibited by the word of Allah

discussions, it is likely that many legal provisions and practices, such as the divorce practice, do have adverse effects on women. Domestic disputes are identified as a problem by discussants in Mannar, but whether resolution is sought from *Quazi* or courts to that matter is not mentioned.

The survey findings show that resolution to family disputes is most often sought by discussing the issues with relatives. Police, religious leaders and/or GN are contacted if a solution is not found through discussions with family members. In general terms women are more likely to turn toward religious leaders (especially in Trincomalee and Vavuniya) and GN (Vavuniya and Mannar), while men are more likely to be content in discussing the issues with relatives. In Vavuniya and Mannar a high proportion of both men and women said they would take no action at all. When it comes to reconciliation of community disputes, police, community leaders, religious leaders and the GN are the persons most often contacted for this type of disputes, followed by the DS office. Men are more likely to approach community leaders and the *Pradeshiya Sabha* than women. However, the gender differences overall are very modest. Women and men are equally likely to go to the police. The number of respondents who mentioned mediation boards and courts or lawyers as sources of reconciliation for domestic and community disputes is negligible.

According to the survey, women and men generally have equally low access to reconciliation services for family disputes (Figure 5). The situation is worse in the north compared to the east. Men are more likely to use these services than women (Table 7).

Figure 5: Access to Reconciliation Services for Family Disputes

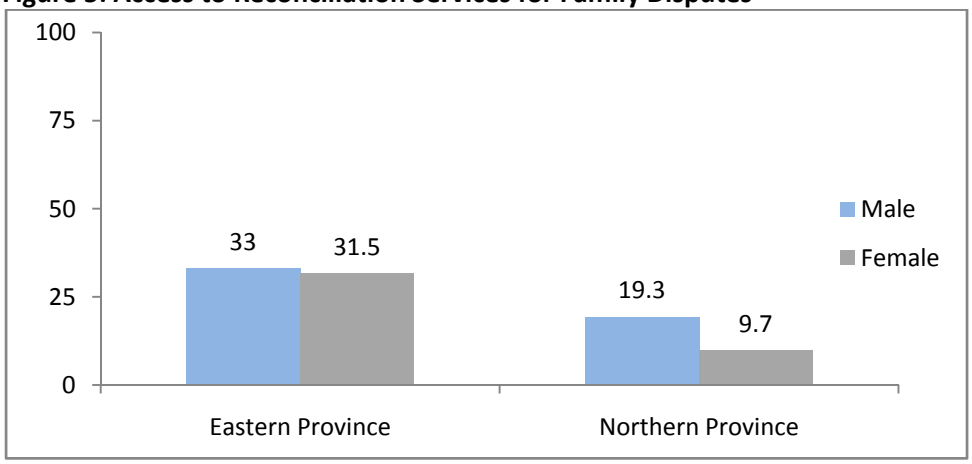


Table 7: Use of Reconciliation Services for Family Disputes

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	28	22
	Wife use the service	10	9
	Both use the service	2	5
Northern Province *(Sample:221)*	Husband use the service	4	3
	Wife use the service	4	2

Both use the service	2	2

**Percentages have not been calculated due to lack of respondents*

Provisions for gender equity in the public justice system include women's and children's desks in police stations, family councillors attached to district courts and Legal Aid Commission offices that have also been re-established in the north and east. The major agencies providing legal aid services exclusively to women include Women in Need (WIN), Women's Development Foundation (WDF) and the Muslim Women's Research and Action Forum (MWRAF). MWRAF, for example, takes up maintenance cases and other cases that come under the Muslim personal law, as well as court of appeal cases. Other agencies comprise the Legal Aid Services movement of Sarvodaya, OFFER and Home for Human rights.

In addition to the service providers discussed above, the members of Muslim communities in Mannar and Vavuniya asserted that the legal committees set up by the Sarvodaya's legal aid, functioned well and in a neutral manner before the intensification of the war. The committee provided people awareness and education on their legal rights and laws. The committees used to also address gender based violence in the communities.

Whether women are aware of and can reach and afford transportation to such services is another issue. According to the survey findings, access to legal aid services is negligible for both men and women, although when compared between the sexes, women seem to have slightly better access to legal aid services than men (Figure 6). The level of access varies between different districts; the lowest access is in Batticaloa where about 85 percent of men and women do not have access. The main gender discrepancy is in the usage of legal services, with men being more likely to use the services (Table 8). Access to services for women victims of violence is poor in all districts; the access is lowest in Mannar (1.3%) and is below 10 percent in Jaffna and Trincomalee as well. Highest access is in Ampara (32.9%). Provisions of mobile services, such as legal councillors or family councillors who visit communities offer a solution when access is limited due to long distances and mobility restrictions.

Figure 6: Access to Legal Aid Services

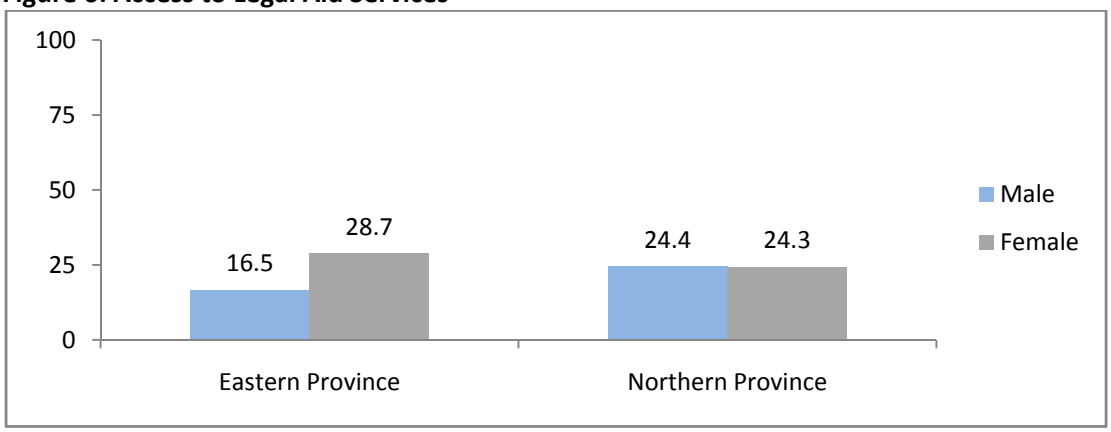


Table 8: Use of Legal Aid Services

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	16	23
	Wife use the service	3	11
	Both use the service	3	6
Northern Province *(Sample:221)*	Husband use the service	14	12
	Wife use the service	3	3
	Both use the service	2	0

** Percentages have not been calculated due to lack of respondents*

Based on discussants perceptions, people have little awareness of the available avenues to seek redress for any injustices they may face. However, in the context of the communities in the north and east, men have better ability to mobilize and gain access to these avenues. Men also tend to be the source of knowledge for women and they most often contact these bodies through a male counterpart.

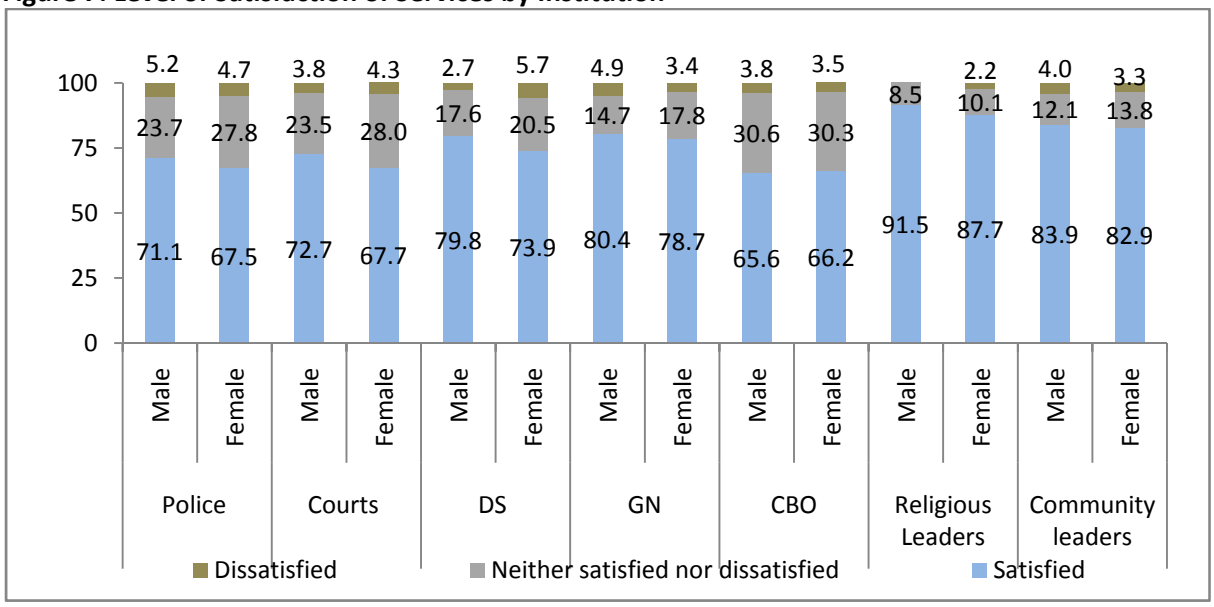
The Tamil women in the north, especially in the Vanni region, are likely to face the most severe violations of their rights. According to the discussants, the major injustices faced by Tamil women in the north are violence against women, rapes and trafficking of girls. For men it would be the injustices faced during their stay in detention camps. Land disputes and disputes between Tamil and Muslim communities especially in Vavuniya were highlighted. Most of the issues discussants highlighted among the Sinhalese communities were those related to illegal *Chena*[57] cultivation, illegal soil mining for brick production and the unauthorized cutting of trees. Domestic disputes and violence against women was not highlighted by the Sinhalese communities. However it was mentioned during the discussions with Muslim women.

Lack of awareness on citizen's rights on one hand and the law enforcement structures, mediation and court services on the other hand prevent people from accessing justice. Communities that were subject to two different systems in the past are not fully aware of the formal services that they have the right to access. Furthermore, the shortage of Tamil speaking police officers is a major issues – the police report is not taken down if the complaint is made in another language.

Figure 7 shows the level of overall satisfaction on the services provided by various institutions. Police and courts are institutions that are specialized on provision of services on dispute reconciliation, while the range of services provided by other institutions is broader. The level of satisfaction is highest with regard to religious leaders and community leaders – these are also the entities who are first contacted in case of domestic or community disputes. Satisfaction in Community Based Organizations is the lowest. There are no significant differences in the level of satisfaction between men and women respondents, although the general trend is that women are slightly less satisfied with all other entities except CBOs.

[57] Slash and burn cultivation practiced in forests

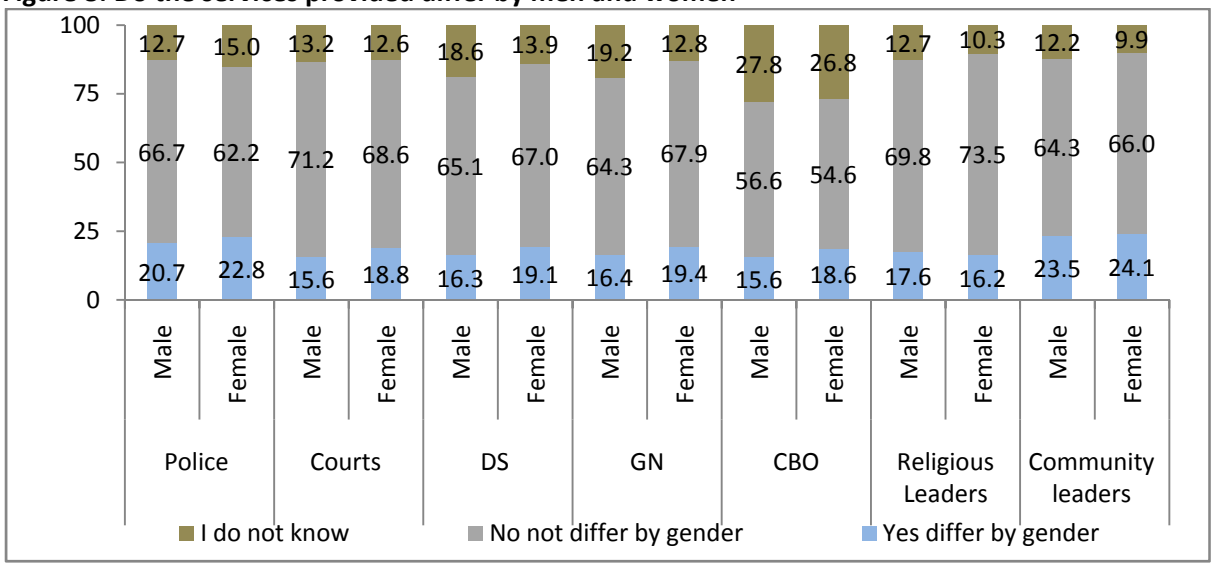
Figure 7: Level of Satisfaction of Services by Institution



According to the survey, both men and women are either satisfied or neutral with regard to the services provided by the police. The proportion of dissatisfied men and women is generally below 5 percent. In Jaffna and Vavuniya people stated that that they do not know about the quality of the police services, or refused to answer at all. This is expected given the nature of the context, background and institution. The FGD findings do not fully support the survey findings. On the contrary according to the discussants the police officers are often reluctant to take down complaints reported to them. The discussions also revealed cases when the law enforcement authorities have been misusing their power, leading to high levels of mistrust toward the police among the communities.

According to the survey findings, the services provided by the seven distinguished institutions – police, courts, DS, GN, CBOs, religious leaders and community leaders are mostly the same for both men and women (Figure 8). However, 15 – 24 percent of respondents do consider the services to differ by gender; the biggest differences are with regard to services provided by community leaders and police. Almost an equal proportion of men and women acknowledge that there is a gender based difference in the service provision – women were only slightly more likely to have noted such differences than men. The discussants perceptions presented below helps to interpret and understand the survey findings.

Figure 8: Do the services provided differ by men and women



Insecurity, violence and stigmatization are the major problems among women in the Tamil communities in the north. Many Tamil women in the north – especially in the Vanni region that also extends over northern Vavuniya (Puliyankulam GN Division, Vavuniya), have become victims of sexual harassment and abuse, with severe consequences with regard to mental and physical health – not least when they undergo abortions with highly improvised methods. Their social standing in the community is weakened as a result of being stigmatized, and they are often left to look after a child born as a result of rape. It is not uncommon that these women are sent out of the villages to places where their cases are not known and where they have hope of finding a husband. What happens to these women is not known. Sometimes suicide is the only escape from the impossible situations. Most of the rape cases that took place in welfare centers or after resettlement are never reported to officials. Even when reported, the cases are often not properly addressed nor are the perpetrators brought to court.

"*Sexual violence is part of our lives. We have been displaced from one place to another, there has been no security for us*". Female participant in FGD, Vavuniya.

"*In the psyche of the people violence is still accepted. It is okay to beat your wife. There's a certain level of acceptance of violence in the society, whether it is sexual harassment, rape or incest. There's no accountability, no justice and the perpetrators get away with their crimes*". Key Informant, from a research agency.

"*I keep struggling on because of my child. If I was dead, who would look after her?*" Female participant in FGD, Vavuniya.

"*Women in Sri Lanka are expected to take up the violence by men for the sake of the family".* Key Informant from an INGO.

In the north especially there are several reports of misuse of power by the police and purposeful victimization of those who try to report crimes or injustices to the police. Consequently there is a lot of mistrust and lack of confidence in the police.

"*When we try to file a complaint at the police station, they tell us to come again tomorrow. They are not helping and we are afraid to go there again as there may be consequences to us*". Female participant in FGD, Mannar.

With regard to women victims of violence; the delays in the administration of criminal justice and the general way the cases proceed, results in women being victimized again and again. Overall, the process to support women in accessing justice and during the court process is inadequate. Legal counselling and trauma counselling are inadequate and there is a severe shortage of shelters for women victims of violence or trafficking, even though the Domestic Violence Act of 2005 does include the provision of such services to the victim. The way the evidence is recorded is also problematic.

"*Bruises on the body are only valid for a week, but with all the delays and postponing, it takes a long time to be heard by the court and therefore she misses the chance to plead for her case*" Key Informant, women's organisation.

"*Women are reluctant to access legal aid or courts because they fear that it will affect their marriage, and in the end they have to return their homes because they have nowhere else to go. When women are economically independent, educated and self reliant, only then will they stop remaining in silence*". Key informant, women's organisation.

Delays in administration of justice that is common especially within the formal court system affect differently for men and women. This is true especially with regard to domestic violence cases, maintenance cases and land disputes. Generally women have less means to survive when the 'protective sphere' is broken. There are fewer opportunities for women to find alternative income and furthermore women who have been socialized to be housewives are not used to taking the role of the economic provider. As a result of the increased number of divorce and separation cases especially in the conflict affected communities the number of maintenance cases has also increased – delays in settling the cases is a cause of increased economic insecurity to a number of women. In this sense the law delays can be viewed as a cause of discrimination against women.

Lack of gender sensitivity among the various actors of the justice system – or the way the justice system responds to women's needs – results directly in undermining the rights of the women. The cases of domestic violence reported by women are often rejected by police officers or magistrates with the excuse that family matters should be solved internally. The lack of support services, coupled with the discriminative attitudinal environment and women's dependency on husbands for economic security, it is hardly a surprise that women are mostly reluctant to go to court in issues related to violence, honour

and bodily rights. Perhaps, the most severe punishment women victims of rape and other violence comes from the society, in the form of stigmatization and loss of respect within the community.

"*The magistrates ask women who go to courts with complaints to behave themselves at home. The Police do not take any action either, because they are of the opinion that it is a family matter*". Key informant, women's organisation.

"*The legal system is only as good as the people who administer it. If the judges are chauvinists then there is no guarantee that women would be treated in an equitable manner*" Key informant, INGO.

"*Even if we were heard by the police regarding the violence we are facing, and the case would be taken to court, that would mean public humiliation to us. Our lives would become even more unbearable"*. Female participant in FGD, Mannar.

Even though the survey findings do not distinguish between different ethnicities it was revealed through discussants, that women in the Muslim communities are most likely to be deprived of their rights; they are often not aware of maintenance support they are entitled to during the *Irdaah*[58] period; women's land rights have been diluted during the *Irdaah*, and the land titles have been written in the name of their male relatives; in divorce cases men interpret the family law in a way that is discriminative against women.

"Women are not aware of their rights, and men do not make it a point to make women aware. Even the quazis don't tell the women what their rights are". Key informant, women's organisation.

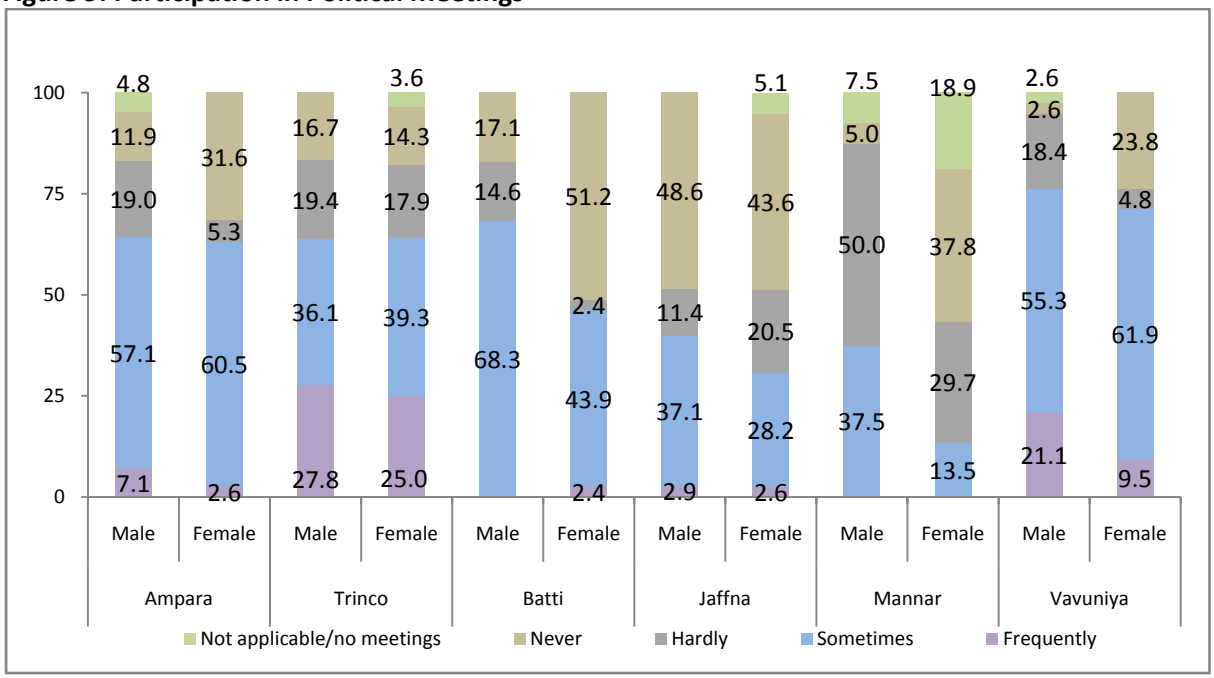
3.3.2. Participatory Governance in Conflict Affected Areas and Gender (IR 1.2)

Political empowerment of women allows women to become effective agents of change in their villages, in the regional level as well as nationally. Only through political empowerment of women the voices of women can be heard equally to men, and women's concerns are given equal weight. Increasing women's numbers in high policy and decision making bodies and institutions is therefore of outmost importance. Building of the political, leadership, networking and advocacy competencies of women is equally important to create a foundation for sustainable improvements in the position of women.

The gender differences in political and governance spheres reflect those in the country as a whole. Men are generally more involved in politics and participate more often in political meetings (Figure 9). For example in Batticaloa majority of women never take part in political meetings, while most men do participate. The overall participation in political meetings is lowest in Mannar and Jaffna. The highest participation rate is in Trincomalee, where both men and women participate in almost equal numbers. According to the discussants, it is the Muslim women in rural areas who are least likely to participate in political meetings.

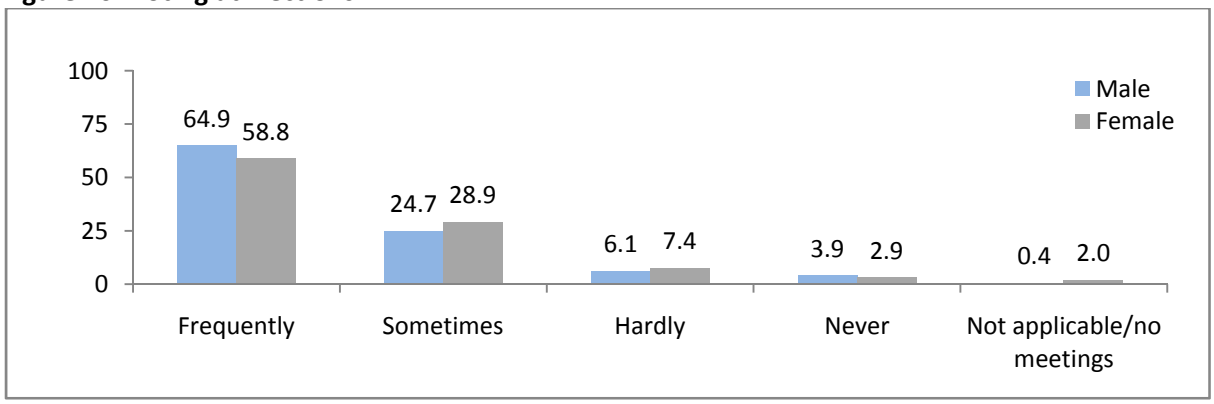
[58] The period of three months and 10 days immediately after the death of a Muslim woman's husband.

Figure 9: Participation in Political Meetings



Contrary to political meetings, when it comes to voting at elections, the survey findings show that women take part in almost equal numbers as men (Figure 10). There are some differences between the six districts though, with the women in Batticaloa least involved in voting at elections.

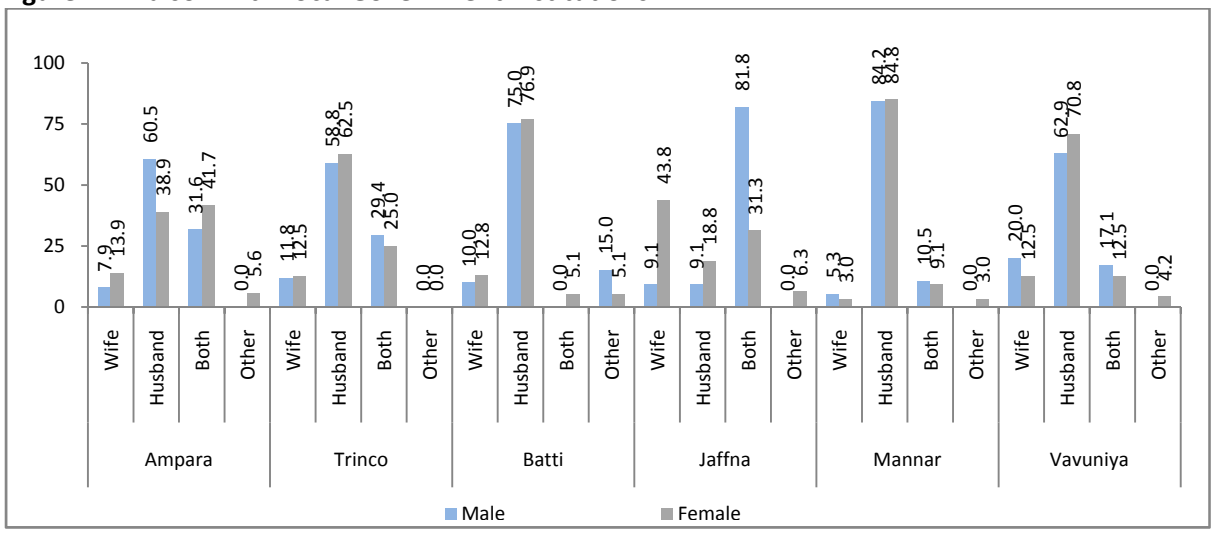
Figure 10: Voting at Elections



The Local Government (*Pradeshiya Sabha, PS*) represents the political entity at the local level. The PS plays a significant role in dealing with the community matters and especially the community level construction and uplifting of income generating activities. The survey findings reveal that it is either the men of the households or husband and wife together who liaise with the PS, with an exception in Jaffna where women believe that women associate the most with the PS (Figure 11).

Given the under representation of women in council and low association to obtain services from the *Pradeshiya Sabha*, it is likely that the interventions are more responsive to men's concerns and that the decisions taken by PS are more biased towards men. As a result, women's issues are more easily left unheard and not addressed. As the primary caregivers, women's main concerns can include issues such as quality health care, security and safe environment, availability of clean water, disease prevention and reproductive health and planning, child care and care of elderly, quality of housing and working conditions and the level of minimum wages, to name a few.

Figure 11: Liaison with Local Government Institutions



Given the distance between service provision, institutions and women, it confirms that it is more difficult for women to enter into politics; from the most local unit, women are marginalized in political institutions. There is a severe lack of internal party democracy that contributes to under representation of women. The politicians have been reluctant to nominate women as candidates. Even when nominated, women are often not able to match the male competitors; one reason for this is insufficient financial backing. Similarly how parties are organized at local levels affects the space given for women. Despite the existence of women's wings in political parties, their purpose is often to provide support for the male politicians. Some obstacles are also based on the abilities of women themselves, and lack of understanding and interest. The political environment remains violent which repels the women from engaging in politics.

The rate of female representation in Local Government in Jaffna is one of the highest in the country[59]. This may be attributed to the changes in gender roles during the period of conflict and transition that resulted in more women coming forward in the community and more actively relating to community issues. Through their community involvement the women have become known within the communities and elected to the local government positions. Higher women's representation in the local government

[59] Data provided by ICES, January 2011.

can make the local government more easily approachable for the women in general. It can also increase women's interest in politics and encourage other women to get involved as well.

When the different political parties are compared, it is the Tamil National Alliance (TNA) that had the highest number of women nominations in the 2011 and 2006 Local Government Elections – however, not a single woman was elected from TNA in 2011[60].

According to discussants, the multiple layers of government structures and the level of militarization in some areas of the north are perceived as main obstacles for meaningful participation in decision making processes in relation to development initiatives for citizens, and especially for women. The reconstruction activities in the north take place under the Presidential Task Force, with limited allocation for citizen consultation. Full implementation of the 13th amendment would allow more local participation.

"*The government structure is very centralized, it does not really allow participation of the community, especially women*". Key Informant, USAID implementing partner.

"*Government structures have to be seen broadly to address any gender issues, as well as civil society, in which women are marginalized as well - most of the civil society organizations are still male dominated*". Key Informant, research agency.

With regard to access to various support services provided by local government offices, the main discrepancy is revealed when different localities are compared; respondents in the districts belonging to the Eastern Province had better access compared to respondents in the Northern Province (Figure 12). The lowest access level was in Jaffna, where 87.5 percent of men and 84.6 percent of women perceived that support services are not available to them. In Eastern Province men have a slightly better access to support services by government offices compared to women, while in Northern Province the situation is reversed. However, both men and women agree that men use the support services (i.e. with regard to livelihood support) in higher numbers than women (Table 9).

[60] Data provided by ICES, January 2011.

Figure 12: Access to Government Offices' Support

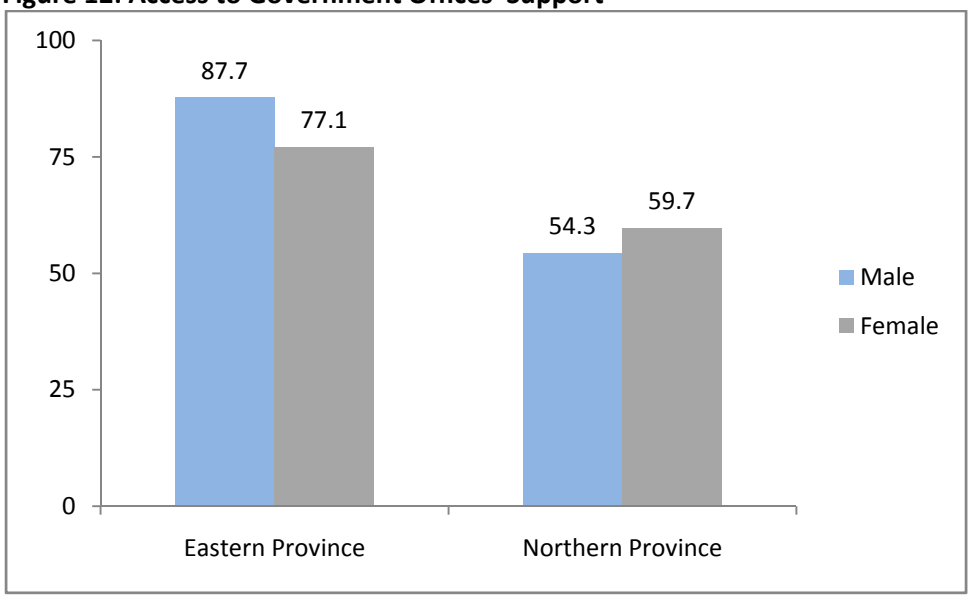


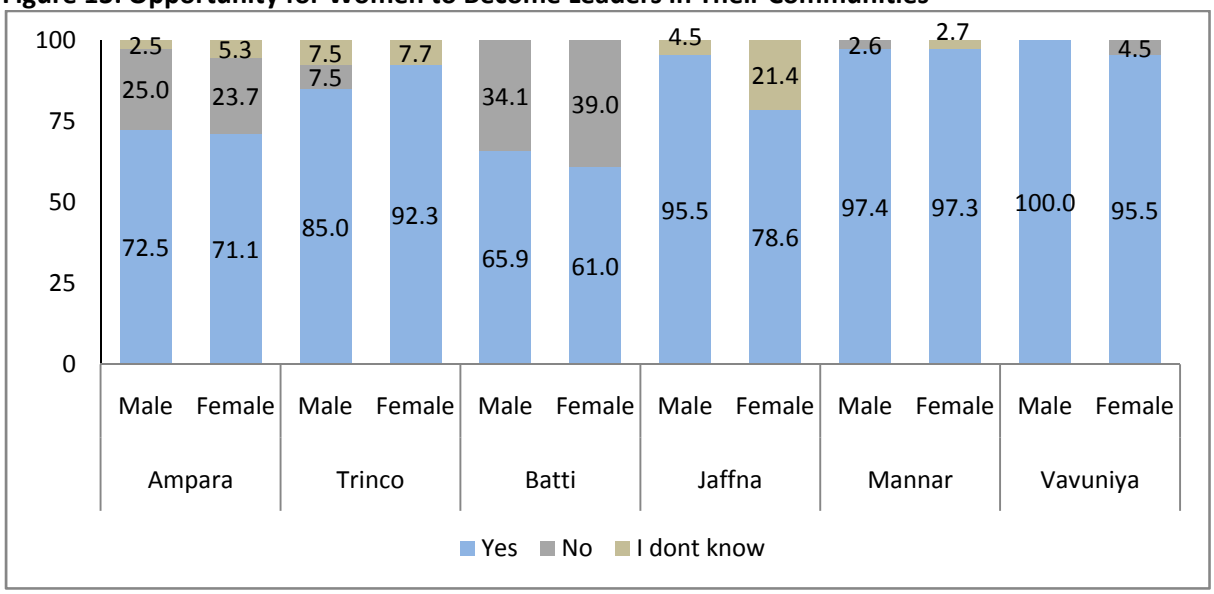
Table 9: Use of Government offices' support

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	88	60
	Wife use the service	34	31
	Both use the service	16	20
Northern Province *(Sample:221)*	Husband use the service	30	25
	Wife use the service	4	10
	Both use the service	3	2

**Percentages have not been calculated due to lack of respondents*

The survey findings illustrated in Figure 13 show that the majority of men and women perceive leadership opportunities to be equal for men and women; in Vavuniya and Mannar almost all perceive that chances of leadership roles in the community are equal for men and women. Women in Batticaloa and Ampara have least equal chances for leadership roles.

Figure 13: Opportunity for Women to Become Leaders in Their Communities



The most common leadership roles held by women are in CBOs – especially Women's Rural Development Societies (WRDS) and as government officers such as *Grama Niladharinis* and District Secretaries. The informal village leaders that have gained the respect of the communities are most often men, although there is no obstacle for a merited woman to become a village leader. The positions of religious leaders are almost only limited to men, especially among the Muslim and Tamil communities. In addition to these, informal leadership positions such as teachers, nurses, lawyers and principals are often held by women. Women's representation as teachers is high, and in a position to influence future generations. However, in the school curriculum gender equality is not spoken about, and the role model shown by the teachers depends on their own upbringing and cultural values. Similarly nurses providing health or family planning services can be seen influencing the living and health practices of the communities. However, when compared with the whole country, the proportion of women in such informal leadership positions are often lower due to security concerns faced by women in these areas. In the business sector women leaders are rare – the wife's primary role is viewed as providing help to the husband.

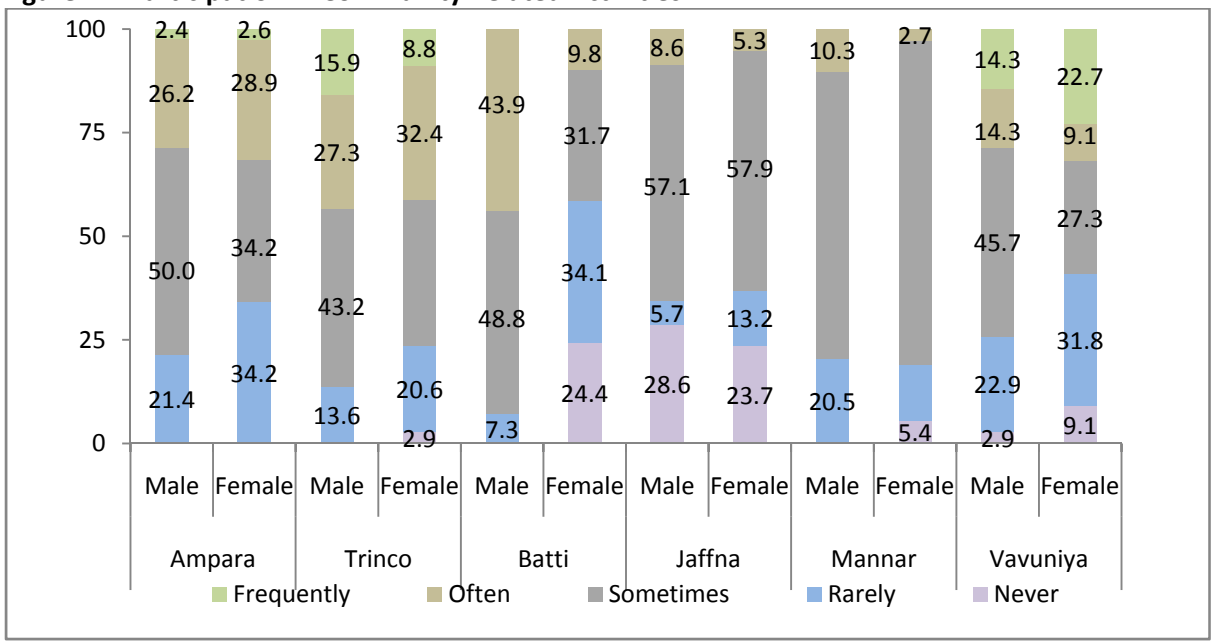
"*Despite high number of female teachers, the teachers themselves are often very patriarchal and set in their thinking*". Key informant, women's organisation.

3.3.3. Stabilization of Conflict Affected Communities and Gender (IR 1.3)

The level of women's participation in civil society, for example through community activities and community based and other organizations reflects women's position in the society and the level of women's empowerment. Civil society organizations and institutes provide collective representation for citizens and manifest the interests and will of a given group of people.

According to the survey findings, there are some differences at an overall level in terms of community participation between men and women, although the greatest discrepancies occur between the districts (Figure 14). The people in Jaffna and Mannar are least active in participating in community related activities, while the highest rates of participation are found in Trincomalee and Vavuniya. Overall the women's participation in community related activities is slightly less than participation of men. This is supported by the findings from FGDs, with the exception of Sinhalese women who in some areas are more active in community activities than the men in the communities.

Figure 14: Participation in Community Related Activities

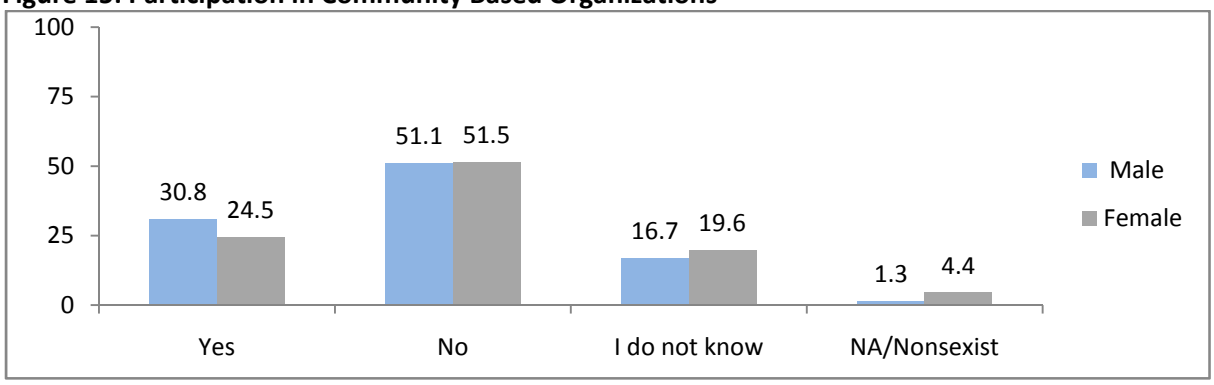


The discussants reveal that both men and women spend very little time on community related activities; usually only men who are not engaged in productive work – unemployed or retired men – spend time on community activities. In Muslim communities in the north and east, community activities are largely dominated by men – this situation is especially highlighted in the rural communities.

"*In Tamil groups women are more progressive than in Muslim groups - Muslim women could learn to be more outgoing by co-operating with the Tamil women*". Key Informant, women's organisation.

The Figure 15 shows that slightly over half of the respondents – men and women – are not currently engaged in any CBO. Participation is more common by men (30.8%) than by women (24.5%). The civil society structures became dysfunctional or ceased to exist during the war, and are now slowly being re-established and again gaining the trust of the people.

Figure 15: Participation in Community Based Organizations



Awareness on opportunities to participate in civil society and community development activities is low. Many discussants had heard about the RDSs and WRDSs but were not aware of their status or functionality in the community.

The Muslim cultural and religious norms and practices followed especially by the rural Muslim communities in the north and east as well as in urban communities in Kalmunai, place restrictions on women's participation in public activities, including community activities. Women are often confined to the private sphere of the home while public sphere is perceived as the men's domain. Gender division of space exists both in the household level and in dealings with the outside world, and women's contact with men other than their relatives is limited. Women who break these norms – for example the conventional dress code - are easily announced as *haraam*, a person who does not obey the religious norms. It is also the mindset of the women themselves that increases their isolation. Market places are the most often mentioned places for women to get together and socialize with each other, outside their homes.

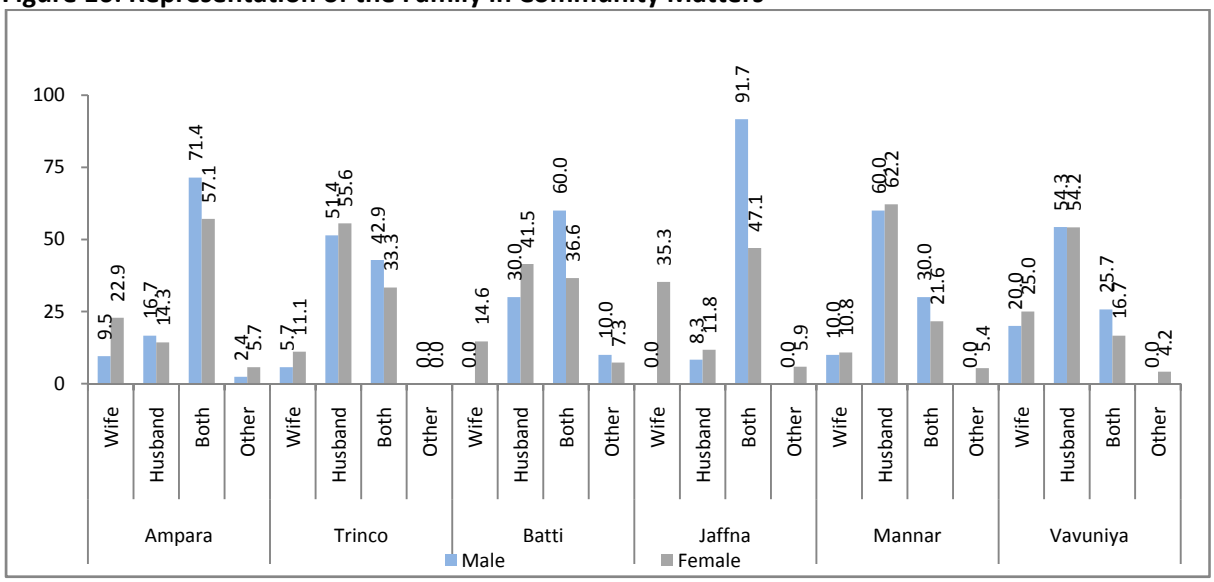
"*For centuries women have remained silent, never talk especially in public matters. If they suddenly do speak out their issues publicly, all others are wondering*". Key Informant, women's organisation.

Other than the religious and cultural restrictions, women's participation is also limited due to domestic priorities and duties, economic constraints or duties and limited mobility. In order to increase women's participation – whether in economic sphere or in civil society – the conditions should be enabling to women. The primary needs of the people have to be met and people have to be made aware – only then they are in a position to advocate for their rights. Increased engagement in livelihoods and economic independence gives women confidence to act as the primary agents of change in their lives and helps them to obtain a voice in personal and community matters.

The Figure 16 indicates that when it comes to representing the family in community matters, the men have a higher standing compared to women. In Mannar, Trincomalee and Vavuniya majority of both men and women agree that husbands play a dominant role in representing the family, while in Ampara, Jaffna and Batticaloa both husband and wife were seen to represent the family together. Representation of women was considered to be highest in Jaffna.

The findings speak of the necessity to implement mechanisms that enable women to be heard equally as men. Separate CBO meetings that are attended by women exclusively enable women to speak of their issues independently of men. WRDS have been established in order to fulfil this need.

Figure 16: Representation of the Family in Community Matters



RDSs and WRDSs are the most prominent CBOs in the north and east. Both structures are meant to link the community with government services – to request assistance from the government officials, who in turn contact the relevant government departments. WRDSs mandate also includes provision of assistance to widows and other vulnerable women, and to link women with service providers specialized on women's issues, such as Women in Need. However, currently such linkages are weak. Communities are still learning to connect to the authorities, to know who the local authorities are and what services they are entitled to access and have the right to claim.

The civil society movements in north and east, especially among Muslim communities are generally weak. RDSs and WRDSs are often either non-existent or not functioning. In fact, with regard to the Muslim women, of the communities where discussions were held, only Vavuniya urban community has a functioning WRDS where women actively participate. RDSs are more common, but they are usually dominated by men – Tamil women are more likely to take part in these than Muslim women. On the contrary Muslim women do take part in the Samurdhi movement in rural Vavuniya. However, regardless of ethnicity, in meetings attended by both men and women, men are usually more vocal and make most of the decisions. Women may be active in the community level work, for example in *Shramadana*[61], but it is more often men who connect with the local authorities – although there are no obstacles for well organized women to establish such linkages as well.

[61] Community level voluntary activities

Furthermore, RDSs often represent the influential people in the communities, while the more vulnerable villagers are easily under served. In order to ensure that the WRDSs are responsive to the needs of the vulnerable women, some WRDSs have established rules that entitle only widowed women to be appointed as a chairwoman of the organization.

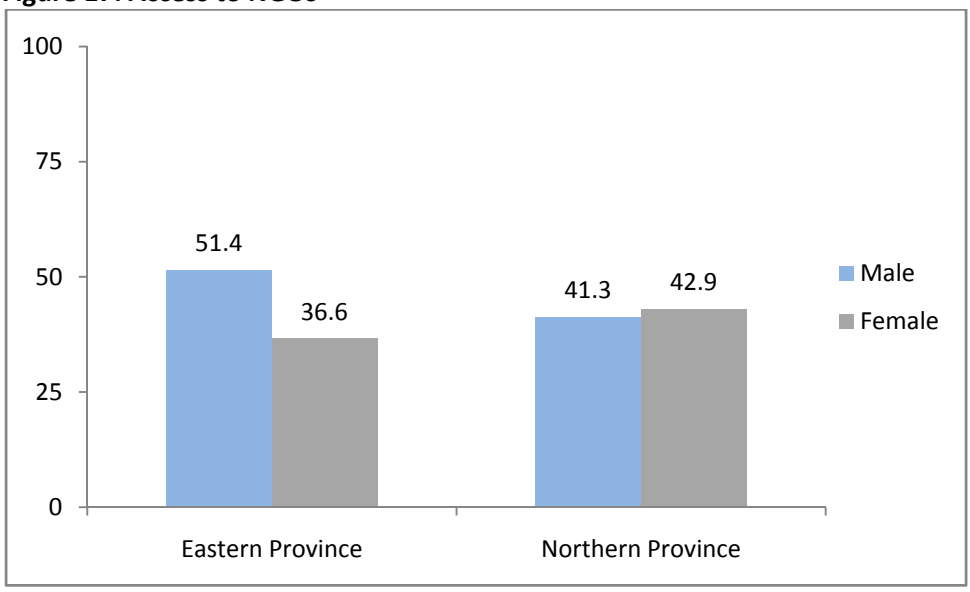
Farmers' Organizations (FO) and Fishermen's Cooperative Societies (FCS) are available in some communities. Even though there are no restrictions to women's participation in these CBOs, they are usually dominated by men. Fishermen's Co-operative Societies and Mosque Committees among Muslim communities are exclusively for men. In Vavuniya, most of the community meetings or gatherings take place after *Jumma*[62] on Fridays, when most of the Muslim community members are gathered in the Mosque.

Even when organizations are functioning in villages, people may not have confidence in such organizations. In other instances the CBOs lack sufficient capacity to offer the services it is expected to provide.

Disputes between Muslim and Tamil communities in the urban areas in Vavuniya continue to destabilize the communities; in order to expedite peaceful social life it is considered necessary to increase Tamil and Muslim cordial interaction and common community activities.

Participation in civil society can also take place through NGOs. Figure 17 shows that in the Eastern Province men have better access to NGOs than women, while in the Northern Province the level of access is almost equal for both men and women. However, as shown in Table 10, the services by NGOs are more often utilized by men than by women.

Figure 17: Access to NGOs



[62] Every week on Friday Zuhr, the mid-day prayer, is substituted by a congressional prayer held in the mosque.

Table 10: Use of NGO Services

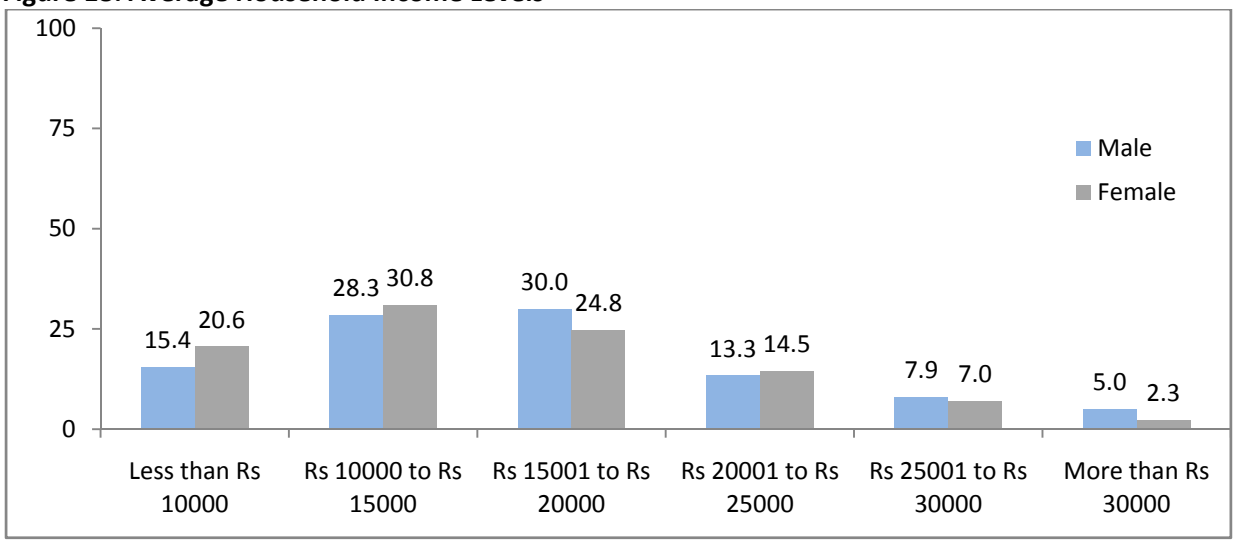
		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	47	29
	Wife use the service	16	15
	Both use the service	14	11
Northern Province *(Sample:221)*	Husband use the service	18	17
	Wife use the service	1	5
	Both use the service	1	2

**Percentages have not been calculated due to lack of respondents*

3.3.4. Increased private sector investment and enterprise development in conflict affected areas (IR 2.1) and (IR 2.2)

Resettled communities in the north and east are highly poverty stricken. The average household income levels range between LKR 10,000 and 20,000 as shown in Figure 18 among surveyed households. The average household income levels in all six districts stay below the national average income level of LKR 35,495 for the year 2009/2010[63].

Figure 18: Average Household Income Levels

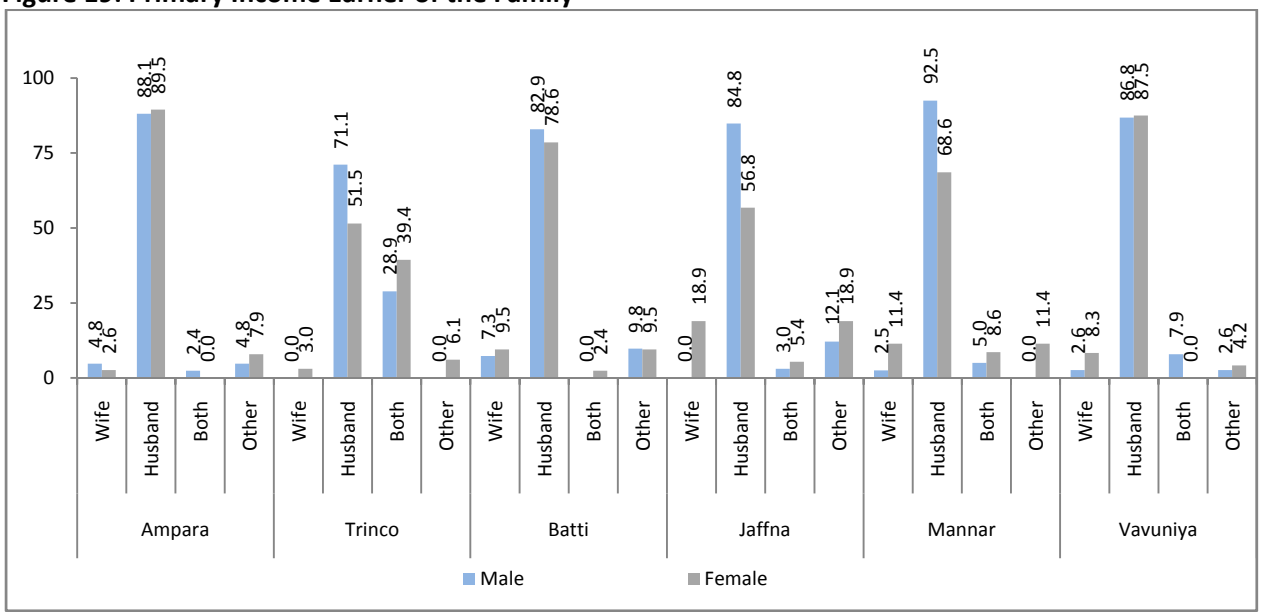


The husband is the primary breadwinner in most of families (Figure 19). The contribution by women is highest in Trincomalee (39.4%), where both the husband and wife are likely to contribute to the income of the family. In Jaffna, Mannar and Vavuniya the proportion of families with women as the primary breadwinners is relatively high, which can be partly attributed to female headed households, or households where the male member is disabled. As the analysis of gender roles and responsibilities showed, most women are occupied by domestic work – performing tasks to maintain the household –

[63] Department of Census and Statistics. Household Income and Expenditure Survey – 2009/10.

that is neither enumerated nor paid for. The increase in the number of disabled or traumatized people further adds to the women's role as unpaid care-takers. The gendered division of labour and the invisible nature of the work carried out by women that is not accounted for in the national accounts leads to lower entitlements to women compared to men.

Figure 19: Primary Income Earner of the Family



Economic empowerment of women conveys into increased well-being of children and other family and community members, as well as increased national economy and equitability. Control over income increases women's self confidence and ability to make independent decisions. Women are more likely to invest in human capital, for example by looking after the nutrition, health and education of daughters and sons equally. The level of education in turn affects on women's decisions regarding age of marriage, use of contraceptives, fertility and sector of employment.

Unemployment rates of those men and women who are eligible and actively seek employment vary between different districts among surveyed respondents. Women's unemployment is highest in Jaffna (50% women and men's unemployment 25%), followed by Ampara (15.3% and 4.6% respectively). According to the survey findings, unemployment was lowest in Batticaloa (0%) and Trincomalee (7.7% for men 6.3% for women). Therefore, there is a large potential for development programs to target the unemployed women, especially in Jaffna.

Agriculture is mentioned as the primary source of income by a high proportion of women in Trincomalee (33.3%) and Ampara (23%). In Batticaloa, on the other hand both men and women are likely to practice agriculture (about 17%). Fishing is the most common source of livelihood for men in Jaffna (27.8%). The primary activities are also highly seasonal, reducing the economic stability of families relying solely on such seasonal activities.

The discussants provide a further insight in division of labour with given employment sectors, and livelihood constraints faced by men and women. Fishing is practiced exclusively by men. The most prominent contribution by women is in the processing of fish, including sorting, cleaning and drying and other preparations. Involving women in the processing work helps to add value to the products and increases the likelihood of women benefiting from the fisheries sector. However, the sale of the fish is carried out solely by men. The main limitations for women's involvement on sales are mostly cultural – a sale of the fish is considered a man's job. Long distance to markets and transportation constraints are also impeding women's involvement in the sale of fish. However, even when fish is sold directly to the middle man who comes to the villages, it is still only the men who are responsible for the sales.

Gender based division of labour is similarly visible in the agricultural sector, as is revealed by the discussion findings, among Sinhalese communities in Ampara. A majority of the men in Sinhalese rural communities in Ampara engage in farming and agricultural activities, mostly on paddy and corn cultivation. The attempts to diversify crops and explore seasonal crops, such as growing cashew, pumpkin, dragon fruit and sugarcane have been mostly unsuccessful due to low quality seed which has led to a decreased trend in a farmer's income.

Men who do not engage in farming are left with little choice of an alternate means of employment and seek wage labour within the community. Reasons men attributed for the lack of interest in seeking other types of employment include: lack of initial finances, absence of suitable skills training and adequate knowledge, availability of very few opportunities and the attitudes and perceptions of the people. Discussants also suggested that a diversification of farming goods and improved irrigation systems in farming lands would encourage those actively involved in agricultural livelihoods.

The discussions also reveal that women's engagement in the agricultural sector is focussed on animal husbandry, especially dairy. The women are responsible for tending the livestock and collecting the produce, whether milk or eggs. This is practiced especially by Sinhalese women in Ampara, while the Tamil and Muslim women are less likely to own livestock. The Sinhalese women in Ampara also had an advantage of selling excess milk at the Milk Collection Centre for a steady income and accessing veterinary services for the treatment of their livestock. These services were not available among the Tamil and Muslim rural communities. It was observed by discussants that if a household had two cows, the income they generate from it is sufficient for the sustenance of the whole family. However, very few women use the milk as a source to pursue other activities such as yoghurt or ice cream production that would add value to the production. Even though the communities were provided with skills training for processing milk, the lack of other factors limited extensions. The lack of essential resources, lack of continued supply of electricity, milk shortages, difficulties in financing were several problems identified by both men and women.

The discussants showed that while women are engaged in primary production work, such as work in the fields, the sales of products especially in the Tamil and Muslim communities are carried out almost exclusively by men. Thus, women are dependent on the decisions made by their husbands regarding the use of income.

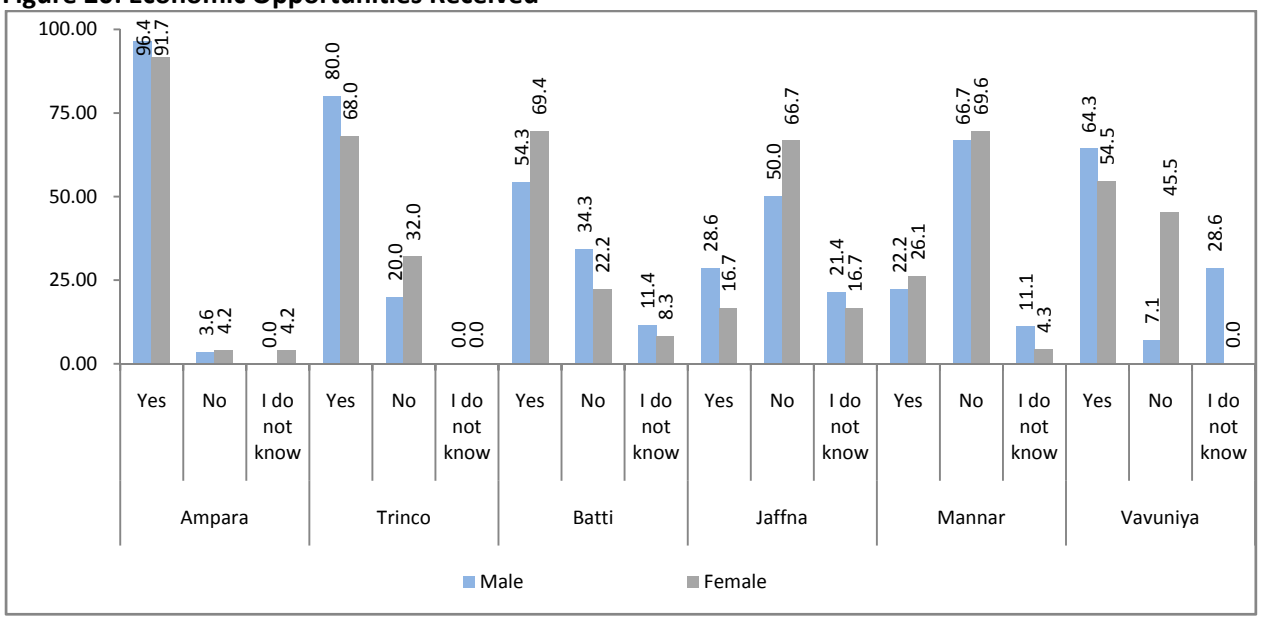
With regard to employment, blue and white collar jobs are the most common source of income for people in Ampara, Batticaloa and Trincomalee. Women's employment in private and government blue and white collar jobs is quite equal to men in all districts. Home based enterprises provide the primary source of income to relatively few women and even fewer men – the highest proportion was in Trincomalee, where 7.6 percent of women gained income through home based enterprises. The operation of boutiques on the other hand is more common especially among the respondents in Batticaloa (19.5% of men and 14.3% of women) and Ampara (6.7% and 10.2% respectively). Even though the survey findings indicate that both men and women are involved in operating boutiques, according to discussants it is usually men who tend the shops full time, with wives helping out their husbands' in the shop keeping.

Self employment activities for women include, for example, setting up small shops in front of their houses for sale of harvest from home gardens, harvesting and packaging of mushrooms, tailoring and conducting sewing lessons. However, limited mobility of women especially in the north and among rural Muslim communities hinders women's employment opportunities outside their homes. Brick making is an emerging trend among the Sinhalese communities, with the participation of both men and women. However, those engaged in this industry have many difficulties to face, especially as soil excavation is prohibited by law.

Both men and women discussants identified several small scale self employment opportunities: sale of milk and eggs from livestock and poultry; making and selling various snacks at schools and other locations; the selling of various sweetmeats; home gardening; making exercise books; sewing; and brick making. The main obstacles for initiating self employment was attributed to lack of initial funding, lack of suitable markets to sell the produce, lack of appropriate trainings and scarcity of resources required to sustain themselves within the trade.

Perceptions on whether women receive equal number of economic opportunities as men reflect the previous findings on unemployment among those who are actively searching for employment. In Jaffna and Mannar, majority of both men and women perceived that women receive less economic opportunities than men and also in Vavuniya almost half of the women consider economic opportunities for women to be worse than those of men (Figure 20). In other districts the majority perceive that economic opportunities for women are equal to those of men.

Figure 20: Economic Opportunities Received



Generally women face more challenges in engaging in livelihood activities compared to men. Although there are no formal obstacles for woman's employment, there are a few issues. For example, child care and domestic responsibilities, lack of support services, lower mobility of women due to insecurity, and lack of transport, hinder their employment opportunities outside home. There is also a shortage of suitable employment opportunities for women because they may not have the required skills for white collar or industrial jobs. Labour jobs available in the north and east are viewed suitable only for men, by both the community members as well as potential employers. Despite the law on equal pay for men and women, in practice men are often paid higher daily wages than women in labour positions. The gender division of labour is most distinguished in the marketing and sales aspects of the products and these aspects are almost exclusively covered by men.

The cultural attitudes also undermine a woman's complete engagement in the economic sphere. Especially in the Tamil and Muslim rural communities a woman's place is still often considered to be at home; women are employed outside the home only when the economic conditions compel it.

"*Women are generally doing work here unless they have a male to find them bread*" – FGD participant, Jaffna DS.

Education levels and literacy rates in the north and east are often below average, limiting the employment opportunities especially for women. Although there are jobs in the construction field they are considered most suitable for men as opposed to women. Therefore the lack of education has a severe impact on a woman's employment opportunities. Low level of education has often more severe impact on women's employment opportunities.

Women who have become widows, or are separated from their husband are an exception to the general condition of women staying home as housewives. This is especially true among the Muslim communities. In the case of female headed households it is seen as necessary –for the women to engage in economic activities such as employment or business by the community and by the women themselves. Motivation and training programmes are therefore seen as necessary to enable a woman to engage in livelihood activities.

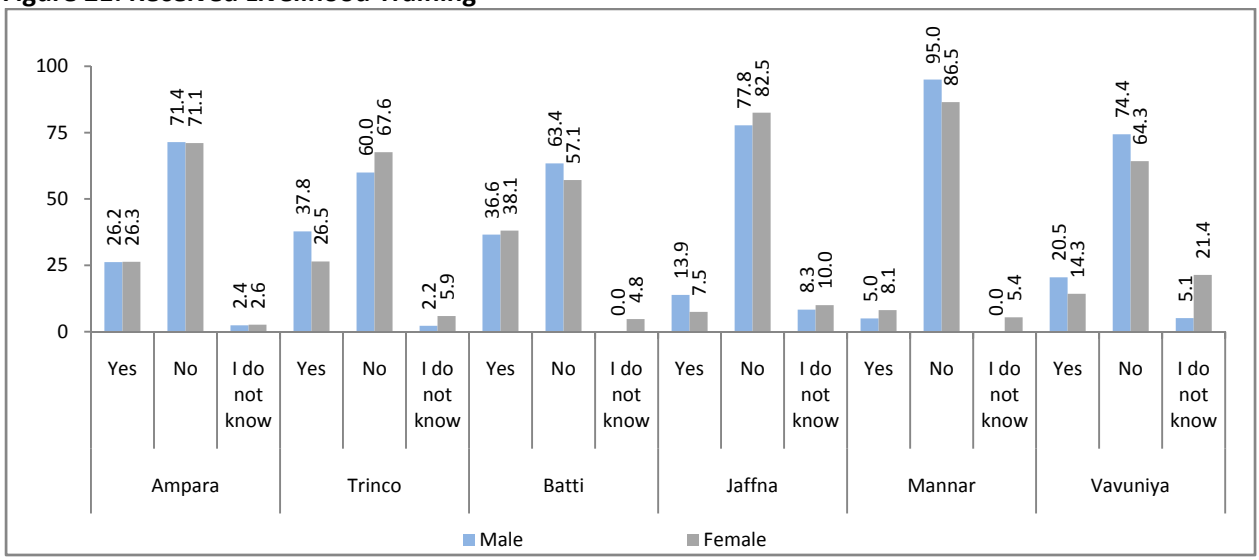
Youth who may study up to ordinary or even advanced level do not have any promising opportunities for employment. While youth in Ampara may engage in labour work (road construction) those in Trincomalee have sought work in garment factories. The female youth remain most often at home and engage in small scale home gardening if they do not seek employment in garment factories. There are very few who seek and participate in skills development trainings (mostly in the field of IT and computer studies though this does not mean they will be employed in a field that requires such training). There was a hotel school training conducted in Trincomalee, which provided job opportunities for a limited few in comparison to the large number that participated.

"There is no such employment opportunity for youth who have completed their school education that would be sufficient for them to even sustain themselves for a month with the wage they earn" Male FGD participant, Trioncomalee.

While tourism is often viewed in a positive way, the members of the rural Muslim community in Trincomalee highlighted the unwelcome consequences of tourism, such as increased consumption of liquor and prostitution. Tourism has not increased employment in the area because the hotel management hires more qualified personnel from outside the area, and the local people are left with occasional daily labour jobs.

Women and men are generally equally likely to have received livelihood training; the main discrepancies in livelihood training are between the different districts (Figure 21). Both men and women in the Eastern Province are more likely to have received livelihood training compared to people in the Northern Province. The opportunities of men and women to participate in livelihood training when such an opportunity arises may vary. In Batticaloa for example, majority of men (60%) claim that they do not participate in the training programs when they are arranged, while most women would participate. The reason for this is that mainly the men are engaged in their primary livelihoods or in personal activities.

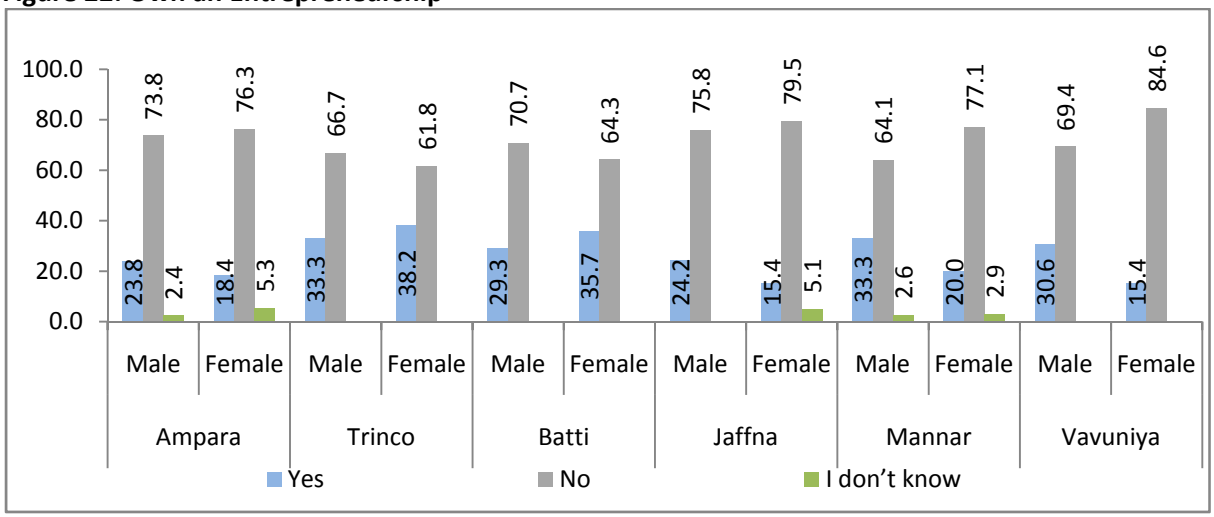
Figure 21: Received Livelihood Training



Sinhalese men in Trincomalee also identified that there are many women who are interested and would volunteer to participate in either short term or even long term training programmes. They identified that trainings in areas women are already involved in would be beneficial. For example, trainings on yoghurt making and packaging, registration and sale, would create more opportunities for someone who might otherwise only collect milk and hand it over to the collection centre. The same goes for people involved in trades such as sewing and carpentry. Weaving of mats was traditionally done in these areas; however it has decreased to such an extent that it is almost nonexistent nowadays.

According to the findings from the survey, men (29.1%) are slightly more likely to have their own enterprises than women (23.8%) (Figure 22). The proportion of women respondents who claim an ownership of their own enterprise is highest in Trincomalee and Batticaloa. More than half of those who claim ownership of an enterprise have received grants for development of the business; the proportion of women and men who have received such grants is 56.3 percent and 53.6 percent respectively. The availability of grants to support business development has been crucial especially for business development in Jaffna and Vavuniya. In these districts all the respondents who have entrepreneurships have received at least one grant.

Figure 22: Own an Entrepreneurship



The entrepreneurs' linkages with private sector are either non-existent (Vavuniya, Ampara) or low in all other districts except in Trincomalee, where 87 percent of men and 69 percent of women claimed to have established linkages with the private sector. Men have established linkages in higher numbers than women. Linkages with the government sector are low. In Vavuniya and Jaffna none of the respondents had established linkages with the government sector, while the strongest linkages were in Trincomalee (80% of men and 69% of women), and to lesser extent in Batticaloa. Only in Mannar women's linkages with government sector is stronger than men. Farmers Organizations are among the key organizations providing linkages with the government, although men expressed disappointment that they did little beyond providing fertilizer subsidies.

The success of many livelihood interventions, including cultivation and home-based businesses, is influenced by the availability of support services, marketing and networking facilities. The survey findings reveal that while in east men have slightly better access to banking facilities, in north the situation is reversed (Figure 23). In north women are also more likely to use the banking facilities (Table 11) With regard to small scale credit schemes, men have slightly better access both in north and east (Figure 24) Despite equal access to these services, conventionally it is the man in the household who use these services (Tables 12).

Figure 23: Access to Banking Facilities

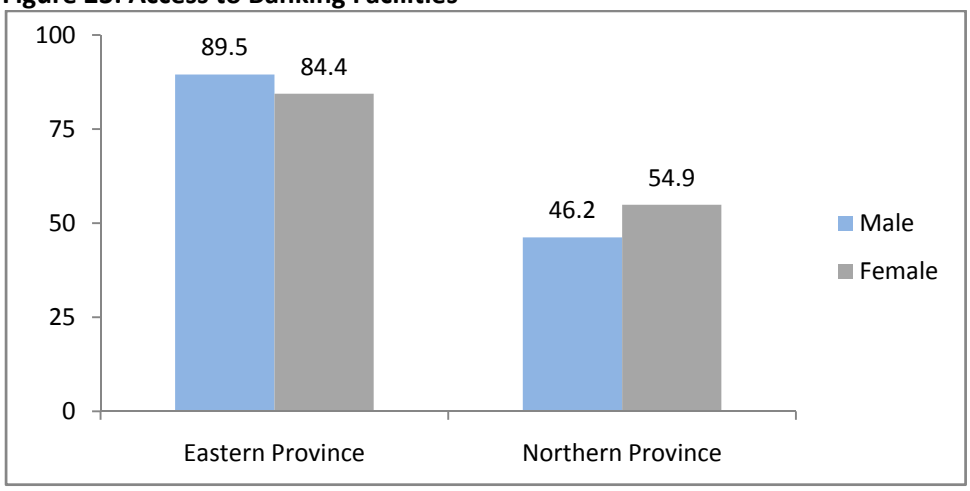


Table 11: Use of Banking Facilities

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	88	65
	Wife use the service	34	30
	Both use the service	14	12
Northern Province *(Sample:221)*	Husband use the service	17	17
	Wife use the service	13	22
	Both use the service	2	2

** Percentages have not been calculated due to lack of respondents*

Figure 24: Access to Small Scale Credit Schemes

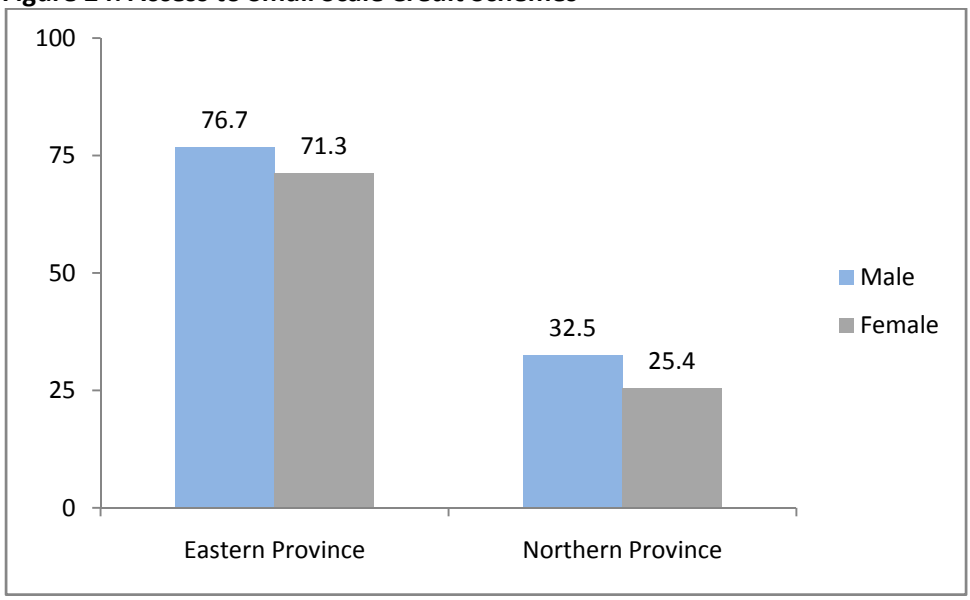


Table 12: Use of Small Scale Credit Schemes

		Male Respondents(Count)	Female Respondents (Count)
Eastern Province *(Sample:245)*	Husband use the service	53	48
	Wife use the service	36	16
	Both use the service	11	14
Northern Province *(Sample:221)*	Husband use the service	11	9
	Wife use the service	2	7
	Both use the service	1	2

**Percentages have not been calculated due to lack of respondents*

Access to finances was available to men and women alike through institutions such as the *Samurdhi*[64] scheme and *Gemidiriya*[65] (which was preferred by women due to the low interest rates), Agro Mart, Peoples Bank, People's Leasing Company, Ceylinco Leasing Corporation and some commercial banks. Among the Sinhalese communities in the East, loans were mostly taken by women. At times this was done so on behalf of their husbands for farming activities, for their children's education and to develop their self employment activities. Those who borrowed large amounts of money from the commercial banks were often men. Knowledge of effective financial planning and planning of expenditure was minimal among all communities.

However, especially the Muslim communities in the north and east highlighted the importance of developing policies that are supportive towards private businesses. This could be achieved by the provision of credit systems with a fair settlement plan, training on business development and providing contacts with service providers of the government and the private sector. Even though it is mostly the men who are engaged in businesses; business development will benefit the whole family.

Seva Lanka offers support services such as business plans, trainings, micro financing, market linkages and technical support to those pursuing self employment in communities in Ampara. While they do not have a specific gender focal point, their programmes are designed in a gender sensitive and integrative manner. It also includes widows within its income generating programmes. *Divi Neguma*[66] too operates in the areas of agriculture, livestock development, fisheries and small industries among the Sinhalese communities in Ampara. Participation in community meetings to discuss these opportunities are mostly done by women. This is mainly due to the unavailability of the males during productive hours. Women were also found to be more committed to these organizations.

The analysis has shown that men are generally more active in the economic sphere. This arrangement would evidently place men in the position to decide over the use of income and expenditure. Nevertheless, the survey findings indicate that in a majority of households, decisions on expenditures

[64] Government poverty alleviation scheme
[65] Development projects implemented by the government
[66] Development projects implemented by the government

are made together by the husband and wife (Figure 25). In about 21 percent of the households men control the spending of money, while in average 24 percent of households – including the female headed households – women make the decisions. What is interesting is that women are most often responsible for savings in the family (Figure 26). In almost half of the families this was perceived as the wife's responsibility and in less than 10 percent of the families husbands were considered to be responsible for savings.

Figure 25: Making Decisions on Expenditure

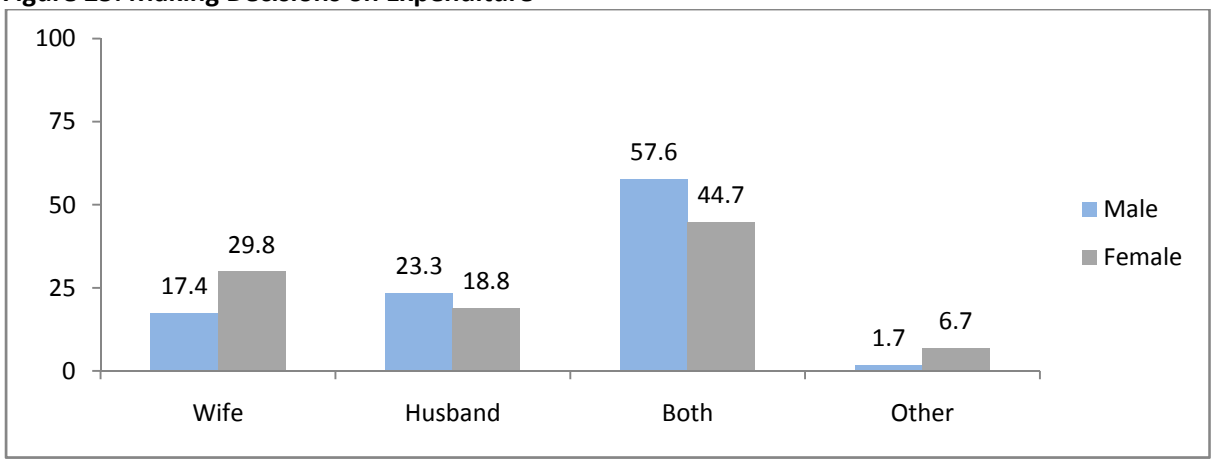
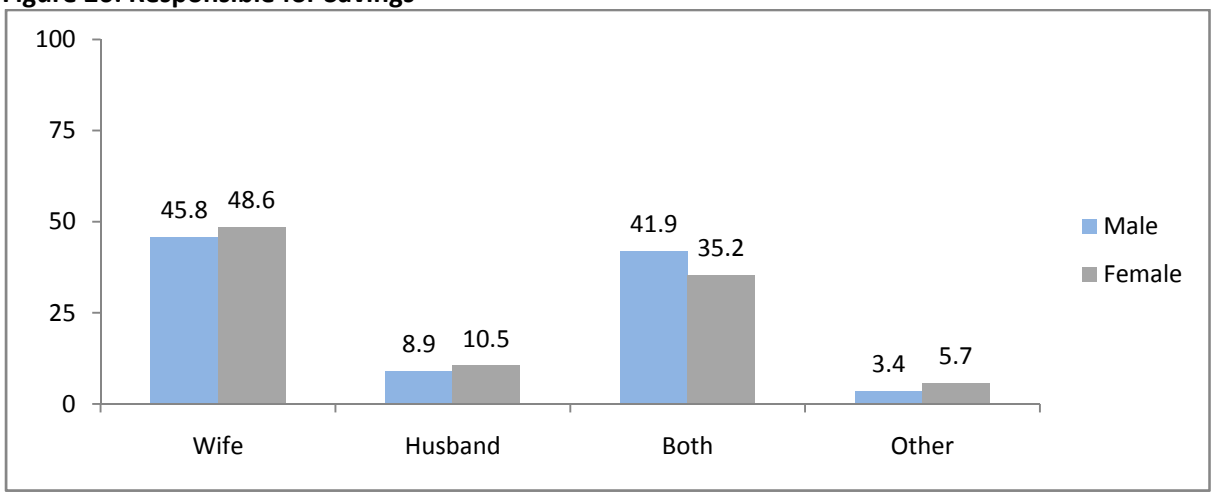


Figure 26: Responsible for Savings



Public Private Alliances between USAID and private sector companies such as Land O'Lakes, Hayleys, Cargills, Brandix help create new jobs especially in garment/apparel manufacturing, in the construction industry, and increase farmers' income in north and east. Livelihood opportunities in agricultural sector are enhanced by support to small-holder farmers, dairy farmers, fruit cultivators and for aquaculture. Under a food security programme USAID has supported returning families to restart home gardening and crop cultivation for sustenance. Support to agriculture does involve promotion of processing of agricultural outputs into other products with value addition.

3.4 Opportunities for Redressing Gender Disparities

3.4.1. Development Objective One: Improved Protection of Citizen's Rights

Opportunities for direct intervention:

1. **Gap:** Lack of policy level commitment to mainstream gender in domestic dispute and gender based violence issues. Lack of gender sensitivity in official approaches in solving domestic disputes and violence against women, lack of confidence in authorities. **Causes:** *policy* - lack of gender sensitivity approaches institutionalized; *attitude* - Violence against women is not viewed as a violation of rights
2. **Gap:** lack of gender awareness within the law enforcement structures, court systems and mediation boards and among village and religious leaders. **Causes:** *policy* - lack of gender mainstreaming in policies relating to administration of justice; *culture* - influence of patriarchal thinking and fundamental religious interpretations (Quazi courts)
3. **Gap:** lack of awareness of legal rights (i.e Muslim women), dependence on men for awareness of legal rights. **Causes:** *programme* - insufficient education and implementation of legal rights; *culture* - restricted mobility of women, especially Muslim women

Opportunities for policy advocacy:

4. **Gap:** Low representation of women in Mediation Boards and lack of gender sensitivity in mediation processes. **Causes:** *policy* - lack of quota for women's representation in Mediation Boards. *programme* - insufficient gender awareness and lack of technical skills to be gender aware among male mediators; *attitude* - introvert attitudes of women in community matters
5. **Gap:** inadequate support services to women and men who are victims of violence (safe houses, psycho-social support, trauma counselling). **Causes:** *programme* - ineffective implementation of Domestic Violence Act with regard to these services. Absence of programmes to support men who are victims of violence. Absence of programmes to address the root causes of violence.
6. **Gap:** delays in administration of justice increase the vulnerability of women and have more adverse effects on women and men in vulnerable position. **Causes:** *programme* - low capacities of courts (human resources, office equipment)

3.4.2. Development Objective One: Strengthened Participatory Governance in Conflict Affected Areas

Opportunities for direct interventions:

7. **Gap:** women and men in vulnerable position lack knowledge on political institutions and opportunities to participate in politics or lobby for policy change. **Causes:** *programme* - lack of opportunities for women to improve their knowledge on ways to influence political processes and participation
8. **Gap:** Insufficient capacities for village and community leaders and local authorities to respond to the community needs. **Causes:** *programme* - insufficient funds allocated for local authorities, improper management of funds.

Opportunities for policy advocacy:

9. **Gap:** low female participation and representation in politics, from national level to local level. **Causes:** *policy* - Lack of quota for minimum representation of women in the various political institutions; *programme* - scarcity of opportunities for women's leadership roles; *attitude* - reluctance of politicians to nominate female candidates; *culture* - political culture remains masculine, politics is viewed unsuitable for women
10. **Gap:** lack of clarity in relation to different government structures in the north. **Causes:** *policy* - failure to fully implement the 13th amendment that would allocate more power to the provincial governments

3.4.3. Development Objective One: Increased Stabilization of Conflict Affected Communities

Opportunities for direct intervention:

11. **Gap:** absence of women's organizations, such as WRDSs, and low rate of participation in such organizations - especially among Muslim communities. Poor status and functioning of common CSOs. **Causes:** *policy* - the environment in the north is not encouraging for civil society movements. Space provided for civil society participation in decision making is inadequate; *culture* - women are more silent in public issues, while men are usually viewed as the representators of the family in community matters.
12. **Gap:** women's organizations, such as WRDSs, have weak linkages with service providers, including local authorities and other civil society groups. Existing CSOs are not geared to addressing the needs of vulnerable men and women. **Causes:** *programme* - Insufficient networking among WRDSs and other women's organizations. CSOs often serve the more affluent population; *culture* - women's involvement in public sphere is given less weight compared to that of men.
13. **Gap:** more affluent men are the main decision makers in CSOs while women and vulnerable men are sidelined in decision making. **Causes:** *programme* - lack of democratic structures and opportunity for women and men in vulnerable position to influence within CSOs; *attitude* - decision making and governance of CBOs are accepted as men's duties.
14. **Gap:** access and use of NGOs and services provided by them are dominated by men. **Causes:** *programme* - services provided by NGOs are more catered to address issues that are in the context of the communities and more relevant to men, such as livelihood support; *culture* - men represent the family in community matters more often than women

Opportunities for policy advocacy:

15. **Gap:** The physical conditions in many of the communities in the north and east are not conducive for women's participation in civil society. **Causes:** *policy* - delays in the development of basic facilities and infrastructure in north and east; *programme* - insufficient implementation of development initiatives in north and east.
16. **Gap:** women and men in vulnerable position are likely to be engaged in Samurdhi programme, but the scope of services provided through Samurdhi is inadequate to fulfil their needs. **Causes:** *programme* - design of Samurdhi programmes are not necessarily targeted at men and women, but more in the lines of rural development.

3.4.4. Development Objective Two: Increased Private Sector Investment and Enterprise Development in Conflict Affected Areas

Opportunities for direct intervention:

17. **Gap:** low self employment and entrepreneurial opportunities for women and men in vulnerable position. Causes: *culture* - gendered roles within households have less adverse impact on women's opportunities to engage in home-based businesses compared to employment outside home.
18. **Gap:** home gardening activities, conducted mostly by women, remain for private consumption and do not contribute to the household income. **Causes:** *programme* - lack of access to markets for women and unawareness of market mechanisms by women and men.
19. **Gap:** development of animal husbandry, which is mostly conducted by women, is constrained by lack of livelihood resources, support services, skills and access to market in north and east. **Causes:** *programme* - lack of assets, lack of support services by government and CBOs

Opportunities for policy advocacy:

20. **Gap:** comparatively low employment opportunities for women. **Causes:** *policy* - lack of adequate education opportunities that would equip women with the necessary/required skills. Inadequacies in social policy with regard to child care support; *programme* - limitations in private sector ventures in north and east; *culture* - gendered roles within households and the division of labour.
21. **Gap:** sales and marketing of produce is done exclusively by men. Causes: *programme* - Difficulties in women's access to markets due to poor infrastructure and transportation; *culture* - gendered roles within households and the division of labour.

Figure 27 captures the above gaps highlighting disparities across districts. The red markings require focused attention.

Figure 27: Summary of Gender Disparities by District

	Ampara	Baticaloa	Jaffna	Mannar	Trincomalee	Vavuniya
IR 1.1: Improved Protection of Citizen's rights						
Awareness	🟡	🟡	🟡	🔴	🟡	🟡
Accessibility	🟡	🟡	🔴	🟡	🟡	🟡
Usage/involvement	🟡	🟡	🔴	🟡	🟡	🟡
IR 1.2: Strengthened Participatory Governance in Conflict Affected Areas						
Awareness	🟡	🟢	🟡	🔴	🟡	🟡
Accessibility	🟡	🟡	🟡	🔴	🔴	🟡
Usage/involvement	🟡	🟡	🟡	🔴	🟡	🟡
IR 1.3:Increased Stabilization of Conflict Affected Communities						
Availability of women's organizations	🟡	🟡	🟡	🟡	🔴	🔴
Equal access to services	🟡	🟡	🟢	🟡	🟡	🟡
Physical conditions	🟡	🟡	🟡	🟡	🟡	🔴
IR 2.1: Increased Stabilization of Conflict Affected Communities and Increased Private Sector Investment in Conflict Affected Areas						
Self employment and entrepreneurial activities	🟡	🟢	🟢	🟢	🟡	🟡
Equal access to sales and marketing	🟡	🟢	🟡	🟡	🔴	🔴
Home gardening	🟡	🟢	🟡	🟡	🟡	🟡
Animal husbandry	🟢	🟢	🟡	🟡	🟡	🔴

3.5 Promising Practices to Address Gender Disparities

Development Objectives One and Two:

There have been several promising improvements in relation to filling these gaps, by both the government and other agencies (i.e. NGOs, INGOs and UN Agencies). While some of these are in operation, others (mainly government policies) have been identified as strategies to be implemented in the near future.

Some progress has been made on the policy front with regard to the lack of institutionalising gender sensitivity approaches, and lack of gender mainstreaming in policies relating to administration of justice. In practice;

- The Ministry of Justice has a program that attempts to get more women to be selected to the Mediation Boards
- Legal Aid provided by agencies such as Women In Need (WIN) and Sarvodaya

Proposed;

- GoSL aims to provide required guidance and counselling to support destitute groups of women such as widowed, disabled and elderly affected by the conflict. Strengthening the women's role in sustaining conflict affected families and communities will be given high priority. Women

shouldering the responsibilities of the family will be given legal recognition as the head of the household. Equal right of access to land will also be ensured for them.

- In terms of the protection of female migrant workers from economic and sexual exploitation, the GoSL has ensured bilateral agreements with labour receiving countries to take place. Support and access will be provided for child and dependent care by providing services, resources and information for working mothers.
- The Ministry of Justice is hoping to implement a witness protection law, and once the law is passed, there will be a need to set up the authority and to provide the necessary support for women who enter the justice sector. In addition they are also looking at child protection especially girls who are victimized.

Programmes undertaken/proposed to overcome the lack of adequate education to equip women with necessary skills.

In practice;

- Centre for Women's Research (CENWOR) organises skills training programmes and encourage micro enterprises especially for women.
- Vocational Training conducted by UNICEF focuses on getting equal participation of men and women
- Livelihood support provided for families, especially women headed household by UNICEF, World Vision, Ministry of Child Development and Women's Affairs
- Economic Development programmes targeting home gardening, animal husbandry and agriculture conducted by World Vision, Ministry of Child Development and Women's Affairs, Sarvodaya, FAO and other agencies try to get women involved in equal or higher numbers.

Proposed;

- GoSL has identified the lack of equal participation of women in the labour force and thus an entrepreneurship culture will be promoted for women in order to explore new business ventures. They will be provided with expanding credit facilities, marketing and high technology to produce quality goods for commercial and export purposes.
- In order to encourage women to participate in the technical and vocation education field, GoSL has ensured that systems and mechanisms will be developed accordingly. Non-traditional courses will be introduced to the technical education field to cater to future labour market demands. Women will also be assured of equal wages to men in similar employments.

Strategies to combat the absence and incompetence of women's desks in police stations - lack of gender practices among authorities and low capacities of courts.

In practice;

- Legal aid desks have been set up in some of the courts or close to the courts. These also assist women who are victims of violence
- UNICEF through the GBV working group is conducting training for police officers and magistrates about sensitivity towards women’s and children
- UNHCR, Ministry of Justice, Ministry of Child Development and Women’s affairs, Muslim Women's Research and Action Forum also have aided in training the police.
- USAID SuRG programme and Deshodaya programme by Sarvodaya has supported strengthening of community organisation and increased peoples participation in decision making
- Ministry of Child Development and Women's Affairs is conducting a diploma course for capacity building among women to increase participation in political process

- Court buildings were devastated by the conflict, and they needed furniture and facilities, which have been awarded by the Ministry of Justice and now they are operating in all the districts.

Proposed;

- GoSL will be making participation of women in decision making mandatory and ensuring an increased number of female contestants in local elections. Thus women at grass roots level will be encouraged to organize and pioneer community development activities. In addition as there is a low level of maternal nutrition prevalent in Sri Lanka, pregnant mothers will be provided nutritional supplements, hygiene practices and quality healthcare services.

Progress made in relation to limitations of private sector ventures in north and east.

- GoSL has offered tax concessions to industries willing to locate their facilities in the north and east
- USAID MAP Programme (MAS Apparel Partnership) has allowed two Apparel factories under MAS Intimates and MAS Active to begin production in Kilinochchi.

Developments made in getting more female participation and changing introvert attitudes of women in community matters and the reluctance of politicians to nominate female candidates.

- International Centre for Ethnic Studies (ICES) are working towards increasing representation in local government and increase nomination through advocacy and research
- Ministry of Child Development and Women's Affairs have produced a documentary films aiming at increasing motivation for female participation in politics.

Steps towards reducing the influence of patriarchal thinking and fundamental religious interpretations especially in Muslim women;

- Sensitization programs carried out by Muslim Women's Research and Action Forum for theologians to be trained in gender, peace building and human rights, with progressive interpretation of the Quran being done through the Ullemahs.

4. Conclusions

- The traditional roles of women as care-takers and men as the breadwinners of the family are strongly established in all Tamil, Sinhalese and Muslim communities in the north and east. Women who are engaged in livelihood activities often have a dual role to play because when they return home they often engage in domestic duties. The extent to which men are involved in domestic activities depends on his employment status; men who are not employed tend to help out women more in domestic activities. However, domestic activities such as child care, preparation of meals and the cleaning of the house are almost exclusively carried out by women, while men might help out by taking the children to school or helping children with their school work, going to the market to buy groceries or going to the well to collect water.

- Ownership of different resources reflects the living conditions and economic status of the people. Usually the resources identified by men and women are mostly the same, but there are significant gender discrepancies in ownership, access and control over the resources. Common household durables, such as television or kitchen equipment, are usually used and controlled by the entire family. Bicycles and motorbikes that are essential for increased mobility of people especially in rural areas are usually seen to belong to the whole family, but are used more by the men and boys. Housing and land on the other hand were most often seen to belong to the husband.

- Income is also more often seen as something accessible and controlled by the husband. With regard to livelihood assets, most of them, including the agricultural assets, were seen to belong to the men, while the list of livelihood assets belonging to women is usually shorter with sewing machines being the one asset mentioned most often. Access to legal documents is also usually limited to men.

- When it comes to the general law, the legal framework of the country makes provisions for gender equality. In terms of legal rights gender equality is high. There are very few laws that would actually discriminate women – the law on parental rights being an exception. However, in the customary laws that cover the areas of marriage, divorce and inheritance, discrimination of women is more deeply entrenched.

- The survey findings have shown that women and men have equally low access to justice sector, whether formal courts or informal provisions of justice. However, the use of these services is highly dominated by men. The delays in the administration often have more adverse impacts on women than men. When it comes to delays in maintenance cases, women often have less means to meet the economic needs and support the possible dependants without contribution from former husband.

- There are often no incentives for women to report the injustices related to violence against themselves to the police as this would lead to public humiliation and increase the vulnerability of the women. The attitudes of the police or government officials are not encouraging towards the women who seek relief from them. On the contrary the law and authority actors have shown high respect for the right of the male head of the household to rule within the private sphere of the family. Even when cases proceed to courts, the judges are reluctant to condemn the perpetrators with the punishments assigned by the law, and as a result the perpetrators are released.

- Support services to the women victims of violence – such as safe shelters and trauma counselling – are highly inadequate, even though the Domestic Violence Act does make provisions for these services.

- Violence against women in its many forms, including sexual harassment, rape, trafficking of girls, domestic violence and violence as a part of abuse of power, is faced by women in the north and east. The consequences of such incidences to women are many and often last a life time: mental and physical problems; stigmatization impacts on the women's standing in the society for long time; and children born as a result of rape. The number of women who see no other exit but suicide from the intolerable situation is unknown, but likely to be high. Sometimes only an apprehension of rape is enough to stigmatize a woman in the eyes of the community members.

- The political sphere has remained as the strongest bastion of male dominance with very few women elected to national and local political institutions. Interestingly, the district with the highest proportion of women associating with local level political representatives is Jaffna, which also has a relatively high proportion of female representatives in the local government. This may be attributed to the changes in gender roles during the wartime that resulted in more women coming forward in the community and more actively relating to community issues.

- People's and especially women's participation in decision making and development initiatives in some areas in the north is limited due to highly centralized government structures and the powerful role played by PTF.

- The most common leadership roles held by women are leadership roles in CBOs – especially WRDSs and as government officers such as *Grama Niladharinis* and District Secretaries. The informal village leaders that have gained the respect of the villages are most often men, although there is no obstacle for a merited woman to become a village leader. The positions of religious leaders are almost only limited to men, especially among the Muslim and Tamil communities. In the business sector women leaders are rare – the wife's primary role is viewed as providing help to the husband. The level of satisfaction on religious and community leaders seemed to be higher compared to other service providers, such as police, court and government officials.

- Women's participation in community activities and engagement in income generating activities is often limited due to domestic priorities and duties, economic constraints or duties, limited mobility and security concerns. In order to increase women's participation and engagement the conditions should be made enabling to women.

- The Muslim cultural and religious norms and practices followed especially by the rural Muslim communities in the north and east as well as in urban communities in Kalmunai, place certain restrictions on women's participation in the public sphere.

- The gender division of labour is well distinguishable in the agricultural sector, with women playing most prominent roles in animal husbandry and home gardening. Marketing and sales of agricultural or fisheries products is almost exclusively carried out by men. Men are also more often responsible for accessing livelihood support services. Women's employment in the agricultural sector seems to be equal to that of men.

- Home based enterprises are perceived as the main avenue for women to engage in economic activities. Success of the enterprises depends on the level of access to markets – an area that is conventionally dominated by men.

- Empowerment of women has to be viewed in a broad way. Women who gain economic independence also gain confidence in themselves and become more vocal in community issues.

5. Recommendations

5.1 Potential Results

5.1.1. Development Objective One: Improved Protection of Citizens' Rights

1. **Derived outcome:** enhanced women's representation at mediation boards and improved gender sensitivity, awareness and technical skills for male mediators to reinforce a gender responsive mediation process. Sustainability mechanisms: *initiated by* - USAID/Ministry of Justice; *implemented by* – Ministry of Justice/Mediation Board Committee; *maintained by* - community, Mediation Board Committee, nominators (village, community and religious leaders, DS).
2. **Derived outcome:** increased policy level commitment to mainstream gender in domestic disputes and gender based violence issues via gender strategies. Enhanced capacity of government and law enforcement officials to mainstream gender sensitivity in addressing these issues. Sustainability mechanisms: *initiated by* - USAID/Ministry of Justice/Ministry of Child Development and Women's Affairs/policy advocacy groups; *implemented by* - Ministry of Child Development and Women's Affairs; *maintained by* - implementing partners by continuing training, community members by changing attitudes, and authorities by changing practices.
3. **Derived outcome:** women victims of violence have adequate access to increased support services. Treatment and counseling services for men with violent behavior patterns and affected by violence. Sustainability mechanisms: *initiated by* - USAID/National Committee on Women; *implemented by* - National Committee on Women/ Gender Based Violence Working Group/WIN, OFFER, Home for Human Rights; *maintained by* - Support service providers/organizations.
4. **Derived outcome:** enhanced gender awareness among stakeholders of formal and informal dispute resolution mechanisms contributing to gender equitable structures and practices. Sustainability mechanisms: *initiated by* - USAID/Ministry of Justice; *implemented by* - Ministry of Justice/Ministry of Child Development and Women's Affairs /Gender Based Violence Working Group/Civil society groups such as MWRAF; *maintained by* - community, civil society groups and authorities.
5. **Derived outcome:** expedited legal relief for men and women in vulnerable positions. Sustainable mechanisms: *initiated by* - USAID/Ministry of Justice; *implemented by* - Ministry of Justice/Civil society groups such as MWRAF, Sarvodaya; *maintained by – government authorities.*
6. **Derived outcome:** capacity of women and men in vulnerable positions to access justice is improved by enhancing their awareness on legal rights. Sustainable mechanisms: *initiated by* - USAID/Ministry of Justice/Human rights organizations; *implemented by* - civil society organizations such as Sarvodaya and MWRAF; *maintained by* - community, human rights organizations.

5.1.2. Development Objective One: Strengthened Participatory Governance in Conflict Affected Areas

7. **Derived outcome:** increased representation of women at the legislature and the local government bodies will confirm women's adequate participation at democratic processes. Sustainable mechanisms: *initiated by*- USAID/Policy advocators (e.g. ICES*); implemented by*- policy advocators and organizations such as ICES; *maintained by* - men and women, political parties.
8. **Derived outcome:** women and men in vulnerable positions are enabled to take part more fully in advocacy campaigns. Sustainable mechanisms: *initiated by*- USAID/Policy advocators (e.g. ICES); *implemented by*- national committee for women/ Sarvodaya and other partners; *maintained by*- men and women, policy advocators or lobbyists.
9. **Derived outcome:** women and men participate more fully in democratic processes. Sustainable mechanisms: *initiated by*- USAID/Policy advocators; *implemented by*- policy advocators, local governments; *maintained by*- men and women, local governments.
10. **Derived outcome:** local authorities and community based organizations are enabled to perform community consultation processes, to identify people's gender based needs and to address those needs. Sustainable mechanisms: *initiated by*- USAID; *implemented by*- implementing partners; *maintained by*- men and women, village and community leaders, local authorities.

5.1.3. Development Objective One: Increased Stabilization of Conflict Affected Communities

11. **Derived outcome:** Improved physical conditions (through infrastructure development) that are conducive to economic growth and civil society participation; and are sensitive to gender specific needs of women and men. Sustainable mechanisms: *initiated by*- USAID/relevant ministries; *implemented by*- construction industry; *maintained by*-women and men, local governments.
12. **Derived outcome:** women and men in vulnerable positions are empowered through Implementation of new models of CSOs and establishment of a climate to reinforce women's and men's participation in CSOs. Sustainable mechanisms: *initiated by*- USAID/Ministry of Child Development and Women's Affairs/local authorities; *implemented by*-WRDSs and other CSOs; *maintained by*- women and men.
13. **Derived outcome:** women's organizations are well connected and linked with local authorities and networked with other civil society groups. Men in vulnerable position gain access to local authorities and support systems. Sustainable mechanisms: *initiated by*- USAID/Ministry of Child Development and Women's Affairs/local authorities/civil society groups; *implemented by*- WRDSs, other women's groups and other CSOs; *maintained by*- women and men.
14. **Derived outcome:** a space for voices of women and men in vulnerable positions to be heard at CSOs created by giving them equal opportunities to participate in decision making. Sustainable mechanisms: *initiated by*- Local authorities and community leaders; *implemented by*- CSOs; *maintained by*- women and men in CSOs.
15. **Derived outcome:** service provision by Samurdhi better responsive to empowerment of women and men in vulnerable positions through financial planning and livelihood assistance.

Sustainable mechanisms: *initiated by*- Ministry of Economic Development; *implemented by*- Ministry of Economic Development/ Samurdhi officials; *maintained by*- women and men, Samurdhi officials.

16. **Derived outcome:** women and men have equal access to service provision by NGOs and NGOs are geared to address the specific needs of women and men in vulnerable positions. Sustainable mechanisms: *initiated by*- NGO service providers; *implemented by*-NGO service providers; *maintained by*- men and women, NGO service providers.

5.1.4. Development Objective Two: Increased Private Sector Investment and Enterprise Development in Conflict Affected Areas

17. **Derived outcome:** increased participation of women men, and male and female youth in vulnerable positions in the employment sector is facilitated through relevant skill trainings. Sustainable mechanisms: *initiated by*- private companies, relevant ministries; *Implemented by*- private companies, training institutions, relevant ministries; *maintained by*- men and women, private companies.
18. **Derived outcome:** gender equality is ensured in family based income generation activities through women's capacity building. Sustainable mechanisms: *initiated by*- government departments, CSOs supporting livelihood activities, private companies; *Implemented by*- Seva lanka, Divi Neguma, Samurdhi, public and private financial institutions, government offices; *maintained by*- men and women.
19. **Derived outcome:** providing equal opportunity for women to access markets will provide women better control over income and increase their social mobility. Increase women's and men's knowledge on market dynamics will improve their bargaining power. Sustainable mechanisms: *initiated by*- private companies; *Implemented by*- private companies and livelihood support organizations; *maintained by* -men and women, private companies and livelihood support organizations.
20. **Derived outcome:** strengthening home gardening as a source of income generation for women. Sustainable mechanisms: *initiated by*- Ministry of Child Development and Women's Affairs; *Implemented by*-CSOs providing livelihood support; *maintained by*- men and women.
21. **Derived outcome:** Increased self-employment and entrepreneurial activities carried out by women, men, and male and female youth in vulnerable position are achieved through capacity building. Sustainable mechanisms: *initiated by*- department of animal production and health; *Implemented by*- CSOs providing livelihood support, government departments, NGOs providing livelihood assets; *maintained by*- men and women.

5.2 Potential Supporting Strategies

5.2.1. Democracy and Governance

There are many agencies who are engaged in various projects under democracy and governance in the north and east. Among them Tetra Tech associates in Rural Development is an implementation partner of USAID with Supporting Regional Governance programme (SuRG). They focus on social equity (Human Rights), community empowerment and developing local governance among others. The Sarvodaya political empowerment programme, known as *Deshodaya*, targets promoting good governance, creating dialogues to allow people to get involved in policy making and community empowerment. International Centre for Ethnic Studies (ICES) has made efforts to increase the representation of women in politics through both advocacy and research. On the government side of things, Ministry of Justice and Ministry of Child Development and Women's Affairs are making strides towards developing the infrastructure in north and east for better functioning of the democratic system. Both ministries promote the equal participation of women in the democratic process, with the Ministry of Child Development and Women's Affairs producing a documentary to generate interest among women in political participation. Youth organisations such as those supported by UNICEF, have generated interest among the youth in the region to play a more active role in their communities. Almost all agencies working in the north and east are looking at strengthening the community organisation in order to expand the role of the people in their governance.

5.2.2. Access to Justice

Legal representation is one of the main problems in the north and east when considering the Justice procedures. Several organisations such as Women in Need (WIN), Sarvodaya - Legal Services Movement and the Legal Aid commission are working at increasing the legal support framework, especially for the less privileged communities. Yet the input of the organisation working there are insufficient to meet the needs of the people. Activities such as support in obtaining legal documents, referring cases to legal aid are carried out by agencies such as UNDP and UNHCR. The advocacy of human rights and IDP resettlement are focused on by World Vision, UNHCR and others. The Ministry of Justice is working towards strengthening the justice system in the north and east by establishing courts and expediting the legal procedures. They are also simultaneously trying to increase female participation in both the courts and mediation boards. There are several agencies such as Sarvodaya who are working at strengthening the community based mediation systems and it is receiving favourable government support from the Ministry of Justice. UNICEF and World Vision lead the programmes for advocating child rights and ensuring their safety. The sensitizing of the police and judicial officers towards children's and women's cases, are being carried out by agencies such as UNICEF and UNHCR as a part of a government initiative. Establishing women's and children's desks in courts and police stations are also being carried out. There are some focus groups such as the Muslim Women's Research and Action Forum who are working within the Muslim community through sensitization programmes to train theologians to be sensitive in gender, peace building and human rights.

5.2.3. Economic Growth

Economic growth in the north and east is improving yet it needs much more progress. Even with the government incentives offered to industries that are willing to establish facilities in the north and east, very few large scale businesses have moved in to this area. The USAID, MAP programme (MAS Apparel Partnership) has seen two MAS apparel factories begin production in Kilinochchi (under MAS Intimates and MAS Active). Much more progress needs to be made in this regard. There is a lot of impetus placed on developing livelihoods and self employment. Many agencies such as FAO, UNICEF, and World Vision are working through their own projects, and supporting government projects to develop sustainable livelihoods. Aqua N Green is working on the Integrated Aquaculture Project under USAID to develop aquaculture in the north and east as a livelihood. Both government and other agencies are working on developing home gardening (especially with the home gardening project of the SL government), animal husbandry and agriculture as means of improving the economic condition of the people in the north and east. Vocational training programmes mainly targeting the youth of the region are being conducted by many agencies which include UNICEF, Centre For Women's Research (CENWOR) and Sarvodaya. The tourism industry has also seen major investments been made especially in the east, to cater to the expanding tourist arrivals and renewed interest in the region.

5.3 Potential Activities

5.3.1. Development Objective One: Improved Protection of Citizen's Rights

1. **Action:** promote women's nomination and appointment within community mediation boards. Improve gender sensitivity, awareness and technical skills for male mediators. **Stakeholders:** mediation board committee, women and men, village leaders, community leaders, DS and GN.
2. **Action:** increase the capacity of police and local government authorities. **Stakeholders:** police, GN, DS, women, men.
3. **Action:** strengthen support services to women victims of violence, such as rape, trafficking and domestic violence. Provide support services to men who are victims of violence. Provide treatment and counseling programmes for men with violent behavior patterns or men accused or convicted of violent crimes. **Stakeholders:** women's organizations such as WIN, National Committee on Women, other organizations.
4. **Action:** raising gender awareness of formal and informal actors of justice. **Stakeholders:** Ministry of Justice, police, courts, quazi courts, mediation boards, mosque committees, religious leaders and community leaders' civil society organizations.
5. **Action:** expedite vulnerable law cases, such as maintenance cases, violence and land disputes. **Stakeholders:** Ministry of Justice, police, courts and quazi courts.
6. **Action:** increase awareness of women and men in vulnerable positions on their legal rights and provide means for women to independently address the violations of their rights. **Stakeholders:**

men, women, Quazi courts, Mosque committees, Community organizations, human rights activists and educators.

5.3.2. Development Objective One: Strengthened Participatory Governance in Conflict Affected Areas

7. **Action:** increase women's nominations as candidates in elections. **Stakeholders:** policy advocators, civil and political rights activists and advocators, men and women, politicians.
8. **Action:** Improve the awareness of women and men in vulnerable positions on political institutions and avenues to participate or lobby in politics. **Stakeholders:** policy advocators, civil and political rights activists and advocators, men and women, politicians.
9. **Action:** shifting decision making power from military structures to local governance structures. **Stakeholders:** Presidential Task Force, Politicians, Local government authorities, men and women.
10. **Action:** provision of training and capacity building opportunities for village leaders and local authorities to respond to community needs in a gender sensitive manner. **Stakeholders:** local authorities, village and community leaders and men and women.

5.3.3. Development Objective One: Increased Stabilization of Conflict Affected Communities

11. **Action:** provision of facilities to fulfil primary needs, such as water, food, shelter, health concerns and increased security. **Stakeholders:** PTF, relevant ministries and donors, other stakeholders.
12. **Action:** encourage the formation of women's organizations, women's participation in them and the capacities of the organizations. Encourage men in vulnerable positions to participate in common CSOs or to form separate interest groups. **Stakeholders:** women, men, community leaders, local authorities.
13. **Action:** assist WRDSs and other women's organizations as well as CSOs representing men in vulnerable positions in networking and in increasing their influence on local authorities and other service providers. **Stakeholders:** women, men, WRDSs, other CSOs, local authorities and other civil society groups.
14. **Action:** increase democracy in decision making and governance structures of CSOs, enabling the voices of women and men in vulnerable positions to be heard equally. **Stakeholders:** CSOs such as FOs, FCSs and RDSs, CSO leaders, men, women.
15. **Action:** expand the service provision of Samurdhi programmes to areas other than provision of social benefits and welfare. **Stakeholders:** women, men, local authorities, Ministry of Economic Development.
16. **Action:** ensure that women and men in vulnerable positions have equal access and opportunity to benefit from services provided by NGOs. **Stakeholders:** NGO service providers, men, women.

5.3.4. Development Objective Two: Increased Private Sector Investment and Enterprise Development in Conflict Affected Areas

17. **Action:** capacity building for women, men, and male and female youth in vulnerable positions in terms of vocational training, support programmes such as child care support. **Stakeholders:** youth development societies, training institutions, private companies, day care centres, pre-schools.
18. **Action:** capacity building programmes for women, men, and male and female youth in vulnerable positions in terms of livelihood skills training, financial support, marketing facilities and other support services. **Stakeholders:** government departments, financial institutions, CBOs supporting livelihood activities and private companies.
19. **Action:** support marketing mechanisms that enable women to access and participate in and increase their mobility within the market structure. Increase the knowledge of women and men on the market dynamics. **Stakeholders:** community organizations supporting livelihoods development, men, women, private companies.
20. **Action:** increase the production from home gardens and facilitate access to markets for women. **Stakeholders:** men, women, CBOs providing livelihood support, government departments.
21. **Action:** provide women with livelihood inputs, including cattle and poultry, provide training and ensure availability of support services and access to markets. **Stakeholders:** men, women, CBOs providing livelihood support, government departments.

5.4 Resources Required

While USAID has a well defined programming framework that is strategically positioned against GoSL development goals, it is imperative to explore the needed resources to further improve design parameters in terms of gender mainstreaming and integration. Resources are required at different stages, broadly defined as programme design, programme implementation, stakeholder collaborations and coalitions, skills and management, monitoring and evaluation.

Program design: increased capacity to elucidate critical findings of this report and integrate to USAID programming systems.

Program implementation: the initial requirement is to have an internal workshop facilitated by an external party to streamline what is doable within broader mission goals. Thereafter, with the support of a gender and evaluation specialist, incorporate action points to the existing implementation plan. High-end techniques of gender mainstreaming will be essential.

Stakeholder collaborations and coalitions: the activities that have been finalized for implementation needs to be further discussed and fine-tuned with all relevant stakeholders. This can be a consultative process to ensure gender dimensions are well absorbed.

Skills and management: for all the above tasks to materialize within USAID and among implementation partners, a focused, skills training in terms of gender mainstreaming is needed. Thereafter, a dedicated person needs to be allocated to ensure the topic stays within the agenda and it progresses as per defined plans. Initiating stakeholders, implementing stakeholders and maintenance stakeholders need to have a common understanding of targets and expected outcomes.

Monitoring and evaluation: the results framework to be improved with derived outcomes and related indicators will need to be continuously monitored. A platform such as DevInfo[67] is strategic for this purpose, with the multifaceted utility of data storage and analysis in terms of tables and maps.
These key stages require time, financial and human resources.

5.5 Anticipated Resistance

Anticipated risks	Likelihood	Impact	Mitigation Strategies
Resistance in relation to subject area			
1. Policy Advocacy	High	Medium	Policy reform is a long haul and many stakeholders are working towards this end. It is strategic to engage, but maintain a good balance of direct implementation and wider policy advocacy. However, if the programming strategy is purely policy reform, a different set of risks and corresponding strategies will arise.
2. Programming alignment	Low	High	The broader programme is well aligned with GoSL development goals, therefore, a well synchronized plan to integrate gender dimensions are required.
3. Mind -set	High	High	Gender dimensions are contentious depending on the profile of the stakeholder. Stakeholders can range from policy makers to the family nucleus. Therefore, exerted efforts of appropriate awareness building are required, keeping in mind the target group.
4. Cultural structures	Medium	Medium	Cultural structures are hard to address, however a map of awareness, accessibility, involvement, usage and reaction will steer communities and result in paradigm shifts. This is an impact of the programme, rather than a direct outcome.

[67] DevInfo is a database system for monitoring human development. It is a tool for organizing, storing and presenting data in a uniform way to facilitate data sharing at the country level across government departments, various agencies and development partners. DevInfo has features that produce tables, graphs and maps for inclusion in reports, presentations and advocacy materials. DevInfo is compliant with international statistical standards to support open access and widespread data exchange.

Resistance in relation to implementation			
5. Skills	High	High	Implementation of programmes requires a wide mix of skills. However, to integrate gender dimensions, an additional set of skills are required. Training existing capacities and structures may result in resistance unless it is well packaged within broader goals.
6. Funds	Medium	Medium	Standard allocations are placed in programme budgets for monitoring and evaluation, in the same manner, a standard line item is required for gender mainstreaming. Else this subject can remain a proposal with limited outcomes.
7. Work plans	Medium	Medium	Stakeholder consultations will help emphasize the need to mainstream gender and use the findings in a pragmatic manner.
8. Monitoring and Evaluation	Medium	High	A baseline is required with a corresponding mid-line and end-line to ensure that the programme is well aligned and is on track. There is a tendency to carry out programme wide baselines and evaluations, with limited focus on gender dimensions. It is advisable to avoid this and focus on gender specific evaluations.

6. Integrating Gender Equality Results into a Mission Results Framework

Based on the gender constraints and disparities identified above, several potential areas of integration have been identified for the USAID Mission. The following table illustrates proposed indicators to measure the progress and impact for each sector within the existing results framework.

Development Objective One: Strengthened Partnership between the State and its Citizens to Establish a Foundation for Reconciliation		
Intermediate Result	**Proposed new outcomes based on findings**	**Proposed Indicators**
IR 1.1: Improved Protection of Citizen's Rights	Enhanced women's representation at mediation boards and improved gender sensitivity, awareness and technical skills for male mediators to reinforce a gender responsive mediation process.	Percentage change of mediation boards with the proportion of women 30% or above (national level)
		Mechanism for Gender sensitive mediation process established
		Number of women and men trained on mediation process (disaggregated by age and ethnicity)
	Increased policy level commitment to mainstream gender in the addressing of domestic disputes and gender based violence via gender strategies. Enhanced capacity of government and law enforcement officials to mainstream gender sensitivity in addressing domestic disputes.	Implementation of gender equitable policies to address and reduce domestic disputes and gender based violence
		Number of government and law enforcement officials trained to address and reduce domestic disputes and gender based violence
		Prevalence of violence against women
Sub-IR 1.1.1: Increased Access to Justice for Marginalized Groups		Changes in levels of women's satisfaction on the service to address and reduce domestic disputes and gender based violence received by the government and law enforcement officials
		Increased reporting of cases of domestic disputes and violence against women
		Changes in confidence levels of service users on the service received (disaggregated by sex)
	Women victims of violence have adequate access to increased support services. Treatment and	Percentage change in government funding to services related to victims of violence

	counselling services for men with violent behaviour patterns and subject to violence.	Percentage change in the number of service users (victims of violence)
		Coverage of the services provided for victims of violence (disaggregated by the type of stake holder)
		Changes in levels of women's satisfaction on the available aid services.
		Percentage change in government funding to services for men with violent behaviour patterns
Sub-IR 1.1.2: Enhanced government capacity to deliver justice sector services	Enhanced gender awareness of stakeholders of formal and informal dispute resolution mechanisms contributing to gender responsive structures and practices.	Number of trainings/workshops conducted on gender awareness (disaggregated by the targeted group)
		number of informal dispute resolution actors undergo gender awareness trainings/workshops
		Changes in levels of satisfaction of the public on the service received by dispute resolution mechanisms (disaggregated by the stakeholder)
	Expedited legal relief for women and men in vulnerable positions.	Change in the average time taken to get a resolution (disaggregated by sex and the type of case)
		Existence of a mechanism to provide expedited legal relief
	Capacity of women and men in vulnerable positions to access justice is improved by enhancing their awareness on legal rights.	Number of trainings/workshops held (disaggregated by the implementing partner)
		Number of women and men trained (disaggregated by age and ethnicity)
		Changes in female and male behaviour regarding accessing legal aid and services
		Percentage change in the number of women and men in vulnerable situations access legal aid support services (disaggregated by age, marital status and ethnicity)
IR 1.2: Strengthened Participatory Governance in Conflict Affected Areas	Increased representation of women at the legislature and the local government bodies will confirm women's adequate	Percentage change in the number of women nominated in elections (disaggregated by the parliament and local government bodies)

	participation at democratic processes	Percentage change in the number of women in parliament and local government bodies
		Existence of a mechanism and a policy dialogue in providing equal opportunities for women in election nominations
	Women and men in vulnerable positions are enabled to take part more fully in advocacy campaigns	Existence of a gender balanced advocacy campaigning platform (disaggregated by national and local government level)
		Change of the women's behaviour in political participation in targeted districts
Sub-IR 1.2.1: Increased number of partnerships between communities and regional governments are established		Number of women and men in vulnerable situations trained on political rights and lobbying for policy change
	Women and men participate more fully in democratic processes	Progress of the process of establishment of local government bodies in Northern province
		Percentage change of government positions that are not fulfilled by government officers in Northern province
		Number of petitions received for information and number of responses provided by government agencies
		Percentage of local government members and officers trained on the gender sensitive legislation and gender mainstreamed policy making
Sub-IR 1.2.2: Improved capacity of local government to deliver services	Local authorities and community based organizations are enabled to perform community consultation processes, to identify the gender specific needs of men and women and to address those needs	Percentage change in the number of community leaders (women and men) trained on gender sensitive community consultation
		Recommendations are prepared and adopted by the CBOs to improve the transparency and quality of their interventions to gender needs
IR 1.3: Increased Stabilization of Conflict Affected Communities	Improved physical conditions (through infrastructure developments) that are conducive to economic growth and civil society participation and are	Percentage change of government budget allocated for infrastructure development (disaggregated by cluster)
		Infrastructure development budgets are gender responsive

	sensitive to gender specific needs of women and men.	Changes in female behaviour with regards to infrastructure development (disaggregated by sex, age and ethnicity)
	Women and men in vulnerable positions are empowered through Implementation of new models of organizations and establishment of a climate to reinforce women's and vulnerable men's participation in CSOs	Percentage change in number of functioning WRDSs
		Percentage change in number of interest groups formed by men in vulnerable positions
		Approaches and mechanisms are developed to increase the women's and vulnerable men's participation in CSOs
		Number of new models of women's organizations introduced
Sub-IR 1.3.1. Increased public engagement by civic associations in former conflict areas	Women's organizations are well connected and linked with local authorities and networked with other civil society groups. Men in vulnerable positions gain access to local authorities and support systems through more equal CSO structures	Percentage change in number of consultations received by Women's organizations or organizations representing vulnerable men (disaggregated by organization type and type of stakeholder)
		Changes in levels of support women's societies or organizations representing vulnerable men eceived by local authorities (disaggregated by type of the authority)
		Quality of the connectivity between local authorities and women's organizations and organizations representing vulnerable men
		Number of civil society networks to which women societies and organizations representing vulnerable men are networked
		Changes in levels of support women's societies or organizations representing vulnerable men received by other civil society groups
Sub-IR 1.3.2. Effective reintegration for victims of war	A space for the voices of women and men in vulnerable positions to be heard at CSOs created by giving them equal opportunities to participate in decision making	Level of women's and vulnerable men's participation in decision making at CSOs (disaggregated by ethnicity and type of the organization)
	Service provision by Samurdhi better responsive to empowerment of women and	Number of applicants who receive self employment loans by Samurdhi (disaggregated by sex)

	vulnerable men through financial planning and livelihood assistance.	Number of new successful self employment opportunities explored by beneficiaries (disaggregated by type)
		Percentage of loan holders delaying in repaying the loan (disaggregated by sex)
	Women and men have equal access to Service provision by NGOs and NGOs are geared to address the specific needs of women and men in vulnerable positions.	Number of NGOs have mainstreamed gender in their scope at targeted districts
		Number of development programmes at targeted districts conducted by NGOs targeting women and men in vulnerable positions
		Quality and the coverage of the interventions provide by NGOs at targeted districts to gender specific issues
Development Objective Two: Increased and More Equitable Economic Growth in Former Conflict Areas		
IR 2.1: Increased private sector investment in conflict affected areas	Increased participation of women, men in vulnerable positions, male and female youth in the employment sector is facilitated through relevant vocational trainings	Unemployment rate (disaggregated by sex)
		Percentage change in the number of SMEs in targeted districts (disaggregated by sex based on the owner of the enterprise)
		Role of Youth Societies in facilitating school to work transition
		Percentage change in the number of women engaged in non farming earnings
	Women are empowered to engage in employment outside home a through enhanced child care support facilities	Number of pre-school teachers trained as per national standard
Sub-IR 2.1.1: Private sector advocating improved business enabling environment		Number of day-care centre wardens trained
	Gender equality is ensured in family based income generation activities through women's capacity building	Change in the perception on the gendered roles with regards to productive activities (disaggregated by sex and stakeholder)
		Trends and changes within the women with regards to economic activities
		Trends and changes within the men with regards to women's engagement

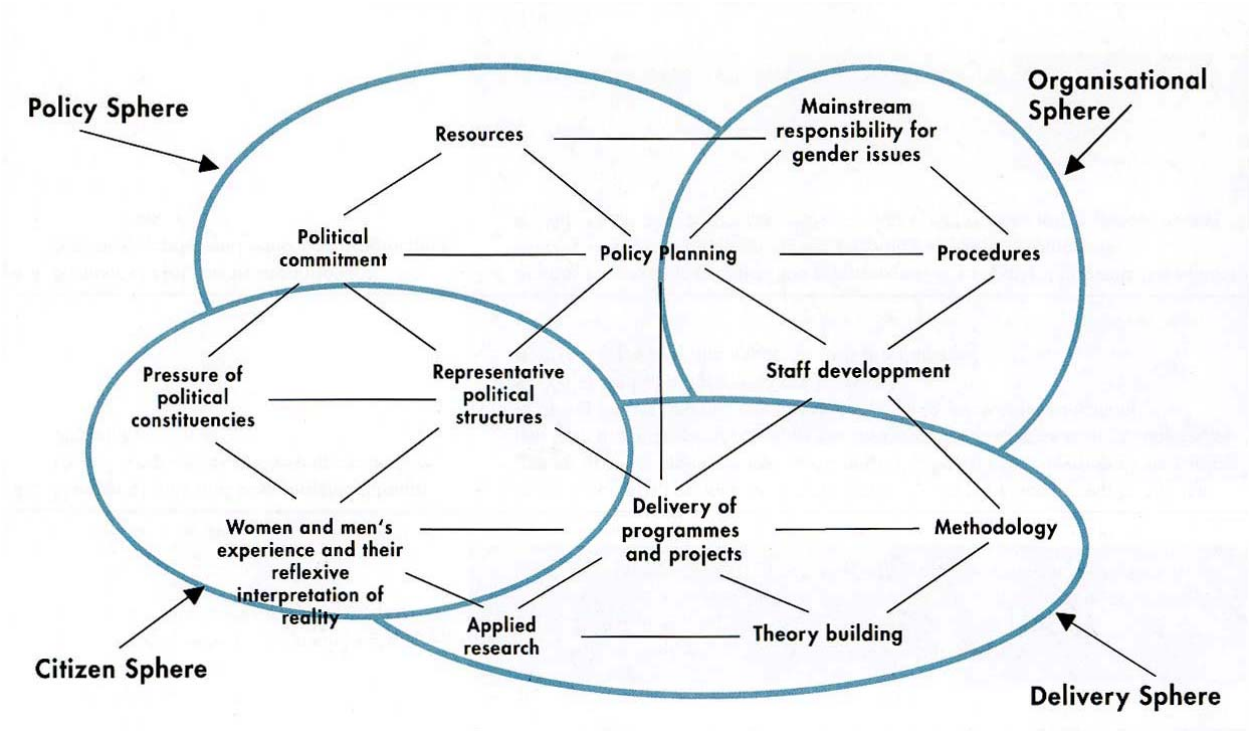
		in economic activities
		Number of trainings conducted (disaggregated by implementing partner)
IR 2.2: Increased enterprise development in conflict affected areas	Providing equal opportunity for women to access markets will provide women better control over income and increase their social mobility. Increased knowledge of men and women on market dynamics will improve their bargaining power	Percentage change in the number of women access the market independently for income generation activities
		Percentage change in the number of women who deposits money in to a savings account during harvesting season
		Percentage change in the average amount of money women and men deposit during harvesting season
Sub-IR 2.2.1 Enterprise Productivity Increased	Strengthening home gardening as a source of income generation for women	Percentage change in the amount of quality seeds distributed to women(disaggregated by type of seed and stakeholder)
		Level of confidence of women upon home gardening as an income generation method
		Percentage change in the number of lands of acres used for home gardening by women
	Increased self-employment and entrepreneurial activities carried out by women, men in vulnerable positions, male and female youth through capacity building and providing necessary support.	Amount of livelihood inputs distributed among women, men in vulnerable positions, male and female youth (disaggregated by stakeholder)
		Number of trainings conducted on self employment (disaggregated by stakeholder)
		Number of self employment schemes introduced (disaggregated by stakeholder)

7. Implementation Plan

A well thought out implementation plan is required to ensure findings of this study are appropriately integrated to current USAID programming framework. The approach requires a step-by-step process focusing on internal and external practices and stakeholders.

The process presented by Caren Levy called the 'web of institutionalization' [68] is a sound and well tested starting point (Figure 28). This process represents thirteen elements linked to power. The power dynamics associated with each of these elements may result in both opportunities and resistance surfacing due to change and transformation. In order to mobilize equality and equity, each element has particular techniques and actions associated with it. The elements are placed and shaped by all stakeholders representing the interrelated spheres; policy, organizational, delivery and citizen.

Figure 28: The Web of Institutionalization



The policy sphere is associated with the gender policy within USAID and alignment with GoSL strategic objectives; the organizational sphere is associated with gender equality and equity in USAIDs procedures, staffing and capacity; delivery sphere is associated with mainstreaming gender equality and equity within USAID programmes; and the citizen sphere is associated with all stakeholders including men and women in communities.

[68] Levy, C. The Process of Institutionalising Gender in Policy and Planning: The "Web" of Institutionalisation. Development Planning Unit, University College London. Working Paper No. 74. United Kingdom. 1999.

To facilitate gender mainstreaming within USAID programming, the implementation plan ideally needs to focus on all four spheres. A holistic approach will help the target groups, i.e. men and women across communities in the north and east to progress addressing gender disparities.

Policy sphere: facilitate discussions among programme staff, support staff and the management on the topic of gender mainstreaming. The expected outcomes of these discussions are:

1. Commit to gender mainstreaming efforts
2. Ensure strategic alignment with goals of GoSL and other players
3. Fine-tune the gender policy and approaches
4. Design a draft Gender Mainstreaming Plan focusing on high-level action points
5. Allocate needed resources to implement required changes
6. Derive conditions that facilitate and prevent gender mainstreaming efforts.

Organizational sphere: review all procedures, staffing capacities and existing responsibilities. The expected outcomes of this review are:

1. Position a Gender Specialist within the organizational structure (as a cross-cutting position)
2. Expand the draft Gender Mainstreaming Plan focusing on responsibilities
3. Facilitate targeted training programmes to carry out the assigned responsibilities
4. Prepare specific monitoring and evaluation plan to complement the Gender Mainstreaming Plan

Delivery sphere: the findings of this report are crucial for this element, where each development objective and related results are examined in terms of gendered nuances. Facilitate key stakeholder workshops with staff, GoSL, other donors, private sector and implementers (including both men and women). Emphasize the need for an integrated approach in order to address development agendas in the north and east. The expected outcomes of this workshop are:

1. Agreement on activities, outcomes and indicators that need to be integrated with the programming matrix
2. List topics that can be further analyzed and presented as policy briefs for wider consultation with government stakeholders both at sub-national and national levels
3. Derive a list of gender mainstreaming criteria for future USAID programmes
4. Plan public dissemination consultations in the north and east
5. Establish causality links to other foreign assistant frameworks

Citizen sphere: this should focus on dissemination of findings in terms of community debates. This will help confirm or negate findings which will help further refine the USAID programmatic framework. Facilitate mini-consultations in the districts with representatives of government, CBOs, other donors/players and households comprising of men and women. The focus of discussions should be forward thinking in terms of what needs to be done in order to address highlighted gender disparities. The expected outcomes of these mini-consultations are:

1. Derive a solutions tree and a Joint Action Plan for reform
2. Map stakeholders in relation to the solutions tree
3. Build community coalitions to support policy advocacy
4. Establish strategic collaboration networks

8. Annexes

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II. Basic concepts

The following is extracted from "USAID's *Guide to Gender Integration and Analysis; Ref 03/31/2010 - APPENDIX 2: KEY TERMS IN GENDER ANALYS*" and will *provide an understanding of terms and phrases used in this report.*

Sex and Gender
Sex is a biological construct that defines males and females according to physical characteristics and reproductive capabilities. USAID policy calls for the collection and analysis of sex- disaggregated data (male vs. female) for individual-level indicators and targets. Gender and sex are not synonyms. Gender is a social construct that refers to relations between and among the sexes, based on their relative roles. It encompasses the economic, political, and socio-cultural attributes, constraints, and opportunities associated with being male or female. As a social construct, gender varies across cultures, is dynamic and open to change over time. Because of the variation in gender across cultures and over time, gender roles should not be assumed but investigated. Note that "gender" is not interchangeable with "women" or "sex."

Gender Analysis and Gender Assessment
Gender analysis refers to the identification and interpretation of gender differences and relations and their impact on achieving development objectives. Gender analysis also gauges the implications of development interventions that may shift the power dynamic between women and men. A gender analysis is required to inform the design of country strategic plans, Assistance Objectives, and projects/activities. Gender assessment involves carrying out a gender analysis of an organization's programs and of the organization's ability to monitor and respond to gender issues throughout the program cycle. USAID Missions often carry out a gender assessment of their portfolio to determine whether gender issues are being effectively addressed in Mission-supported programs and projects. Findings from a gender assessment can be used, for example, to inform a Mission Gender Plan of Action.

Gender Equality and Equity
Gender equality is a broad concept and a development goal. It is achieved when men and women have equal rights, freedoms, conditions, and opportunities for realizing their full potential and for contributing to and benefiting from economic, social, cultural, and political development. Equality does not mean that women and men become the same but that women's and men's rights, responsibilities, and opportunities do not depend on whether they are born male or female. It means society values men and women equally for their similarities and differences and the diverse roles they play. Gender equality is not a "women's issue" but should concern and fully engage men as well as women. It signifies the results of gender equity strategies and processes. Gender equity is the process of being fair to women and men. To ensure fairness, measures must often be available to compensate for historical and social disadvantages that prevent women and men from otherwise operating on an equitable basis, or a "level playing field." Equity leads to equality.

Gender Integration
Gender integration involves identifying and then addressing gender differences and inequalities during program and project design, implementation, monitoring, and evaluation. Since the roles and relations of power between men and women affect how an activity is implemented, it is essential that project and activity planners address these issues on an ongoing basis. USAID uses the term gender integration in planning and programming.

III. Scope of Work

The requested scope of work for the gender analysis included, however, was not limited to the following:

1. To provide an overview of the different roles and status of Sri Lankan women and girls, and men and boys within the community, political sphere, workplace, and household (e.g. roles of responsibility/division of labor, consideration of access to and control over resources and services, patterns of decision-making). To identify barriers and opportunities to work towards gender equality and gender equity in Sri Lanka.

2. To identify those gender issues that are within USAID/Sri Lanka's comparative advantage to address and which could have a potential impact on Sri Lanka's economic and social development.

3. To identify the gender-based constraints and opportunities for equitable participation and access of men and boys and women and girls to programs and services in the sectors in which USAID/Sri Lanka implements its program.

4. To gain an understanding on the status of men and women in Sri Lanka in terms of gender equality through reviewing national, policy, legislatives and administrative commitments to gender equality and through community perceptions and ground situation on gender equality.

5. To identify strategies and approaches USAID/Sri Lanka can use to better integrate gender considerations into its current and future programming, and thereby enhance the accessibility, equitability, and applicability of its programs according to the gender roles of men and women in Sri Lanka.

6. To analyze the potential impacts of the Mission's strategic approaches on the status of men and women in Sri Lanka, taking into consideration demographic and other variables.

7. To review key Government of Sri Lanka gender-related policies and programs in workforce development, democracy and governance, and economic growth and to identify opportunities for collaboration and mutual strengthening of gender integration.

IV. Methodology

Team: assessment team comprised of a Project Manager, Team leader, Gender Advisor, Qualitative Researchers, Junior Researchers, Research Assistants for qualitative data collection (trilingual and gender balanced), enumerators for quantitative data collection (from ARU research partner PepperCube Consultants (Pvt) Ltd), Editor, Project Coordinator and HR /Finance support staff.

Assessment Objectives: to conduct a gender analysis in order to assess gender inequalities and disparities in the north and east of Sri Lanka with special focus on the areas of 'economic growth' and 'democracy and governance' that will in turn inform current and future development assistance programming for USAID in Sri Lanka.

Location: Colombo and Vavuniya, Mannar, Jaffna of the Northern Province and Trincomalee, Batticaloa, Ampara from the Eastern Province.

Sampling: purposive sampling was used given the time constraints and nature of the analysis. Purposive sampling is a form of non probability sampling where subjects are selected because of some specific characteristic. Characteristics considered were urban/ rural/ age/ education/ income/ vulnerable etc. A detailed sampling and analysis plan was designed prior to field work in order to ensure unbiased data was collected.

Data collection: data collection was carried out at two levels: at national level through a literature review and Key Informant Interviews (KIIs); and at community level through KIIs, Focus Group Discussions (FGDs) and an interviewer-administered survey questionnaire. Data collection tools were developed for KIIs, FGDs and the survey and shared with USAID prior to field work for feedback and approval. All tools have also been annexed to this report.

Literature Review: data sources for the desk review included yet were not limited to:

- National statistical reports
- Government project documents including specific gender-related policies and programs
- Donor reports and project documents
- Legal documents (on laws pertaining to labour, property rights, children, etc.)
- Documents prepared by the academic community
- USAID documents including the (Country Development Cooperation Strategy (CDCS) 2011-2013 for Sri Lanka, annual reports, Performance Monitoring Plans, sector assessments, and evaluations)
- UN reports and other documents
- Social/socio cultural assessments particularly of community

Key Informant Interviews: purposive sample of policy makers, government officials, civil society organizations, academics and community representatives were selected for this exercise. 44 interviews were conducted and all key informants are listed out below.

- **Ministries/National Committees**
    1. Mrs. Chulananda, Director of Women's Bureau, Ministry of Child Development and Women's Affairs– Women's Bureau

2. Mrs. Kamilini De Silva, Additional Secretary, Mrs. Dilhara Amerasinghe, Ministry of Justice
3. Mrs. Neela Gunasekara, Chairwoman, Mr. Heemantha, National Committee on Women

- Research agencies
    4. Ms. Dilrukshi, Women in Need
    5. Mrs. Ann Jobbar, Research& Policy, Muslim Women's Research and Action Organization
    6. Prof. Swarna Jayaweera, Research& Policy, CENWOR
    7. Ms. Chulani Kodika, Research & Policy, Center for Ethnic Studies
    8. Mrs. Bhavani Fonseka, Senior Researcher, Centre for Policy Alternatives

- **USAID implementing partners**
    9. Tania Brunn, Chief of Party, AECOM International Development
    10. Mr. Paranagama, Team Leader, Aqua 'N Green Ltd
    11. Sohan Patrick, Nalinda Jayasekera, MAS Intimates (Pvt) Ltd.
    12. Mr. Ramanaka, Food and Agriculture Organisation
    13. Mr. Gerard Hooiveld, Head Donor Relations, ZOA Refugee Care
    14. Ms. Rashindu De Mel, World Vision
    15. Mr. Jayantha Gunasekera, Practical Action
    16. Ms. Susan Ward, Tetra Tech Associates in Rural Development
    17. Mr. John Ames, Deputy Chief of Party, Christopher Wyrod, Clare McConnachie, Development Alternatives

- **Donors, International NGOs and UN agencies**
    18. Ms. Swiaree Rupasinghe, UNDP
    19. Ms. Menique Amarsinghe, Protection Officer, Gender Focal Point for UNHCR
    20. Ms. Lara Perera Gunasekera, Mr Hemamal Jayawadena, UNICEF
    21. Mr. Mahommed Nizvi, Mr. Suchith Abeywickrama, Sarvodaya

- **USAID Technical Offices**
    22. Mr Dinesha Fernando, Technical Officer, Democracy & Governance Technical Unit USAID
    23. Ms Salma S. Peiris, Technical Officer, Economic Growth Technical Unit

- **Government and NGO Representatives in Field Locations**
    24. Mr. M. S. Janaka, Divisional Secretary, Divisional Secretariat office Vavuniya South
    25. Mr. Sampath Jayasinghe, Divisional Secretary, Divisional Secretariat office Kantale
    26. Miss. T. Jeyagowri, Divisional Secretary, Divisional Secretariat office Thambalagamuwa
    27. Mr. B. V. S. Sudharshana, Additional District Secretary, District Secretariat office, Ampara
    28. Mr. Anupama Mangala, Divisional Secretary, Divisional Secretariat office Mahaoya
    29. Mr. Harshana Hagodagamage, Programme Co-ordinator, Sewa Lanka Foundation
    30. Mr. Kirilinganathan, Divisional Secretary, Divisional Secretariat office Maruthankerny
    31. Mrs. S.Theivendran, Divisional Secretary, Divisional Secretariat office Jaffna
    32. Mr. A.Sivabalasundaran, Divisional Secretary, Divisional Secretariat office Vavuniya
    33. Mr. Riyaas, CARE officer, Vavuniya
    34. Mrs. A. Stanly De Mel, Divisional Secretary, Divisional Secretariat office Mannar Town

35. Mr. Umamaheswaren, Divisional Secretary, Divisional Secretariat office Kuchchaveli
36. Mr. Paranchothy, Senior Grama Sevaka, Divisional Secretariat office Kuchchaveli
37. Mrs. Sasithevi Jalatheepam, Divisional Secretary, Divisional Secretariat office Town and Gravets DS
38. Mrs.K.Pathmarajah, Divisional Secretary, Divisional Secretariat office Manumunaipattu North
39. Mr. Thevaranjan, Grama Niladhari, Navithanveli
40. Mr. Sachchithanandam, Grama Niladhari, Potpathy, Maruthankerny DS Division
41. Mr. Balasundram, Grama Niladhari, Nagarkovil west, Maruthankerny DS Division
42. Mr. Suntharajah, Grama Niladhari, Navaanthurai, Jaffna DS Division
43. Mr.Julian, Grama Niladhari, Kurunagar, Jaffna DS Division
44. Miss Bresilla, Grama Niladhari, Thirunagar, Jaffna DS Division

Focus Group Discussions: women and men representing community leaders and members of community organizations from different age ranges were selected. NGO representatives, religious leaders and other service providers from the community were also selected. These groups consisted of approximately 8 to 10 persons each and were moderated in both Sinhalese and Tamil.

District	Division	Type	Sex	Ethnicity
Jaffna				
Jaffna DS	Reclamation East	Urban	Men	Tamil
Maruthankerny DS	Nagarkovil west	Rural	Men	Tamil
Maruthankerny DS	Nagarkovil west	Rural	Women	Tamil
Jaffna DS	Navanthurai North	Urban	Women	Tamil
Maruthankerny DS	Potpathy GN	Rural	Mix	Tamil
Jaffna DS	Thriunagar GN	Urban	Mix	Tamil
Mannar				
Mannar DS	Tharapuram West GN	Urban	Men	Muslim
Mannar DS	Moor street GN	Urban	Women	Muslim
Mannar DS	Tharapuram East GN	Rural	Mix	Muslim
Mannar DS	Palimunai West GN	Rural	Mix	Tamil
Mannar DS	Panankkaddikoddu GN	Urban	Men	Tamil
Manthai West DS	Adampan GN	Rural	Men	Tamil
Mannar DS	Uppukulam GN	Urban	Mix	Tamil
Vavniya				
Vavuniya DS	Veppankulam GN	Urban	Men	Muslim
Vavuniya DS	Paddaikadu GN	Urban	Women	Muslim
Vavuniya DS	Chekkadipulavu GN	Rural	Mix	Muslim
Vavuniya DS	Vairavapuliyankulam	Urban	Men	Tamil
Vavuniya North DS	Puliyankulam	Rural	Women	Tamil
Vavuniya DS	Thaandikulam GN	Urban	Mix	Tamil
Vavuniya south DS	Maamaduwa GN	Rural		Sinhalese
Trincomalee				
Trincomalee Town & Gravets DS	Manayavali GN	Urban	Men	Tamil

Trincomalee Town & Gravets DS	Orrs Hill GN	Urban	Women	Tamil
Kuchchaveli DS	Kumburuppity East GN	Rural		Tamil
Kuchchaveli DS	Pulmoddai GN	Rural	Men	Muslim
Kuchchaveli DS	Cassimnagar GN	Rural	Women	Muslim
Trincomalee Town&Gravets DS	Jinnanagr GN	Urban	Mix group	Muslim
Trinco District	Kantale DS	Rural	Mix group	Sinhalese
Trinco District	Thambalagamuwa DS	Rural	Mix group	Sinhalese
Batticaloa				
Koralaipattu West DS	Meeravodai GN	Rural	Men	Muslim
Koralaipattu West DS	Paper town GN	Rural	Women	Muslim
Batticallo Kattankuddy DS	Kattankuddy Division 3 GN	Urban	Mix group	Muslim
Manmunaipattu North DS	Kallady GN	Urban	Men	Tamil
Manmunaipattu North DS	Kallady GN	Urban	Women	Tamil
Koralaipattu West	Kiran West GN	Rural	Men	Tamil
Oralaipattu West	Kiran East GN	Rural	Women	Tamil
Ampara				
Addalaichennai DS	Oluvil 02 GN	Rural	Men	Muslim
Addalaichennai DS	Oluvil 03 GN	Rural	Women	Muslim
Navithanveli DS	Annamalai 01	Rural	Mix group	Tamil
Maha oya DS	Niloba	Rural	Men	Sinhalese
Amapara DS	Amapara DS	Urban	Women	Sinhalese
Amapara DS	Nawagampuara	Urban	Mix group	Sinhalese
Amapara DS	Bumbula (Mahaoya)	Rural	Mix group	Sinhalese

Face-to-face interviewer administered survey: covered six districts in the North and East provinces, namely Ampara, Batticaloa, Trincomalee, Jaffna, Vavuniya and Mannar. Approximately 80 respondents form a single district were surveyed. The respondent sample for each district comprised of 40 males and 40 females. Within each gender, respondents were selected to reflect the ethnicities of Sinhala, Tamil, Muslims and geographic locations of rural and urban where appropriate.

The marital status of the respondents varied from single, married (registered), married (not registered but co-inhabiting) and widowed. People in all these districts had their education which varied from no school at all to university education. However, the majority of respondents either had their education only up to primary or secondary level. Family size of the majority of the households in these districts varied form 4-6. The mean age class for the districts is 35-45 years.

Data analysis: for both methods of qualitative and quantitative were well thought out and prepared. Quantitative data was firstly subjected to rigorous data quality checking and cleaning. Thereafter the raw data was analyzed. Frequencies and cross tabulation was carried out as per pre-defined analysis structures. Regression modals for income, expenditure, good governance and land ownership were run, however, the results were not strategic for USAID decision making, hence not presented in this report. Further analysis is being explored and in the event suitable results are revealed, these will be shared with USAID. Qualitative data was in the form of scripts which were subject to rigorous content analysis based on all information areas with a careful eye to identify differences across identified information segments and gender.

V. Additional Gender Analysis by Ethnicity

Gender Roles, Responsibilities and Engagement in Livelihoods

Tamil communities

The traditional roles of women as care-takers and men as breadwinners of the family are strongly established in the rural Tamil communities in the north and east. The economic activities such as fishing in Jaffna and agriculture in Vavuniya and Trincomalee – take up a considerable amount of time each day for men. Women are almost exclusively responsible for domestic responsibilities such as child-care, preparation of meals and other household chores; they spend in average six to nine hours a day on domestic activities. Women also tend to their home garden and livestock. Within the domestic sphere a man's duty is to see to the maintenance of the house, garden and site. When the men and women of rural and urban areas are compared, the men in rural areas have the least amount of time for leisure.

The gender roles among urban communities differ to some extent from those of the rural communities. First of all, the women in the urban communities are more often engaged in livelihood activities or employed outside the home. However, in urban areas it is the men who are more often engaged in livelihood activities such as agriculture or fisheries related work, businesses, labour or office work. The difference between employed men and women with dependents (children, disabled or elderly) is that while men consider their day to be finished once they leave work, women go home to engage in household duties/work.

A man's involvement in reproductive activities depends on his economic status. Men who are not economically active tend to help out their wives in domestic activities by, for example, going to collect drinking water, going to the market, gardening or taking children to school and helping them with their home work. Even though the domestic duties are different – with women being the primary caretakers of children, while also taking the larger share of cooking and cleaning – the difference in the time men and women spend on domestic or reproductive activities is less distinguished (e.g. in Jaffna 4 hours and 5.5 hours respectively). On the contrary women who are employed outside the home do spend considerable time on reproductive activities. The time that fully employed women spend on domestic activities varies from one hour to five hours.

Examination of the various components of an economic production chain reveals significant differences in the gender roles. Firstly, both men and women agree that men are often involved in all steps of the production chain that consists of primary work (such as cultivation and fisheries), processing and packaging, accessing livelihood services and marketing and sales of products. Views on women's engagement in primary work are highly contested in Jaffna. While women consider that most women living in both urban and rural areas are involved in primary work (e.g. home gardening or tending domestic animals), this was often left unrecognized by their male counterparts. However in Vavuniya and Trincomalee women and men had similar ideas about the work carried out by the opposite sex.

Women's involvement in processing work is generally slightly less than that of men, while a woman's role in accessing livelihood services is even more moderate. However, it is in the marketing and sales component of the production chain where the largest discrepancy occurs because hardly any women are involved in such activities.

Sinhalese communities

Gender roles in the Sinhalese communities of Ampara, Vavuniya and Trincomalee showed some notable similarities irrespective of living in urban or rural areas. A man would participate a little in reproductive activities such as child care, gardening and cleaning but more time is allocated for rest and productive work. While most men are engaged in one income generating activity, such as farming, masonry, cattle rearing, daily wage labour, *chena* activities or working at the rice mill, there are others (in Trincomalee) who engage in multiple income generating activities such as animal husbandry, shop keeping and farming. It was also noted that if a man is not engaged in productive activity, he would spend more time in domestic activities. Leisure time is mostly spent watching television, reading the newspapers, listening to religious sermons on the radio or visiting the temple.

A woman's role on the other hand was mostly domestic in nature. Daily hours seemed to be routinely spent on household activities such as preparing meals, cleaning, gardening and child care. Women involved in productive activities also engage in these activities. These women were mostly self-employed in sewing activities or assisting with masonry work, cattle rearing or small scale home gardening. Women also took more interest in their children's education and care than men. Men usually takes children to and from school and assist with school work. Time spent in leisure was mostly watching television and on occasion spending time with the family.

Muslim communities

Religion plays a very significant role in the lives of men and women in the rural Muslim communities in the north and east. The communities comply strictly with the religious rules and norms and live according to the teachings of the Quran. Most of the women are not entitled to be engaged in livelihoods independently and depend on their "siblings" – father or husband – for their economic well being (i.e. Mannar). The number of children is also relatively high among rural Muslim families (Vavuniya). The religious practices and interpretations in the urban communities (with Kalmunai being an exception) are considered to be less fundamental. Although visiting the mosque and daily prayers are an essential part of people's lives, the women's spheres and men's spheres are less distinguished and women are more visible in the public sphere, for example by participating in community activities.

However, the cultural distinction between urban and rural communities is not very clearly reflected in the gender roles within families. Gender roles among Muslim communities in Mannar and in the east – both urban and rural – are very distinctive. In the Muslim communities practically all men are engaged in livelihoods, mostly in businesses as shop keepers and owners, in white collar jobs, and sometimes in labour work such as road construction and field work (Vavuniya). Subsequently men spend most of their

time at their shops which they attend from early morning until six or seven in the evening seven days of the week.

A majority of the women stay at home as housewives. A woman's life is centred around her home; the preparation of meals, household maintenance, child care and looking after children's education are viewed as the main responsibilities of women. The market place and the mosque are the most common places outside the domestic sphere that are visited by women. There are women who are involved in shop keeping or are employed outside the home mostly as teachers. However a woman's working day outside the home is shorter than that of a man especially if a woman is engaged in work as a teacher. In the case of widowhood or separation from husbands, women sometimes have no choice but to take the responsibility of becoming the main economic provider for the family. Subsequently Muslim men spend the least time on reproductive activities (in average half an hour to one hour a day). The women who are employed or otherwise engaged in livelihoods spend less time on reproductive activities, leisure and rest compared to housewives.

"*Inside the community women are entitled to go to the market – this is because all the men travel to business. If women want to go to the Mannar town or places more far away, they need to get support from the men to travel*" Participant in Focus Group Discussion in Tharapuram West DS (rural community Mannar).

The high number of children per family among some Muslim communities adds to the burden of both women as care takers of children and men as economic providers for the family. In fact there are communities in the north and east where families with eight to ten children are not uncommon. Among these communities awareness on family planning or use of contraceptives is non-existent. Health issues are viewed as something extremely private and subsequently family planning is not discussed openly or taught in the schools, but is solely dependent on doctors. Attitudes of the Muslim families towards high fertility rates are contradictive; on one hand children are viewed as "Gifts from Allah", but on the other hand parents are struggling hard to support their children. As a result children often have to drop out from school at an early age to attend work, and girls are married off at a young age to reduce the economic burden of the family.

Resource Ownership and Control

Tamil communities

Ownership of different resources varies mostly between different districts and urban and rural areas. This indicates the living conditions and economic status of the people. The resources identified by men and women are mostly the same; however there are significant gender discrepancies in the ownership, access and control over the resources.

The most commonly named household resources by men and women in the north (Jaffna and Vavuniya) are televisions and bicycles or motorbikes. Indeed watching television is a common leisure time activity for both men and women (e.g. men and women watch television on average for 1.5 hours a day in the

urban areas of Jaffna). Assets such as a house and land are claimed by fewer discussants. Generally, the lists of resources are shorter among the rural communities compared to their urban counterparts, but there were no clear gender disparities in the number of resources mentioned.

The resources that were most often identified by the Tamil communities in the east (Trincomalee and Batticaloa) include housing, education and legal documents. Other common resources were grouped together under household durables, which would include television and means of transport among other things. Very few also mentioned social prestige.

There are some gender differences regarding the ownership, control over the resources and access. Household durables, including television sets and kitchen equipment usually belong to everyone and these can be accessed either by all family members or at times by the husband only. Housing and land mostly belonged to the husband according to discussants in Trincomalee and Batticaloa. Bicycles and motorbikes that are essential for increased mobility of people especially in rural areas usually belong to the whole family, and can be accessed by women as well. However, in practice women in the rural areas are often hesitant to ride motorbikes by themselves.

Legal documents, such as birth and marriage certificates were also commonly mentioned by both men and women. A birth certificate is owned by the person to whom it belongs, but marriage certificates were often seen as the property of men instead of something belonging to both of the spouses –men often have control over decisions regarding the marriage or divorce. Land documents were mentioned more rarely, and almost always they were seen to belong to the husband or father. Access to legal documents is often limited to men only. Not a single person mentioned death certificates in their list of resources, although these are essential for widows to obtain government benefits.

In Jaffna and in rural areas of Vavuniya, livelihood assistance of any sort is viewed as the most important livelihood resource, while the list of other livelihood resources are short. Both men and women perceive assistance as something that benefits the whole family. Pension, on the other hand, is accessible only to men in urban areas, and the use of the pension is negotiated between the spouses. Other than assistance, agricultural inputs and poultry are also identified by both men and women and considered to be owned and controlled by the entire family.

The urban communities in Vavuniya, as well as urban and rural communities in Trincomalee and Batticaloa have a more extensive list of livelihood resources, including resources such as government services, income and education. These assets are named equally by men and women, but there are distinguishable gender differences in the way they are accessed and controlled. Government services and income are seen to be accessible and controlled by either a husband or by both the husband and the wife. Credit is also considered as something that is mostly accessible to and controlled by the men. Education is always viewed as something accessible to all family members. Livelihood assets can be owned by both spouses; sewing machines are the most commonly identified livelihood resource owned by women.

Schools and other education facilities are the most commonly identified community facility among most communities, together with markets. Hospitals and community centres were mentioned by the respondents in Vavuniya. Men and women are highly unanimous with regard to the community facilities. For the rural community in Jaffna water or the temporary water facility, which is often taken for granted is the main and for most the only community resource. Few also mentioned a community centre.

Sinhalese communities

Access to available resources, ownership and control of resources mainly depend on the type and utility of the given resource. When considering household resources, discussants identified the television and radio as a main resource. While the whole family had access to it, it belonged to the male who almost always had control of its usage. This was the same for other household and electrical items such as irons, refrigerators and even telephones and even resources such as water pumps. Bicycles, motor bicycles and three-wheelers were controlled and owned by men with access to themselves/sons. However, items such as sewing machines, gas cookers, gardening tools (machetes, axes) jewelry and wardrobes belonged to and were controlled by the women.

Ownership and control of livelihood resources showed a similar trend: agricultural and farming instruments, tractors and land masters, dairy processing instruments, livestock, oil pumps, masonry and painting equipment were owned and controlled by the male members of the family. Sewing machines, cooking utensils, polythene for packaging, poultry and some dairy equipment on the other hand were accessed, owned and controlled by women. It was also observed that those resources identified by men were the resources owned and controlled by them while women identified other resources that were commonly accessed by the entire family.

Several community resources were identified by both men and women. This includes the milk collection centre, public well, medical clinic facilities, community centre/hall and temple and school. In addition to these, women also identified the playground and preschool as community resources available to them.

Muslim communities

For men and women of the Muslim communities in Mannar, Vavuniya and Trincomalee most often identified resources include education, housing, household assets, social prestige, land and income. In Batticaloa the resources most often identified are clothes and kitchen items. A few people mentioned resources such as televisions, bicycles and motorbikes, while none of the participants mentioned housing.

Both men and women generally agree that resources such as education, social prestige and household assets/items are common to all family members and decisions over them are made within family members. However, there is a significant gender difference on ownership and access to the rest of the resources. Housing and land are considered to be owned and controlled mostly by the husband alone, although it is used by all family members. Among Muslim communities in the north, income is mostly

considered to be accessible and controlled by men. In Batticaloa and Trincomalee it is more often considered to be common to both – spouses, though it is still dominated by men. Similarly credit is accessible to men only. The women have a say regarding the use of credit depending on the purpose of the credit. Therefore decisions over livelihood credits are usually made by men, while decisions over other uses of credit are more often made by family members together.

With regard to ownership and control over livelihood assets and access to government or professional services, the dominance of men in the rural areas in Mannar and Vavuniya is very distinct; while in urban areas and in Trincomalee few women also have access and control over such resources. Political influence is also identified as livelihood resources by both men and women, and it is commonly agreed to be used only by men, although sometimes the decisions are made with the influence of the family or their wife. There are no major differences in the type of resources identified by urban and rural communities.

Needs of Men and Women

Tamil communities

Most of the needs of men and women are related to improving their economic status. Acquiring livelihood resources, including land and credit facilities would enable them to be better involved in livelihood activities, which in turn would assist their household needs. This is on top of the women's needs in both the north and east, followed by increased employment opportunities. Men on the other hand wish to gain permanent employment, increased business opportunities (Batticaloa) and credit facilities to develop their businesses and land (Jaffna) in order to start cultivation. Those men who are employed often mentioned higher salaries as a necessity. There were also few men who considered that their main need was to gain confidence and courage to engage in self employment opportunities. The need for access to services provided by government was also mentioned equally by men and women.

The needs of the men and women in the northern rural community especially in Jaffna and to a lesser extent in Vavuniya were more fundamental; a majority mentioned housing, toilets and wells as their primary needs. A few people also mentioned school. Economic needs are also equally identified by both men and women; while men desire to gain employment, women are in need of livelihood resources in order to start home based businesses, or motor cycles that would increase their mobility.

Perceptions of needs of vulnerable people focus on self employment opportunities. Small business opportunities such as sewing, credit facilities, or other livelihood opportunities could be initiated. Both men and women mostly agree that these are the primary needs of vulnerable people such as widows. The need for cash was also mentioned often by both men and women. Other needs include medical assistance, housing and sanitation facilities.

In addition to the economic needs the participants in Vavuniya, Trincomalee and Batticaloa identified needs related to the legal services – i.e. to obtain legal documents such as birth and death certificates and land documents.

The needs related to the loss of self respect that is caused by the incidents experienced during the war, in the welfare centre and detention camps are more difficult to address. The loss of self respect – or respect by the community – is not unique to women victims of sexual violence, but it is something equally experienced by men in communities affected by conflict – often as a result of their experiences in the detention camps. Many of the social problems such as teenage pregnancies, gender based violence, high rate of separation (due to women being abandoned by their husbands) all result from the breakdown of the basic structure of the society with all its customs, norms and beliefs. These social problems are most severely faced by women, and there is a grave need to uplift their self respect.

"*The experiences we went through during the conflict and during the stay in welfare centres and detention camps have destroyed our human dignity, our social norms and culture as well as our belongings*". -Woman Participant in Focus Group Discussion in Puliyankulam GN Division.

Sinhalese communities

Both men and women identified the need for the development of economic conditions and the market centre in order to uplift the economic conditions of the people. The removal of brokers would enable farmers to obtain a good price for their produce. Women were of the opinion that better economic conditions would secure more financial support for their children's education. The development of the agricultural business and market expansion were also noted. Another common need identified by both men and women was the need for infrastructure development. This included road construction, improvement of transport facilities, and as specifically highlighted by women, the need for erecting street lamps to increase their safety.

The need for increased training programmes and skills development initiatives were also highlighted by men and women alike with a suggestion to establish a public training centre. While men highlighted the areas of motor and electrical mechanics, masonry, alternative cultivation, architecture and carpentry trainings women identified the need for training in sewing, batik trade, animal husbandry, beauty culture, yoghurt and ice cream making and photography. They were of the opinion that increased self employment opportunities would in turn improve their economic conditions. Computer training was also identified as a tool for skill development and economic development for school leavers as well as men and women. This need for trainings was followed up by a further need to provide equipment and resources to use the knowledge gained from trainings in a practical manner. Encouragement of home gardening competitions were also seen as a need.

Women specifically identified the need to develop preschools (men only identified schools) and temples. They also expressed the need and urgency in building permanent houses. A concerns raised by women was the need for improved health facilities such as improved family health care services, a well equipped medical dispensary and a solution to the mosquito problem. Highlighting the need for uplifting the status of youth in the areas of Ampara, it was noted that workshops for unemployed youth on skills development and the creation of more job opportunities for youth was needed. The maintenance of sports societies was added by men.

Men (mostly in Ampara) highlighted the need for quality seeds for cultivation and the need for elephant fences to protect their homes and families. They also pointed out the need for more wells to better access clean drinking water.

Those in Trincomalee were of the opinion that the ability of fulfilling most of their needs could be granted by UNDP while those in Ampara and Vavuniya maintained that the government organizations, the private sector and various NGOs would be able to fulfill their needs.

Vulnerable groups highlighted by both men and women were elderly people, widows, female headed households and people with disabilities. Among suggested needs and requirements were the needs for shelter, physical aids such as wheelchairs, crutches and clean clothes, skills development and self employment opportunities, improved medical facilities, protection centres and first aid, special schools/education units for children with disabilities and the provision of aid for their families and the special need for kindness and compassion towards the vulnerable.

Muslim communities

The needs of both men and women in the urban and rural Muslim communities go beyond the basic needs and are mostly related to economic development and community harmony. This, however, does not necessarily indicate that the basic needs of the people are fully met – rather it reflects the mindset of the people and the level of their motivation to be the agents of their own well being rather than relying on outside assistance. The economic needs mentioned by both men and women are related to building their own businesses, and include improved credit facilities, business opportunities and better awareness on available business opportunities. There is also a consensus on the necessity to improve employment opportunities for the youth and the unemployed members of the communities.

The rural Muslim communities in Batticaloa lack proper housing. Housing and toilet facilities are the needs that are most often mentioned by the men in the area, followed by economic needs, such as credit facilities, employment opportunities and access to livelihood services which are mentioned by both men and women.

When it came to the needs of vulnerable households, both men and women considered their needs to be related to improved self-employment or business opportunities, such as improved credit facilities and livelihood assets, especially sewing machines. A few people also mentioned cash (especially in Batticaloa) and education or training. In Vavuniya the need mostly identified for a vulnerable person was “respect” by the community members and especially by the male members of the community. Only the participants in Batticaloa mentioned medical assistance as a need for vulnerable people – health issues among the Muslim communities are often considered as private and not to be discussed openly.

Another necessity equally identified by both men and women of the Muslim communities in Trincomalee, Mannar and Vavuniya are legal services, especially the provision of legal documents. These services are expected to be provided by the government and NGOs. Dispute reconciliation in order to increase peace and harmony within the communities is also mentioned as a necessity in Vavuniya,

Mannar and Trincomalee. The range of dispute reconciliation providers includes GS and other government officials, politicians, community and the police (rural areas in Mannar). In addition, men also identified mosque and the courts as providers of dispute resolution services.

Participation in civil society and community representation are identified as necessities by a few Muslim women especially in Vavuniya and Trincomalee.

VI. Gender Experts and Organizations in Sri Lanka

1) Ministry of Child Development and Women's Affairs

The Ministry of Child Development and Women's Empowerment was established at the end of year 2005, for the first time in Sri Lanka, in order to focus on the wide area covering the affairs related to child development and empowerment of women. Ever since, this ministry plays the key role in policy and strategy development, planning coordination and implementation of programs on child development and empowerment of women. Main activities of this ministry are handled by two sections of child development and women's empowerment. All the functions are executed through the organizational set up that consist of the Probation & Childcare Services Department, National Child Protection Authority, Children's Secretariat, Women's Bureau of Sri Lanka and the National committee on Women.

2) National Committee on Women

The President of Sri Lanka appointed the NCW in 1993 to be a monitoring body for the Women's Charter. Its primary task is to provide continuous policy-related efforts that promote the full development and advancement of women, as per Sri Lanka's Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) commitments and the Women's Charter directives. Although it was intended as an autonomous body functioning directly under the President, it is now located under the Office of the State Minister of Women's Affairs and situated within the Ministry of Women's Affairs.

3) Women in Need

WIN has been working with women and children subject to violence for the past 23 years and have initiated many activities and programmes for the first time in Sri Lanka. WIN has spread its wings across Sri Lanka during the past few years and now have 30 centres island wide that offer free legal and counselling services to women and children subject to violence. Their 30 centres comprise of crisis centres, one stop crisis centres in hospitals, counselling centres at Police Stations and Women's Resource Centres. WIN has also been operating a safe house for the past 15 years in the outskirts of Colombo. This operates as a special shelter for women and children subject to violence. A similar shelter was also opened in the Southern Province in August 2010.

WIN has now developed a comprehensive data base to collect statistics of their clients which can be utilized for advocacy and research purposes. They have been upgrading our information system to enable us to collect accurate data on women and children subject to violence across the country. WIN has also been working with the Judges training Institute and Justice Ministry to train magistrates and District court judges on the issue of Gender Based Violence. This has brought a great amount of credibility to the organization.

WIN has been recognized as the primary National Organization working on the issues of Gender Based Violence and the primary service provider to the nation. WIN has been invited for many National and International Conferences and meetings to provide expertise on this subject.

4) Muslim Women's Research and Action organization

MWRAF strives to empower women to realize their full potential, locating itself in the local as well as the larger socio-political context, challenging given 'codes and norms', while addressing emerging issues that directly affect people's lives.

5) Centre for Women's Research

Centre for Women's Research (CENWOR) is a nonprofit organisation, registered under the Companies Act No.07 of 2007- Registration Number G.A.349 (The previous registration number was NA 45).The activities of CENWOR, are implemented by a Board with expertise in the areas of education, economics, sociology, law, political science, management, psychology, statistics, medicine and information and communication. CENWOR has an Advisory Council that provides professional inputs to its activities. Field researchers, facilitators, resource persons and a small professional and administrative staff assist them. CENWOR receives financial support from donor agencies in Sri Lanka and overseas.

Commencing with policy and action oriented research, CENWOR, over the years has expanded its work to include action programmes, gender sensitization and training, information dissemination and communication. It joined with other women's groups to lobby and advocate for policy changes to secure women's rights. Its research studies encompassed almost all facets of gender issues and these findings were disseminated and shared widely through print and electronic media to enable likeminded organizations and individuals involved in gender issues to intervene as appropriate.

6) Sri Lanka Women's Lawyers' Association

Its aim is for the benefit of the women lawyers as well as Sri Lankan women and children who are in need. The committee for SLWLA commenced legal aid programmes in various parts of the island for those who are not in a position to obtain legal advice.

7) Sri Lankan Women's Trade Union Forum

A fairly recent association, the Sri Lankan Women's Trade Union Forum, enables female trade union members and staff from 37 unions to meet to discuss their common interests.

8) Women and Media collective

The Women and Media Collective is a women's organisation which aims to bring about change based on feminist principles for a society free from violence which would pave the way for a balanced representation of women in decision-making and governance, and advocate for non-discriminatory laws and policies.

9) The War Widows Group

With the escalation of war in Sri Lanka during the period from 1990-1998 resulting in loss of life and limb of the members of the Armed Forces the need for the establishment of a service to provide support for the families became a demand. Rising to the occasion to meet this demand ARFRO (Armed Forces Retired Flag Ranking Officers) started the Ranaviru Family Counselling Services (RFCS) in 1997 as a field project. A separate website under War widows Sri Lanka was thought of purely to make patriotic men and women all over the globe aware of the need for support in which ever they could, for the activities conducted by the Ranaviru Family Counselling & Support Services (RFCSS).

VII. Data Collection Tools

The following Data collection tools were developed by UNOPS ARU in consultation with USAID and have been attached hereon.

1. FGD Guidelines - Women's Group
2. FGD Guidelines - Men's Group
3. FGD Guidelines - Mix Group
4. FGD Guidelines - NGO and other service providers
5. KII Guidelines -State Officials working at the community level
6. KII Guidelines - Other government organizations
7. KII Guidelines - Ministry of Justice
8. KII Guidelines - Ministry of Child Development Women's Affairs
9. KII Guidelines - NGO and service providers
10. Quantitative Survey Questionnaire

Greetings

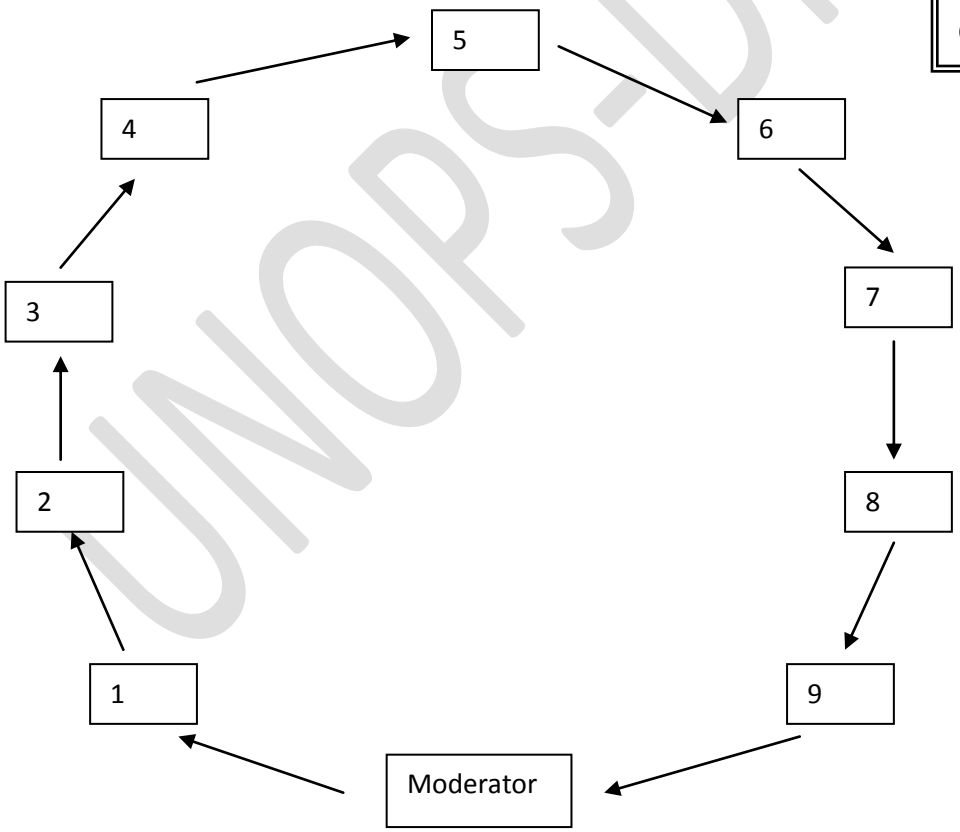
I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This village was selected to represent the X District in this study. This gender analysis will help to identify the community from a gender perspective.

This Focus Group Discussion (FGD) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. We will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. We will not record your identity against the thoughts you share with us, hence your confidentiality will be secured. You are free to exit from the FGD at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this FGD.

The recording of the FGD will start after the tear drop…….

The tear drop:

Village
DS Division
Male/Female
Age
Family size
Occupation



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Warm-up Questions

The objective of the warm-up questions is to bet the base of the FGD. This will ease the participants and will make them comfortable. The warm up questions could take the following form.

1.Could you explain the main activities that you performed yesterday?

2.What do you do during your leisure time?

3.How often do you travel to a major town? And why?

4.What is the mode of transport?

5.Do you have children? Do they go to school?

Activity 1 – A day in Her Life

The objective of this section is to understand the everyday tasks, roles and responsibilities of women in the community. Ask each participant to plot out her day (24 hours) and write what she does during the day. Give the participants an introduction of the objective of this section and what sorts of information is expected. The moderator could use something like below:

(Today, we will be doing some exercises by which we will be able to understand the work, the roles, and responsibilities of men and women in your community as well as the problems that men and women face and the benefits that men and women enjoy. I need you all to highlight the main activities based on the hours of a day starting from 1-2 in the morning).

Time	Activities
AM 1-2	
2-3	
3-4	
4-5	
5-6	
6-7	
7-8	
8-9	
9-10	
10-11	
11-12	
PM 12-1	
1-2	
2-3	
3-4	
4-5	
5-6	
6-7	
7-8	
8-9	
9-10	
10-11	

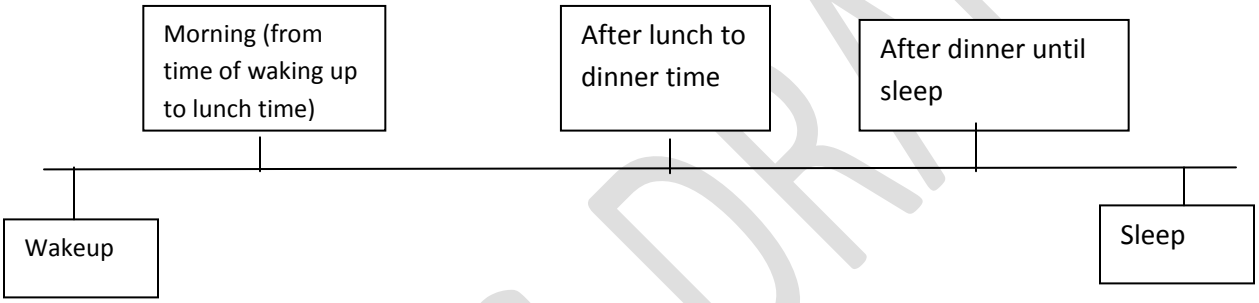
UNOPS-DRAFT

11-12	

Activity 2 – Woman's Work

Objective of this section is to capture the activities of a daily life based on major time gaps. The main time gaps are been identified between wakeup and sleep and the main meals. First give a transition from the previous section to the new section. Pair participants and ask each pair to identify the general activities. The moderator could use something like this for the transition.

(Now, I am interested in learning more about your activities in a day but at a more general level. Therefore, I have divided the day in to a set of time gaps based on the time of wakeup, sleep and main meals. Please answer the following questions focusing in these time gaps of a day)



Please record the specific activities that people (women) perform during the specific time gaps/slots in the day

1. **Time of the day**
2. **The general work done by women in the community?**
3. **How often do they perform these activities?** (every day, only in weekends, few days per week, few days per month, never),
4. **Where do you perform these activities?** (in the house, at the market place etc.)
5. **How do you do these activities?** (manually, using machines)
6. **Which of these activities generate income? Can you think of any other income generating activities carried out by women? (how often this kind of work is done, where these activities are performed, how these activities are done)**
7. **Which of these activities you would consider as entrepreneur activities?**
8. **Are these income generating activities carried out particularly by women, or are men engaged in similar work?**
9. **Why these activities are performed by women especially?**

Activity 3 – Household Resources and legal documents

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The purpose of this section is to have a better understanding on the set of resources that the people of the community have. For that: ask participants to visualize their lives in the household. In pairs ask them to list out all the resources they see in their households. If the list is incomplete, suggest examples. Household resources should include the following: Land, water, housing, food, clothes, cash, education, assets, equipment, outside income, credit, sanitation, specialized knowledge, social prestige, **legal documents** such as birth, death and marriage certificates, **land and property documents/deeds** and other.

Once the list is complete, ask participants to list out each resource and answer the following questions on each resource. Provide a transition from the daily activities to the resources that woman have. The moderator could use something like the following for this transition and introduction.

(Thank you very much for sharing information on the daily activities of your life. Now I would like to have an understanding about the household and community level resources that you have. Let me know the household and livelihood resources that you have and community level resource that you have and then answer the following questions based on those resources).

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

<u>Activity 4 – Livelihood Resources</u>

Carry out the same exercise in Activity 3 for Livelihood resources. Livelihood resources can include the following: Land, water, housing or workshop, cash and credit to invest in livelihoods, livelihood assets, labour, education, training and skills, outside income, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

<u>Activity 5 – Community Resources</u>

Carry out the same exercise in Activity 3 and 4 for community resources. Community resources can include the following: Land, water, housing, food, clothes, cash, education, training, asset ownership, outside income, credit,

UNOPS-DRAFT

sanitation, labour, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

Activity 6 – Our Needs

Objective of this section is to identify different needs that the women in this community have and the problems they face if those needs are not met. Have an open discussion with participants on the various needs they have in life. Discuss the different needs people may have to live from day to day and also to make their lives better. Discuss problems that people in the community face relating them to the fact that these problems may arise when certain needs are not met. The moderator could use the following tools additionally to capture the following information. Please give the introduction and the transition to this section. The moderator could use something like the following:

(I also need to have a better idea about the needs of the women of this community. In particular I am interested in knowing the needs, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Pair participants and ask each pair to come up with needs that women have. Also ask participants to write what would be better in their lives if each need was fulfilled. Finally ask them to list out who can fulfill each need (self, family, government etc)

This section also needs to identify needs related to **A) employment or business opportunities, B) increased participation in civil society and local governance** and **C) access to justice and legal services**. Therefore, by further probing, the moderator can ask whether these are considered as specific needs to the women, how the fulfillment of these needs (e.g. provision of jobs or business opportunities, provision of legal services such as documents or dispute solving mechanisms) would change their lives and who can potentially provide those needs to the women.

Needs	If fulfilled, what would be different in your lives	Who can fulfill the needs

Activity 7 – Needs of the vulnerable people

This section aims at capturing data needs of the vulnerable people, specifically the disabled and single headed (female headed, widows) households. Discuss the problems faced by vulnerable people and the different needs that vulnerable people, i.e. single headed households and disabled people and their care takers have to live from

UNOPS DRAFT

day to day and also to make their lives better. The activity is otherwise similar to the previous activity, but the focus is on the problems and needs of vulnerable people.

Pair participants and ask half of the pairs to discuss needs that disabled people and their care takers have and the other half of the pairs to discuss needs that single headed households have. Also ask participants to write what would be better in the lives of the vulnerable families if each need was fulfilled. Finally ask them to list out who can fulfill each need (self, family, government etc). You can ask the pairs to imagine themselves in the situation of a vulnerable family. The activity can be introduced in the following way:

(Now I would like you to discuss the problems and needs from the point of view of a vulnerable household. Please imagine yourself in a situation that you are a widowed person or you have been deserted by your husband/you are a disabled person or a care-taker of a disabled person with children to take care as well. What would be your needs in this situation, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Needs	If fulfilled, what would be different in your lives	Who can fulfill the needs

Activity 8 – Taking Part in Activities

This section hopes to capture firstly, the domestic and economic activities and secondly, the community/civil society/governance activities that people do and specific functions they engage in performing those activities. Participants are expected to reflect upon these identified activities. To capture the information: Pair the participants. Provide a list of activities to each pair. Ask each pair to identify who takes part in each activity and in taking part, what they do. The moderator should give the transition and interdiction to this section and could follow this:

(Next, I would like to know more information about the following set of activities. I will read out the activities one by one. In particular please indicate who performs the said activity and what the functions they specifically engage in performing these activities.) The moderator could use the following technique to capture the necessary information.

Activities		Who takes part in the activity		What they do
Household/domestic activities		Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
Economic activities	Primary work/collecting raw material	Women	Yes/no	
		Men	Yes/no	

UNOPS-DRAFT

(value chain)	(tend cows, cultivate, fishing)	Other (list out)	Yes/no	
	Processing or packaging	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Access to livelihood services e.g. (vet, subsidized inputs)	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Sales and marketing	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	

Activities		Who takes part in the activity		What they do	Describe the relationship between the CBO and government bodies
Community meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
		What is the best time for you to take part in community meetings?			
Community organizations (name)	1.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	2.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	3.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	4.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	5.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Political meetings (e.g. politicians' visits)		Women	Yes/no		
		Men	Yes/no		

UNOPS DRAFT

	Other (list out)	Yes/no		
Local Government (e.g. development initiatives ?)	Women	Yes/no		
	Men	Yes/no		
	Other (list out)	Yes/no		

Activity 9 – Social Issues: Problem Tree and concept building

This section of the FGD is focused on capturing the problems/social issues that the people of this community have. For that the moderator could use techniques as follows. Using a Problem Tree Analysis, identify problems and issues faced by women in the community, the causes and contributory factors for these problems and the consequences of these problems.

The moderator can use the situational building tool to identify the following information areas on **1) Income generation/economic activities**, **2) engagement in civil society and local governance** and **3) legal services and access to justice**

1 a) Do you think there is shortage of income generating opportunities for women in the community? How severe these constraints are? Is there shortage of income generating opportunities for men, and their severity?

b) Identify problems women face in engaging in income generating activities/employment (such as lack of skills/qualification, shortage of suitable jobs for women, lack of livelihood resources and tools, and no time due to domestic responsibilities). What are the measures of adaptations women take to cope with the economic constraints?

c) What would be the remedies to boost women's income generating opportunities and who is responsible for doing that?

d) If women were offered a job or a business opportunity, how would this change your daily lives? Would the community have any objections on such change?

2 a) Describe the constraints women face in accessing legal services, obtaining legal documents or accessing dispute reconciliation? Describe the constraints in relation to land and family issues.

b) Whom do women contact when they have a legal problem or when you have a dispute to solve? Do you think the legal system is responsive to women's issues? Please specify.

c) Describe the access to legal aid. What kind of legal aid do you have access to? Please describe? Are women able to access legal aid easily? If no, describe the problems faced to access legal aid.

d) Describe the access that women have to the courts. Are women able to access the courts easily? If no, describe the problems that women face to access the courts. Is there a difference in the accessibility for Sinhalese, Tamil and Muslim women? If yes, please explain.

UNOPS-DRAFT

e) How do the constraints in accessing legal aid affect on women' lives (including land and family issues)? How do women cope with such restrictions?

f) Are there other alternate resolutions that women have access to resolve disputes? If yes, please describe. What are these alternate dispute resolutions? How do these Alternate Dispute Resolutions help to improve accessibility to justice and resolve disputes?

g) If the level of access and quality of legal services improved, what impact would it have on women's lives?

3a) Can you name the different civil society organizations in your area? Which societies are you most familiar with? Why?

b) Do you participate in civil societies? If yes, which civil societies do you participate in? How do you participate? Describe the ways of participation? (CBOs, political participation etc.)

c) Are you satisfied with women's level of participation in civil society or local governance? Should women's participation be increased? Are there any problems for participation? What are these problems?

d) How could women's participation in civil society or local governance be increased?

e) How would increased participation change the lives of women? Would the community have any objections on such change?

Please give the introduction and the transition for this final section too. The moderator could use the following for that.

(In this section of this FGD, I wish to capture the social issues/problems that this community has. I am especially interested in learning these issues based on gender: for men and women separately).

Windup

Finally, wind up the FDG by thanking the participants for their support for a successful discussion. The moderator could use the following:

(This brings us to the end of our discussion. I have collected much information based on your expert opinions. You have spent around 1.5 hours with me and gave me much information that is crucial for our analysis. On behalf of ……. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

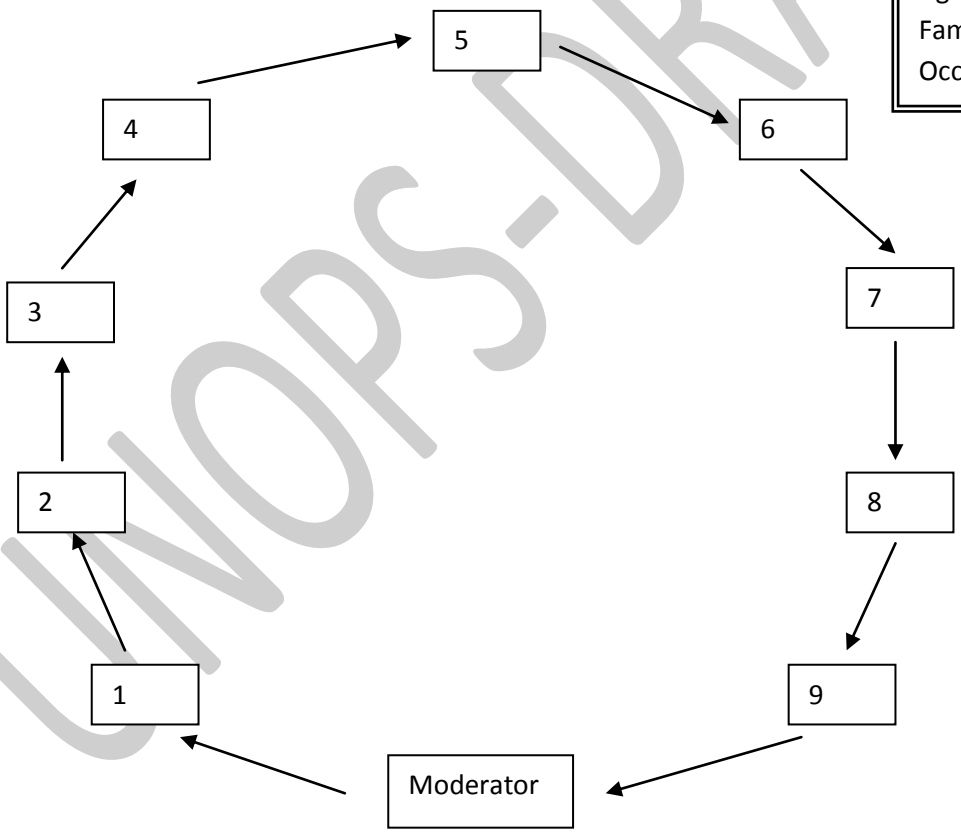
I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This village was selected to represent the X District in this study. This gender analysis will help to identify the community from a gender perspective.

This Focus Group Discussion (FGD) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. We will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. We will not record your identity against the thoughts you share with us, hence your confidentiality will be secured. You are free to exit from the FGD at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this FGD.

Village
DS Division
Male/Female
Age
Family size
Occupation

The recording of the FGD will start after the tear drop…….

The tear drop:



UNOPS-DRAFT

Warm-up Questions

The objective of the warm-up questions is to bet the base of the FGD. This will ease the participants and will make them comfortable. The warm up questions could take the following form.

1. ***Could you explain the main activities that you performed yesterday?***
2. ***What do you do during your leisure time?***
3. ***How often do you travel to a major town? And why?***
4. ***What is the mode of transport: boat/ferry or by air?***
5. ***Do you have children? Do they go to school?***

Activity 1 – A day in His Life

The objective of this section is to understand the everyday tasks, roles and responsibilities of men in the community. Ask each participant to plot out his day (24 hours) and write what he does during the day. Give the participants an introduction of the objective of this section and what sorts of information are expected. The moderator could use something like the following:

(Today, we will be doing some exercises by which we will be able to understand the work, the roles, and responsibilities of men and women in your community as well as the problems that men and women face and the benefits that men and women enjoy. I need you all to highlight the main activities based on the hours of a day starting from 1-2 in the morning).

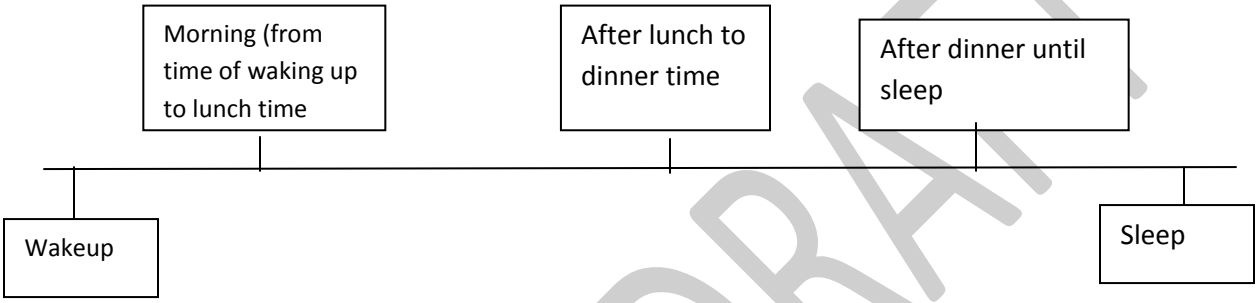
Time	Activities
AM 1-2	
2-3	
3-4	
4-5	
5-6	
6-7	
7-8	
8-9	
9-10	
10-11	
11-12	
PM 12-1	
1-2	
2-3	
3-4	
4-5	
5-6	
6-7	
7-8	
8-9	
9-10	
10-11	
11-12	

UNOPS-DRAFT

Activity 2 – Men's Work

Objective of this section is to capture the activities of a daily life based on major time gaps. The main time gaps are been identified between wakeup and sleep and the main meals. First give a transition from the previous section to the new section. Pair participants and ask each pair to identify the general activities. The moderator could use something like this for the transition.

(Now, I am interested in learning more about your activities f a day but at a more general level. Therefore, I have divided the day in to a set of time gaps based on the time of wakeup, sleep and main meals. Please answer the following questions focusing in these tine gaps of a day)



Please record the specific activities that people (men) perform during the specific time gaps/slots in the day

1. **Time of the day**
2. **The general work done by women in the community?**
3. **How often do they perform these activities?** (every day, only in weekends, few days per week, few days per month, never),
4. **Where do you perform these activities?** (in the house, at the market place etc.)
5. **How do you do these activities?** (manually, using machines)
6. **Which of these activities generate income? Can you think of any other income generating activities carried out by men? (how often this kind of work is done, where these activities are performed, how these activities are done)**
7. **Which of these activities you would consider as entrepreneur activities?**
8. **Are these income generating activities carried out particularly by men, or are women engaged in similar work?**
9. **Why these activities are performed by men especially?**

Activity 3 – Household Resources and legal documents

The purpose of this section is to have a better understanding on the set of resources that the people of the community have. For that: ask participants to visualize their lives in the household. In pairs ask them to list out all the resources they see in their households. If the list is incomplete, suggest examples. Household resources should

UNOPS-DRAFT

include the following: Land, water, housing, food, clothes, cash, education, assets, equipment, outside income, credit, sanitation, labour, specialized knowledge, social prestige, legal documents such as birth, death and marriage certificates, land and property documents/deeds and other.

Once the list is complete, as participants to list out each resource and answer the following questions on each resource. Provide a transition from the daily activities to the resources that woman have. The moderator could use something like below for this transition and introduction.

(Thank you very much for sharing information on the daily activities of your life. Now I would like to have an understanding about the household and community level resources that you have. Let me know the household and livelihood resources that you have and community level resource that you have and then answer the following questions based on those resources).

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

Activity 4 – Livelihood Resources

Carry out the same exercise in Activity 3 for Livelihood resources. Livelihood resources can include the following: Land, water, housing or workshop, cash and credit to invest in livelihoods, labour, education, training and skills, asset ownership, outside income, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

Activity 5 – Community Resources

Carry out the same exercise in Activity 3 and 4 for community resources. Community resources can include the following: Land, water, housing, food, clothes, cash, education, training, asset ownership, outside income, credit, sanitation, labour, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

UNOPS-DRAFT

		the conditions?		

Activity 6 – Our Needs

Objective of this section is to identify different needs that the men in this community have and the problems they face if those needs are not met. Have an open discussion with participants on the various needs they have in life. Discuss the different needs people may have to live from day to day and also to make their lives better. Discuss problems that people in the community face relating them to the fact that these problems may arise when certain needs are not met. The moderator could use the following tools additionally to capture the following information. Please give the introduction and the transition to this section. The moderator could use something like the following:

(I also need to have a better idea about the needs that men of this community have. In particular I am interested in knowing the needs, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Pair participants and ask each pair to come up with needs that men have. Also ask participants to write what would be better in their lives if each need was fulfilled. Finally ask them to list out who can fulfill each need (self, family, government etc)

This section needs to identify whether the men see A) increased employment or business opportunities, B) increased participation in civil society and local governance and C) improved legal services as a need for the men. Therefore, by further probing, the moderator can ask whether these are considered as specific needs to the men, how the fulfillment of these needs (e.g. provision of jobs or business opportunities, provision of legal services such as documents or dispute solving mechanisms) would change their lives and who can potentially provide those needs to the men.

Needs	If fulfilled, what would be different in our lives	Who can fulfill the needs

Activity 7 – Needs of the vulnerable people

This section aims at capturing data needs of the vulnerable people, specifically the disabled and single headed (male headed, widows) households. Discuss the problems faced by vulnerable people and the different needs that vulnerable people, i.e. single headed households and disabled people and their care takers have to live from day to day and also to make their lives better. The activity is otherwise similar to the previous activity, but the focus is on the problems and needs of vulnerable people.

UNOPS-DRAFT

Pair participants and ask half of the pairs to discuss needs that disabled people and their care takers have and the other half of the pairs to discuss needs that single headed households have. Also ask participants to write what would be better in the lives of the vulnerable families if each need was fulfilled. Finally ask them to list out who can fulfill each need (self, family, government etc). You can ask the pairs to imagine themselves in the situation of a vulnerable family. The activity can be introduced in the following way:

(Now I would like you to discuss the problems and needs from the point of view of a vulnerable household. Please imagine yourself in a situation that you are a widowed person or you have been deserted by your wife/you are a disabled person or a care-taker of a disabled person with children to take care as well. What would be your needs in this situation, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Needs	If fulfilled, what would be different in your lives	Who can fulfill the needs

Activity 8 – Taking Part in Activities

This section hopes to capture firstly, the domestic and economic activities and secondly, the community/civil society/governance activities that people do and specific functions they engage in performing those activities. Participants are expected to reflect upon these identified activities. To capture the information: Pair the participants. Provide a list of activities to each pair. Ask each pair to identify who takes part in each activity and in taking part, what they do. The moderator should give the transition and interdiction to this section and could follow this:

(Next, I would like to know more information about the following set of activities. I will read out the activities one by one. In particular please indicate who performs the said activity and what functions they specifically engage in performing these activities.) The moderator could use the following technique to capture the necessary information.

Activities		Who takes part in the activity		What they do
Household/domestic activities		Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
Economic activities (value chain)	Primary work/collecting raw material (tend cows, cultivate, fishing)	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Processing or packaging	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Access to livelihood services	Women	Yes/no	

UNOPS-DRAFT

	e.g. (vet, subsidized inputs)	Men	Yes/no	
		Other (list out)	Yes/no	
	Sales and marketing	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	

Activities		Who takes part in the activity		What they do	Describe the Describe the relationship between the CBO and government bodies
Community meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
		What is the best time for you to take part in community meetings?			
Community organizations (name)	1.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	2.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	3.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	4.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	5.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Political meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Local Government (e.g. development initiatives ?)		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		

UNOPS-DRAFT

Activity 9 – Social Issues Problem Tree

This section of the FGD is focused on capturing the problems/social issues that the people of this community have. For that the moderator could use techniques as follows. Using a Problem Tree Analysis, identify problems and issues faced by men in the community, the causes and contributory factors for these problems and the consequences of these problems. The moderator could use the following for in introduction of this section.

The moderator can use the situational building tool to identify the following information areas on 1) Income generation/economic activities, 2) engagement in civil society and local governance and 3) legal services

1 a) Do you think there is shortage of income generating opportunities for men in the community? How severe these constraints are? Is there shortage of income generating opportunities for women, and their severity?

b) Identify problems men face in engaging in income generating activities/employment (such as lack of skills/qualification, shortage of suitable jobs for men, lack of livelihood resources and tools, and no time due to domestic responsibilities). What are the measures of adaptations men take to cope with the economic constraints?

c) What would be the remedies to boost men's income generating opportunities and who is responsible for doing that?

d) If men were offered a job or a business opportunity, how would this change your daily lives? Would the community have any objections on such change?

2 a) Describe the constraints men face in accessing legal services, obtaining legal documents or accessing dispute reconciliation? Also describe the constraints in relation to land and family issues.

b) Whom do men contact when they have a legal problem or when you have a dispute to solve? Do you think the legal system is responsive to men's issues? Please specify.

c) Describe the access to legal aid. What kind of legal aid do you have access to? Please describe? Are men able to access legal aid easily? If no, describe the problems faced to access legal aid.

d) Describe the access that men have to the courts. Are men able to access the courts easily? If no, describe the problems that men face to access the courts. Is there a difference in the accessibility for Sinhalese, Tamil and Muslim men? If yes, please explain.

e) How do these constraints affect on men' lives (including land and family issues)? How do men cope with such restrictions?

f) Are there other alternate resolutions that men have access to resolve disputes? If yes, please describe. What are these alternate dispute resolutions? How do these Alternate Dispute Resolutions help to improve accessibility to justice and resolve disputes?

UNOPS-DRAFT

g) If the level of access and quality of legal services improved, what impact would it have on the community?

3a) Can you name the different civil society organizations in your area? Which societies are you most familiar with? Why?

b) Do you participate in civil societies? If yes, which civil societies do you participate in? How do you participate? Describe the ways of participation? (CBOs, political participation etc.)

c) Are you satisfied with men's level of participation in civil society or local governance? Should men's participation be increased? Are there any problems for participation? What are these problems?

d) How could men's participation in civil society or local governance be increased?

e) How would increased participation change the lives of men? Would the community have any objections on such change?

Please give the introduction and the transition for this final section too. The moderator could use the following for that.

(In this section of this FGD, I wish to capture the social issues/problems that this community has. I am especially interested in learning these issues based on gender: for men and women separately).

Windup

Finally, wind up the FDG by thanking the participants for their support for a successful discussion. The moderator could use the following:

(This brings us to the end of our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of ……. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

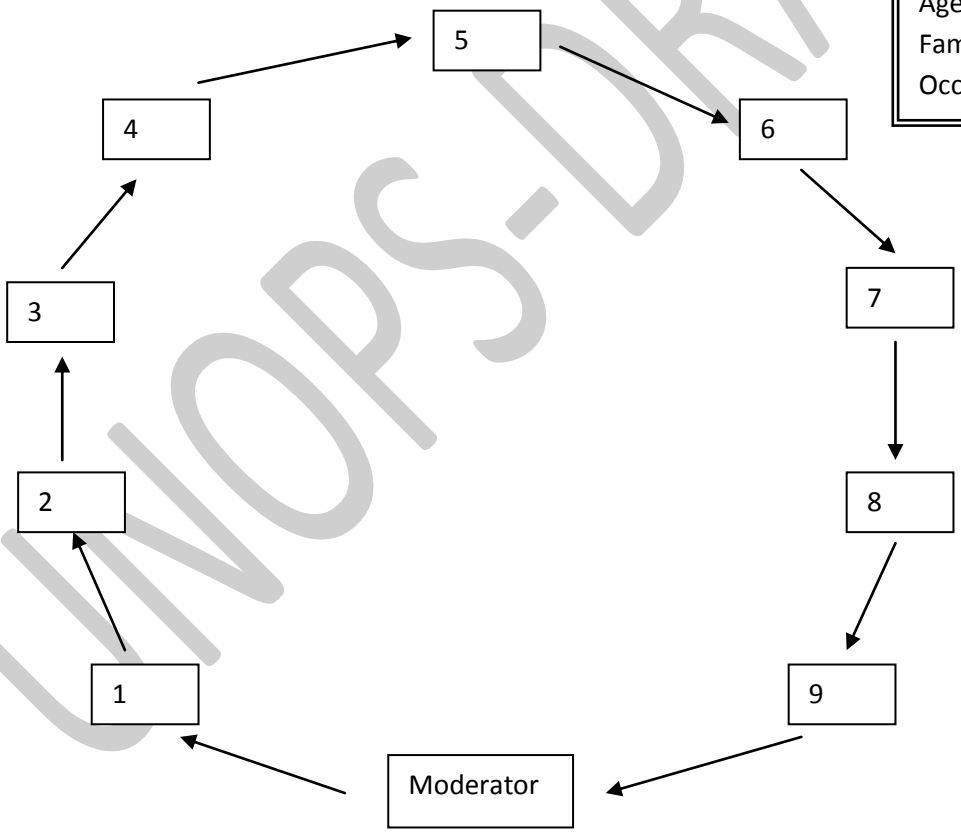
I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This village was selected to represent the X District in this study. This gender analysis will help to identify the community from a gender perspective.

This Focus Group Discussion (FGD) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. We will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. We will not record your identity against the thoughts you share with us, hence your confidentiality will be secured. You are free to exit from the FGD at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this FGD.

The recording of the FGD will start after the tear drop…….

Village
DS Division
Male/Female
Age
Family size
Occupation

The tear drop:



UNOPS-DRAFT

Warm-up questions

The objective of the warm-up questions is to bet the base of the FGD. This will ease the participants and will make them comfortable. The warm up questions could take the following form.

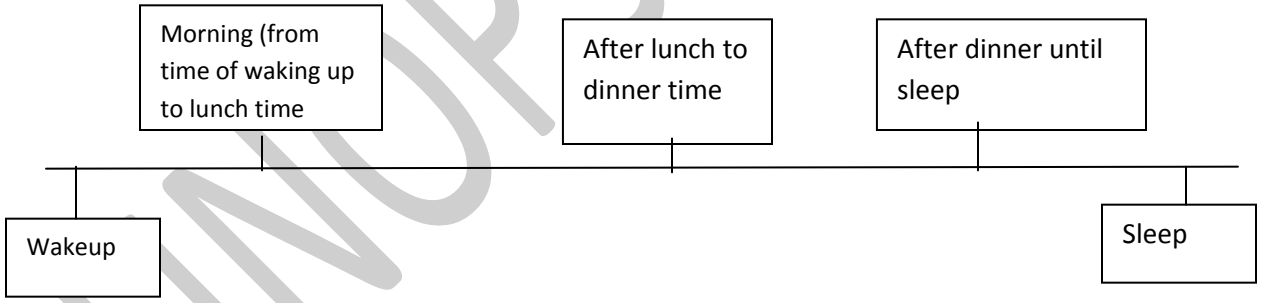
1. ***Could you explain the main activities that you performed yesterday?***
2. ***What do you do during your leisure time?***
3. ***How often do you travel to a major town? And why?***
4. ***What is the mode of transport: boat/ferry or by air?***
5. ***Do you have children? Do they go to school?***

Activity 1 – How People Work

The objective of this section is to understand the everyday tasks, roles and responsibilities of men and women in the community. Ask each participant to plot out his/her day (24 hours) and write what men and women do during the day. This could be done through a brainstoriming, identify and record the specific activities that men and women in the community perform during the specific time slots in the day.

Give the participants an introduction to the objective of this section and what sorts of information is expected. The moderator could use something like the following:

(Today, we will be doing some exercises by which we will be able to understand the work, the roles, and responsibilities of men and women in your community as well as the problems that men and women face and the benefits that men and women enjoy. I need you all to highlight the main activities based on the hours of a day starting from 1-2 in the morning).



Please record the specific activities that people perform during the specific time gaps/slots in the day

1. **Time of the day**
2. **The general work done by women and men in the community? (Or only women?)**
3. **How often do they perform these activities?** (every day, only in weekends, few days per week, few days per month, never),
4. **Where do you perform these activities?** (in the house, at the market place etc.)
5. **How do you do these activities?** (manually, using machines)

UNOPS-DRAFT

6. **Which of these activities generate income? Can you think of any other income generating activities carried out by women and men?**
7. **Which of these activities you would consider as entrepreneur activities?**
8. **Are these income generating activities carried out particularly by women or men? Why?**

Activity 2 – Household Resources and legal documents

The purpose of this section is to have a better understanding on the set of resources that the people of the community have. For that: ask participants to visualize the lives of men and women in the household. If the list is incomplete, suggest examples. Household resources should include the following: Land, water, housing, food, clothes, cash, education, assets, equipment, outside income, credit, sanitation, labour, specialized knowledge, social prestige **legal documents** such as birth, death and marriage certificates, **land and property documents/deeds** and other.

Once the list is complete, as participants to list out each resource and answer the following questions on each resource. Provide a transition from the daily activities to the resources that men and woman have. The moderator could use something like the following for this transition and introduction.

(Thank you very much for sharing information on the daily activities of your life. Now I would like to have an understanding about the household and community level resources that you have. Let me know the household resources that you have and community level resource that you have and then answer the following questions based on those resources).

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

Activity 3 – Livelihood Resources

Carry out the same exercise in Activity 3 for Livelihood resources. Livelihood resources can include the following: Land, water, housing or workshop, cash and credit to invest in livelihoods, labour, education, training and skills, asset ownership, outside income, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

UNOPS-DRAFT

Activity 3 – Community Resources

Carry out the same exercise in Activity 2 for community resources. Community resources can include the following: Land, water, housing, food, clothes, cash, education, training, asset ownership, outside income, credit, sanitation, labour, government services, NGO services, professional services, markets, subsidies, specialized knowledge, technology, equipment, political power, social prestige and other.

Activity 4 – Our Needs

Objective of this section is to identify different needs that the people in this community have and the problems they face if those needs are not met. Have an open discussion with participants on needs. Discuss the different needs people may have to live from day to day and also to make their lives better. Discuss problems that people in the community face relating them to the fact that these problems may arise when certain needs are not met. Brainstorm with participants and draw up two lists of the different needs men and women have in the community. Fill in the following Table through the brainstorming. The moderator could use the following tools additionally to capture the following information. Please give the introduction and the transition to this section.

This section needs to identify whether the community sees A) employment or business opportunities, B) participation in civil society and local governance and C) access to justice and legal services as a need for the community. Therefore, by further probing, the moderator can ask whether these are considered as specific needs to the community, how the fulfillment of these needs (e.g. provision of jobs or business opportunities, provision of legal services such as documents or dispute solving mechanisms) would change their lives and who can potentially provide those needs to the community.

The moderator could use something like the following:

(I also need to have a better idea about the needs that people of this community have. In particular I am interested in knowing the needs, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Needs	If fulfilled, what would be different in the lives of people in the community	Who can fulfill the needs
MEN		
WOMEN		

Activity 5 – Needs of the vulnerable people

UNOPS-DRAFT

This section aims at capturing data needs of the vulnerable people, specifically the disabled and single headed households. Discuss the problems faced by vulnerable people and the different needs that vulnerable people, i.e. single headed households and disabled people and their care takers have to live from day to day and also to make their lives better. The activity is otherwise similar to the previous activity, but the focus is on the problems and needs of vulnerable people.

Pair participants and ask half of the pairs to discuss needs that disabled people and their care takers have and the other half of the pairs to discuss needs that single headed households have. Also ask participants to write what would be better in the lives of the vulnerable families if each need was fulfilled. Finally ask them to list out who can fulfill each need (self, family, government etc). You can ask the pairs to imagine themselves in the situation of a vulnerable family. The activity can be introduced in the following way:

(Now I would like you to discuss the problems and needs from the point of view of a vulnerable household. Please imagine yourself in a situation that you are a single head of a household/you are a disabled person or a care-taker of a disabled person with children to take care as well. What would be your needs in this situation, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Needs	If fulfilled, what would be different in your lives	Who can fulfill the needs

Activity 6 – Taking Part in Activities

This section hopes to capture firstly, the domestic and economic activities and secondly, the community/civil society/governance activities that people do and specific functions they engage in performing those activities. Participants are expected to reflect upon these identified activities. To capture the information Brainstorm with participants about participation in domestic, economic and community activities in terms of women and men and fill in the following Table. The moderator should give the transition and interdiction to this section and could follow this:

(Next, I would like to know more information about the following set of activities. I will read out the activities one by one. In particular please indicate who perform the said activity and what functions they specifically engage in performing these activities.) The moderator could use the following technique to capture the necessary information.

Activities		Who takes part in the activity		What they do
Household/domestic activities		Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
Economic activities	Primary work/collecting raw material	Women	Yes/no	
		Men	Yes/no	

UNOPS-DRAFT

(value chain)	(tend cows, cultivate, fishing)	Other (list out)	Yes/no	
	Processing or packaging	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Access to livelihood services e.g. (vet, subsidized inputs)	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Sales and marketing	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	

Activities		Who takes part in the activity		What they do	Describe the relationship between the CBO and government bodies
Community meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
		What is the best time for you to take part in community meetings?			
Community organizations (name)	1.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	2.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	3.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	4.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	5.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Political meetings (e.g. politicians' visits)		Women	Yes/no		
		Men	Yes/no		

UNOPS-DRAFT

	Other (list out)	Yes/no		
Local Government (e.g. development initiatives ?)	Women	Yes/no		
	Men	Yes/no		
	Other (list out)	Yes/no		

Activity 7 – Social Issues Problem Tree

The this section of the FGD is focused on capturing the problems/social issues that the people of this community have. For that the moderator could use techniques as follows. Using a Problem Tree Analysis identify problems and issues faced by women in the community, their causes and contributory factors and their consequences. Using a second Problem Tree Analysis, identify problems and issues faced by men in the community, their causes and contributory factors and their consequences. The moderator could use the following for in introduction of this section.

The moderator can use the situational building tool to identify the following information areas on 1) Income generation/economic activities, 2) engagement in civil society and local governance and 3) legal services

1 a) Do you think there is shortage of income generating opportunities for women/men in the community? How severe these constraints are?

b) Identify problems women/men face in engaging in income generating activities/employment (such as lack of skills/qualification, shortage of suitable jobs for women, lack of livelihood resources and tools, and no time due to domestic responsibilities). What are the measures of adaptations women/men take to cope with the economic constraints?

c) What would be the remedies to boost women's/men's income generating opportunities and who is responsible for doing that?

d) If women/men were offered a job or a business opportunity, how would this change your daily lives? Would the community have any objections on such change?

2 a) Describe the constraints women/men face in accessing legal services, obtaining legal documents or accessing dispute reconciliation? Also describe the constraints in relation to land and family issues.

b) Whom do women/men contact when they have a legal problem or when you have a dispute to solve? Do you think the legal system is responsive to women's issues? Please specify.

c) Describe the access to legal aid. What kind of legal aid do you have access to? Please describe? Are men/women able to access legal aid easily? If no, describe the problems faced to access legal aid.

d) Describe the access that women/men have to the courts. Are women/men able to access the courts easily? If no, describe the problems that women/men face to access the courts. Is there a difference in the accessibility for Sinhalese, Tamil and Muslim women/men? If yes, please explain.

UNOPS-DRAFT

e) How do these constraints affect on women's/men's lives (including land and family issues)? How do women/men cope with such restrictions?

f) Are there other alternate resolutions that women/men have access to resolve disputes? If yes, please describe. What are these alternate dispute resolutions? How do these Alternate Dispute Resolutions help to improve accessibility to justice and resolve disputes?

g) If the level of access and quality of legal services improved, what impact would it have on women's/men's lives?

3a) Can you name the different civil society organizations in your area? Which societies are you most familiar with? Why?

b) Do you participate in civil societies? If yes, which civil societies do you participate in? How do you participate? Describe the ways of participation? (CBOs, political participation etc.)

c) Are you satisfied with women's/men's level of participation in civil society or local governance? Should women's/men's participation be increased? Are there any problems for participation? What are these problems?

d) How could women's participation in civil society or local governance be increased?

e) How would increased participation change the lives of women/men? Would the community have any objections on such change?

Windup

Finally, wind up the FDG by thanking the participants for their support for a successful discussion. The moderator could use the following:

(This brings us to the end of our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of …….. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

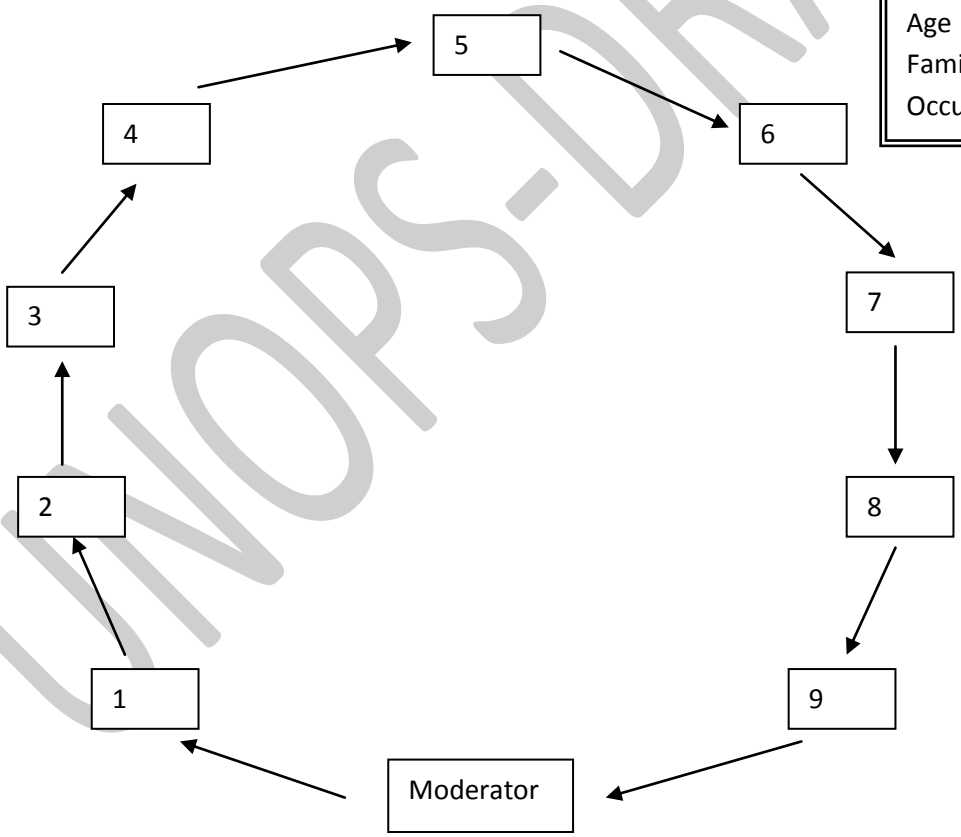
I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This village was selected to represent the X District in this study. This gender analysis will help to identify the community from a gender perspective.

This Focus Group Discussion (FGD) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. We will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. We will not record your identity against the thoughts you share with us, hence your confidentiality will be secured. You are free to exit from the FGD at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this FGD.

The recording of the FGD will start after the tear drop…….

Village
DS Division
Male/Female
Age
Family size
Occupation

The tear drop:



UNOPS-DRAFT

Warm-up Questions

The objective of the warm-up questions is to bet the base of the FGD. This will ease the participants and will make them comfortable. The warm up questions could take the following form.

1. **What are the focus areas your non-government organization represents?** (from NGOs)
2. **What are the special services that you provide to the community?** (from NGOs)
3. **What sort of a profession do you represent and what are the professional services that you provide to these?** (from professionals)
4. **What are the special services that you provide to this community?** (from service providers)

Activity 1: Income and Occupation Related Activities

The objective of this section is to capture the productive activities: income and occupation related activities of the community. Following questions can be used to capture this information. The moderator could make the introduction and transition as follows:

(Now I am interested to learn the different productive activities that men and women do in the community. These activities include activities that focus on professional work, occupations; home based income generation activities, trade activities and any other income generation/remunerated activities of the households. For each of these activities, I am interested in knowing who does this activity (male/female), when these activities are been done (time/day/month), how often people do these activities (daily/once a week, twice a week, once a month, never), where they do these activities (home, market place), how they do these activities (manual/technology) and why they do these activities, specifically why there is a difference in performing these activities based on sex. Let me ask few questions about the productive activities first):

1. ***What are the different income generation activities that this community performs? I am interested in knowing different occupation categories, professionals, and entrepreneurial activities in the community.***

2. ***Who perform these activities?*** (read out the activities that they revealed in the previous question). ***Please let me know whether these activities are been done by men or women in the community***? (larger percentage)

3. ***When do they perform these activities, the time of the day/week/ month or year?***

4. ***How often are these activities are performed? Please let me know the whether these are daily / weekly, bi-weekly, monthly or annual activities.***

5. ***How these activities are being performed, is it done manually or mechanically /technologically?***

6. ***Why these activities are being performed by identified sex groups: women and men?***

UNOPS-DRAFT

7. ***What kind of livelihood assistance the community members have received? To whom (men/women/both) this assistance has been targeted or is available?***

Activity 2: Household / Domestic Activities

The objective of this section is to capture the productive activities: household/domestic related activities of the community. Following questions can be used to capture this information. The moderator could make the introduction and transition as follows:

(Now let me focus on household/domestic activities. Just as we did for the income generating and occupations related activities, I will ask the same set of questions regarding household/domestic activities that people perform in the community and at the household. These activities include and relate to: cooking, cleaning, sanitation, fuel, water, health, childcare, elderly care and marketing. For each of these activities, I am interested in knowing who does this activity (male/female), when these activities are been done (time/day/month), how often people do these activities (daily/once a week, twice a week, once a month, never), where they do these activities (home, market place), how they do these activities (manual/technology) and why they do these activities, specifically why there is a difference in performing these activities based on sex).

1. ***In the households in this community what are the different domestic activities that people perform?***

2. ***Who perform these activities*** (read out the activities that they revealed in the previous question). ***Please let me know whether these activities are been done by men or women in the community.***

3. ***When do they perform these activities, the time of the day/week/ month or year?***

4. ***How often are these activities performed? Please let me know the whether these are daily / weekly, bi-weekly, monthly or annual activities.***

5. ***How these activities are being performed, is it done manually or mechanically /technologically?***

6. ***Why these activities are being performed by identified sex groups: women and men?***

Activity 3: Community activities

The objective of this section is to capture the community activities. Following questions can be used to capture this information. The moderator could make the introduction and transition as follows:

(Now let's move on to the community. These activities include the activities that men and women perform in the community and in community organizations. For each of these activities, I am interested in knowing who does this activity (male/female), when these activities are been done (time/day/month), how often people do these activities (daily/once a week, twice a week, once a month, never), where they do these activities (home, market place), how they do these activities (manual/technology) and why they do these activities, specifically why there is a difference in performing these activities based on sex).

1. ***What are the different community activities that this community performs?***

UNOPS-DRAFT

2. ***Who perform these activities*** (read out the activities that they revealed in the previous question). ***Please let me know whether these activities are been done by men or women in the community.***

3. ***When do they perform these activities, the time of the day/week/ month or year?***

4. ***How often are these activities performed? Please let me know the whether these are daily / weekly, bi-weekly, monthly or annual activities.***

5. ***How these activities are being performed, is it done manually or mechanically /technologically?***

6. ***Why these activities are being performed by identified sex groups: women and men?***

Now I would like to move on to the second section of our discussion. I am interested in knowing the resources that this community has.

Activity 4: Community Resources

The purpose of this section is to have a better understanding on the set of resources that the people of the community have. The different resources that this community has, who has the access to these resources/who can use these resources, are these accesses conditional or unconditional, who owns the resource and who makes the decision about this resource (use, maintenance and disposal) and finally the benefits to the community in having/using these resources. The resources that the community has are the following: Land, water, housing, food, clothes, cash, education, assets, equipment, outside income, credit, sanitation, labour, specialized knowledge, social prestige and other. These questions can be put into a general discussion. Let them speak about the resources in the community and their attributes, if the list is not full, it is best to suggest the resources from the above list. The moderator could use something like the following for this transition and introduction:

(Thank you very much for sharing information on the activities of people's lives. Now I would like to have an understanding about the household and community level resources that you have. Let me know the household resources that you have and community level resource that you have and then answer the following questions based on those resources).

Resource	Who has access to/who uses this resource?	Is this access unconditional? If conditional, what are the conditions?	Who owns this resource?	Who makes decisions about this resource (use, maintenance, disposal)

Activity 5 – Community Needs

UNOPS-DRAFT

Objective of this section is to identify different needs that the people in this community have and the problems they face if those needs are not met. For this purpose ask the participants to state the needs of the community that are important in making their day to day lives better. Also ask them to state the problems that might arise if the needs discussed are not met by the men and women in the community. The moderator could use something like this:

This section needs to identify whether the community sees A) increased employment or business opportunities, B) increased participation in civil society and local governance and C) improved legal services as a need for the community. Therefore, by further probing, the moderator can ask whether these are considered as specific needs to the community, how the fulfillment of these needs (e.g. provision of jobs or business opportunities, provision of legal services such as documents or dispute solving mechanisms) would change their lives and who can potentially provide those needs to the community.

(I also need to have a better idea about the needs that people of this community have. In particular I am interested in knowing the needs, what problems might occur if these needs are not fulfilled, what would be the difference in their lives once these needs are met and who could fulfill these needs.)

Needs	If fulfilled, what would be different in the lives of people in the community	Who can fulfill the needs

Activity 6 – Needs of the vulnerable people

This section aims at capturing data needs of the vulnerable people, specifically the disabled and single headed (female headed, widows) households. Discuss the problems faced by vulnerable people and the different needs that vulnerable people, i.e. single headed households and disabled people and their care takers have to live from day to day and also to make their lives better. The activity is otherwise similar to the previous activity, but the focus is on the problems and needs of vulnerable people. The activity can be introduced in the following way:

(Now I would like you to discuss the problems and needs of vulnerable people/households, such as disabled persons and single headed households. What would be your needs in this situation, what problems might occur if these needs are not fulfilled, what would be the difference in your lives once these needs are met and who could fulfill these needs).

Needs	If fulfilled, what would be different in your lives	Who can fulfill the needs

Activity 6: Taking Part in Activities

UNOPS-DRAFT

This section hopes to capture firstly, the domestic and economic activities and secondly, the community/civil society/governance activities that people do and specific functions they engage in performing those activities. Participants are expected to reflect upon these identified activities. To capture the information, brainstorm with participants about participation in domestic and community activities in terms of women and men and fill in the following Table. The moderator should give the transition and interdiction to this section and could follow this:

(Next, I would like to know more information about the following set of activities. I will read out the activities one by one. In particular please indicate who performs the said activity and what functions they specifically engage in performing these activities.) The moderator could use the following technique to capture the necessary information.

Activities		Who takes part in the activity		What they do
Household/domestic activities		Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
Economic activities (value chain)	Primary work/collecting raw material (tend cows, cultivate, fishing)	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Processing or packaging	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Access to livelihood services e.g. (vet, subsidized inputs)	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	
	Sales and marketing	Women	Yes/no	
		Men	Yes/no	
		Other (list out)	Yes/no	

Activities		Who takes part in the activity		What they do	Describe the relationship between the CBO and government bodies
Community meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
		What is the best time for you to take part in community meetings?			
Community	1.	Women	Yes/no		

UNOPS-DRAFT

organizations (name)		Men	Yes/no		
		Other (list out)	Yes/no		
	2.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	3.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	4.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
	5.	Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Political meetings		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		
Local Government (e.g. development initiatives ?)		Women	Yes/no		
		Men	Yes/no		
		Other (list out)	Yes/no		

Activity 7: Social issues problem trees

The this section of the FGD is focused on capturing the problems/social issues that the people of this community have. For that the moderator could use techniques as follows. Using a Problem Tree Analysis, identify problems and issues faced by women in the community, their causes and contributory factors and their consequences. Using a second Problem Tree Analysis, identify problems and issues faced by men in the community, their causes and contributory factors and their consequences.

The moderator can use the situational building tool to identify the following information areas on 1) Income generation/economic activities, 2) engagement in civil society and local governance and 3) legal services

1 a) Do you think there is shortage of income generating opportunities for women in the community? How severe these constraints are? Is there shortage of income generating opportunities for men, and their severity?

b) Identify problems women face in engaging in income generating activities/employment (such as lack of skills/qualification, shortage of suitable jobs for women, lack of livelihood resources and tools, and no time due to domestic responsibilities). What are the measures of adaptations women take to cope with the economic constraints?

UNOPS-DRAFT

c) What would be the remedies to boost women's income generating opportunities and who is responsible for doing that?

d) If women were offered a job or a business opportunity, how would this change your daily lives? Would the community have any objections on such change?

2 a) Describe the constraints women face in accessing legal services, obtaining legal documents or accessing dispute reconciliation? Also describe the constraints in relation to land and family issues.

b) Whom do women contact when they have a legal problem or when they have a dispute to solve? Do you think the legal system is responsive to women's issues? Please specify.

c) Describe the access to legal aid. What kind of legal aid do you have access to? Please describe? Are women able to access legal aid easily? If no, describe the problems faced to access legal aid.

d) Describe the access that women have to the courts. Are women able to access the courts easily? If no, describe the problems that women face to access the courts. Is there a difference in the accessibility for Sinhalese, Tamil and Muslim women? If yes, please explain.

e) How do these constraints affect on women' lives (including land and family issues)? How do women cope with such restrictions?

f) Are there other alternate resolutions that women have access to resolve disputes? If yes, please describe. What are these alternate dispute resolutions? How do these Alternate Dispute Resolutions help to improve accessibility to justice and resolve disputes?

g) If the level of access and quality of legal services improved, what impact would it have on women's lives?

3a) Can you name the different civil society organizations in your area? Which societies are you most familiar with? Why?

b) Do you participate in civil societies? If yes, which civil societies do you participate in? How do you participate? Describe the ways of participation? (CBOs, political participation etc

c) Are you satisfied with women's level of participation in civil society or local governance? Should women's participation be increased? Are there any problems for participation? What are these problems?

d) How could women's participation in civil society or local governance be increased?

e) How would increased participation change the lives of women? Would the community have any objections on such change?

Please give the introduction and the transition for this final section too. The moderator could use the following for that.

UNOPS-DRAFT

Please give the introduction and the transition for this final section too. The moderator could use the following for that.

(In this section of this FGD, I wish to capture the social issues/problems that this community has. I am especially interested in learning these issues based on gender: for men and women separately).

Windup

Finally, wind up the FDG by thanking the participants for their support for a successful discussion. The moderator could use the following:

(This brings us to the end of our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of …….. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

I am……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This gender analysis will help to identify the community from a gender perspective.

This Key Informant Interview (KII) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this KII.

Warm up Questions

Start the discussion with few warm up questions. This will ease up the participants and will make them comfortable. The warm up questions could take the following form.

1. ***What are the main focus areas of your state agency?***
2. ***Could you provide a brief on the activities that you undertake within your mandate?***
3. ***What are your main responsibilities in this community?***
4. ***Can you provide a brief general background to the DS division area in question?***

Activity 1. Gender equality

The first information area tries to capture the views on general status of women in the local level, any attempts to promote gender equality and constraints in ensuring and promoting gender equality. The section can be introduced in a following manner:

(I will start our dialogue with the first set of questions focused on gender equality in the local level. Please speak up if there is additional information that you want to share to the questions I am asking).

1. ***What are the local level policies/ regulations/ administrative practices /projects and other initiatives/ financial commitments that promote gender equality? What are these? How effective are they?***
2. ***Are you aware of any local level constraints/problems/obstacles to ensuring gender equality? Please specify.***
3. ***Are you aware of any local level opportunities/enabling space for ensuring gender equality? Please specify.***
4. ***Are you aware of any local level challenges that exist in promoting gender equality but can be overcome? Please specify.***
5. ***Are you aware of any local level challenges that exist in promoting gender equality which cannot be overcome? Please specify.***
6. ***What are the local level views on the general status of women within this particular community and in Sri Lanka in general?***

UNOPS-DRAFT

Activity 2: Economic development and gender

This activity tries to gather information on the economy, employment and business opportunities in the area. There are set of questions below, designed to capture these information. The interviewer can introduce this section as follows:

(I will start our dialogue with the first set of questions focused on the economy and employment and business opportunities of the area. I will ask the questions one by one, please take your time to answer. Please speak up if there is additional information that you want to share to the questions I am asking).

1. ***What are the different sources of income for the men and women? (sex disaggregated information)***
2. ***What are the main sources of employment (private and public sector) for the men and women? (sex disaggregated information)***
3. ***What are the different employment and business categories in the community? (sex disaggregated information)***
4. ***What are the organizations that represent the interests of different employment and business groups? (e.g. Farmers' organization). What are the functions they perform/services they provide? Whose interests do they represent?***
5. ***What are the major issues that these communities have regarding economic (business and employment) opportunities? (sex disaggregated information)***
6. ***What are the major constraints that these communities have regarding livelihood resources (land, inputs, credit or investments, marketing facilities)? (sex disaggregated information)***
7. ***Do men and women have equal economic opportunities? What are the jobs available for men on one hand and women on the other hand? How about business opportunities?***
8. ***How would you evaluate the availability and access to livelihood credit facilities by women and men?***
9. ***How would you describe the marketing facilities available to women and men in the communities?***
10. ***What are the obstacles for men's employment?***
11. ***What are the obstacles for increased women employment outside home?***
12. ***What are the roles of women and men in a family business? E.g. who participates in training, who is responsible for sales and marketing, who decides on business investments?***
13. ***Describe the projects/activities organized by the government to increase economic opportunities (employment and business)? Would you see them as effective? How sustainable are these programs?***
14. ***What kind of coping mechanisms or adaptations households have developed to overcome economic constraints?***
15. ***What kind of coping mechanisms or adaptations single headed households have developed to overcome economic constraints?***
16. ***What implications would shift from subsistence agriculture to market oriented agriculture bring upon people's lives in general and women's lives in particular?***
17. ***How would private sector development and improved employment opportunities in private sector (e.g. in garment factories or construction) change people's lives in general and women's lives in particular?***

UNOPS-DRAFT

18. ***What are people's attitudes towards paid employment (as opposed to agricultural work) within the village, in a close by town, in a far away city and abroad? Are there differences on attitudes between men and women?***

19. ***What are people's attitudes towards employment or business in the tourism sector?***

20. ***What are people's attitudes towards women's employment or engaging in business? Would there be objections from other family or community members for women's employment outside home?***

Activity 3: Democracy and gender

The objective of this section of the KII guide is to identify any other additional issues regarding participation in local governance and civil society and gender. Again, there are a set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now what I expect from you is to provide some information on citizen participation in local governance and civil society and gender. There are set of question that I will ask from you, which will direct towards capturing the information I need)

1. ***What are the mechanisms in place that enable people's participation in development initiatives and local governance? Are these mechanisms effective?***
2. ***How would you describe people's participation in development initiatives and local governance? Do men and women have equal opportunities to participate?***
3. ***What are the obstacles women/men face with regard to participation?***
4. ***How would you describe people's participation in political meetings? Do men and women have equal opportunities to participate?***
5. ***Are the community members (men/women) aware of their voting rights? Do they practice this right?***
6. ***Provide examples of cases when the local government has been especially responsive to women's needs?***
7. ***How are women represented in local government?***
8. ***What are the community organizations that represent women in connection to local government?***
9. ***What is the level of female representation in local government?***
10. ***Describe people's attitudes towards women's representation in local government?***
11. ***What are the leadership roles women play in the community/in CBOs?***
12. ***What leadership roles women should play in the community/in CBOs according to you?***

Activity 4: Access to justice and legal services and gender

The information area focuses on access to justice and legal services by women and men of the community. Again, there are a set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(The last information area focuses on equal access to justice and legal services and gender. There are set of question that I will ask from you, which will direct towards capturing the information I need)

UNOPS-DRAFT

1. ***Do the community members (men and women) have equal access to courts of law? Please specify between common law and different customary laws. What constraints do men and women face with regard to access to courts of law?***
2. ***How do the different legal systems respond to women's needs/men's needs? Please specify?***
3. ***How would you describe availability of legal aid services for the men and women members of the community? Are legal aid services available to women/men? Who offer such services? What are their capacities?***
4. ***What obstacles may women/men face when they are looking for justice?***
5. ***How about legal services to women victims of violence? Are these available and adequate? Who offer them? What is the proportion of women who are victims of violence and who turn to these services?***
6. ***How about services for family disputes? Who offer such services and are they available and adequate? Are these available to women and men both?***
7. ***Do women and men have equal land rights? Please specify.***
8. ***When there is a dispute over land, what are the possible constraints women/men face in accessing dispute reconciliation? Do women have equal access to dispute reconciliation? Please specify.***

Windup

Finally, wind up the KII by thanking the respondent for their support for a successful discussion. The interviewer could use the following:

(This brings us to an end to our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of …… , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This gender analysis will help to identify the community from a gender perspective – to interpret gender differences and relations and their impact on achieving development objectives and to estimate the implications of development interventions on the power dynamic between women and men.

This Key Informant Interview (KII) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this KII.

Warm up Questions

Start the discussion with few warm up questions. This will ease up the participants and will make them comfortable. The warm up questions could take the following form.

1. ***What are the main focus areas of your organization?***
2. ***Could you provide a brief on the activities that you undertake in North and East of Sri Lanka?***
3. ***Can you provide a brief general background to North and East of Sri Lanka?***

Activity 1: Status of Women in Sri Lanka

This activity tries to gather information on the status of women in Sri Lanka. There are a set of questions below, designed to capture this information. The interviewer can introduce this section to the informant as follows:

(I will start our dialogue with the first set of questions focused on the status of women in Sri Lanka. I will ask the questions one by one, please take your time to answer. Please speak up if there is additional information that you want to share to the questions I am asking.)

1. ***How does your Ministry/organization link itself with the work done by the Ministry of Child Development and Women's Affairs on the status of women in Sri Lanka?***

2. ***What are your views on the status of women in politics, justice, labour force participation, community development, education and health sector, poverty indicators, and household heads? When answering the question please consider possible differences between the status of Sinhalese, Tamil and Muslim women.***

3. ***What are the constraints and problems faced by women in Sri Lanka in general? What are the constraints faced by Tamil, Muslim and Sinhalese women?*** (In addition to the areas in question 1.2, get information on religion, culture and traditional practices, violence including domestic violence)

4. ***What are the opportunities and space to promote women's equality in Sri Lanka?***

UNOPS-DRAFT

Activity 2: Gender Equality

Activity two is focused on collecting information on gender equality. Here too, there are a specific set of questions directed towards capturing the necessary information. The interviewer can introduce this section as follows:

(Now I would like to know some additional information on gender equality concerns of Sri Lanka in general and the communities in North and East specifically. I will ask a set of questions from you, feel free to take your time and answer)

1. ***What are the key gender issues you see when you look at the lives of men and women in Sri Lanka?***
2. ***Are there any explicit commitments made by your organization to promote gender equality?***
3. ***What are the key gender issues in the conflict affected areas in North and East Sri Lanka?***
4. ***What are the key gender issues among A) Tamil communities, B) Muslim communities, C) Sinhalese communities?***

Activity 3: Economic development

The objective of this section of the KII guide is to identify any other additional issues regarding economic development and gender. Again, there are a set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now what I expect from you is to provide some information on economic development and gender. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the organization implement specific initiatives to promote economic development? If yes, what are these?***
2. ***Does the organization provide input into initiatives implemented by other agencies; government and other? If yes, please specify?***
3. ***What are the main gender issues addressed in projects promoting economic development?***
4. ***How would you describe the economic opportunities of people in the conflict affected areas of North and East?***
5. ***Are there equal economic opportunities for men and women in the conflict affected areas of North and East? Please specify.***
6. ***What kind of coping mechanisms or adaptations households have developed to overcome economic constraints?***
7. ***What kind of coping mechanisms or adaptations single headed households have developed to overcome economic constraints?***
8. ***What implications would shift from subsistence agriculture to market oriented agriculture bring upon people's lives in general and women's lives in particular? Would the benefits be equal to men and women?***
9. ***Describe the business opportunities of men and women particularly in North and East? Are there equal opportunities for men and women (e.g. access to credit and marketing facilities)? Please specify?***

UNOPS-DRAFT

10. ***How would private sector development and improved employment opportunities in private sector (e.g. in garment factories or construction) change people's lives in general and women's lives in particular?***
11. ***What are the obstacles for men's employment?***
12. ***What are the obstacles for increased women employment outside home? Would there be objections from other family or community members for women's employment outside home?***

Activity 4: Democracy and citizen participation

The objective of this section of the KII guide is to identify any other additional issues regarding citizens' participation in civil society and local governance. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now I would like to get some information on participation, legal services and gender. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the organization implement specific initiatives to support citizen participation in civil society, politics and governance and development initiatives? If yes, what are these?***
2. ***Does the organization provide input into initiatives implemented by other agencies; government and other? Please specify.***
3. ***What are the main gender issues addressed in these projects?***
4. ***What are the mechanisms in place that enable people's participation in development initiatives and local governance? Are these mechanisms effective? Is this also valid in the conflict affected areas in North and East?***
5. ***How would you describe people's participation in civil society, politics and governance and development initiative? Do men and women have equal opportunities to participate? Please reflect possible differences between Tamil, Muslim and Sinhalese communities.***

Activity 5: Access to justice and legal services

The objective of this section of the KII guide is to identify any other additional issues regarding the access to justice and quality of legal services. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(The next information area focuses on equal access to justice and legal services. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the organization implement specific initiatives to support the access to justice and quality of legal services, or the protection of citizens' rights?***
2. ***Does the organization provide input into initiatives implemented by other agencies; government and other?***
3. ***What are the main gender issues addressed in these projects?***

UNOPS-DRAFT

4. ***Do men and women have equal access to courts of law? Please specify between common law and different customary laws. What constraints do men and women face with regard to access to the different courts of law?***
5. ***How do the different legal systems respond to women's needs/men's needs? Please specify?***
6. ***How would you describe availability of legal aid services in Sri Lanka and in North and East specifically? Are legal aid services available to women/men? Who offer such services? What are their capacities?***
7. ***What obstacles may women/men face in looking for justice in Sri Lanka? What about in conflict affected areas of North and East? If relevant, please differentiate between Tamil, Muslim and Sinhalese women.***
8. ***How about services to women victims of violence? Are these available and adequate? Who offer them? What is the proportion of women who are victims of violence and who turn to these services/How many clients such service providers have?***
9. ***Whom to people turn to solve domestic or community disputes? Who offer such services and are they available and adequate?***
10. ***Describe the land rights in Sri Lanka in general and North and East specifically? Do women and men have equal land rights (North and East, Women from different ethnic groups)? Please specify.***

Activity 6: Information on North and East Sri Lanka (*if the Ministry/organization has links with this part of the country*)

Activity four is directed towards capturing some additional information North and East of Sri Lanka. This section is also based on a set of questions that would capture the necessary information. The interviewer can introduce this section as follows:

(Finally, please provide a background picture of some additional information on North and East of Sri Lanka by answering the following questions that I would direct at you.)

1. ***Are there any "Disadvantaged or vulnerable groups" in North and East Sri Lanka? What are they? What are the special interventions that have been taken towards "Disadvantaged or vulnerable groups" in these communities?***

Windup

Finally, wind up the KII by thanking the respondent for their support for a successful discussion. The interviewer could use the following:

(This brings us to an end to our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of ……. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

I am……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This gender analysis will help to identify the community from a gender perspective – to interpret gender differences and relations and their impact on achieving development objectives and to estimate the implications of development interventions on the power dynamic between women and men.

This Key Informant Interview (KII) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this KII.

Warm up Questions

Start the discussion with few warm up questions. This will ease up the respondents and will make them comfortable. The warm up questions could take the following form.

1. ***What are the main focus areas of your ministry?***
2. ***Could you provide a brief description of the activities that you undertake within your mandate?***
3. ***Does North and East of Sri Lanka fall within your jurisdiction?***
4. ***Can you provide a brief general background to North and East of Sri Lanka?***

Activity 1: Status of Women in Sri Lanka

This activity tries to gather information on the status of women in Sri Lanka. There are a set of questions below, designed to capture this information. The interviewer can introduce this section to the informant as follows:

(I will start our dialogue with the first set of questions focused on the status of women in Sri Lanka. I will ask the questions one by one, please take your time to answer. Please speak up if there is additional information that you want to share to the questions I am asking.)

5. ***I would like to start the discussion with questions on the Constitution of Sri Lanka. What provision does the constitution have for women?***
6. ***Does the constitutions and legal framework in Sri Lanka incorporate the principles of CEDAW and DEVAW? Please specify.***
7. ***Is the legal system in Sri Lanka responsive to women's issues? Please describe.***
8. ***How does Sri Lanka see women's equality in terms of administrative regulations?***
9. ***Does the Constitution treat men and women in equal ways? If no, why not? If yes, how?***

UNOPS-DRAFT

10. ***What is the mandate of the Ministry of Justice***
11. ***What are its priority areas?***
12. ***What is the status of women as compared to men – or the gender dynamics in the areas of politics, justice, labour force participation, community development, education and health sector, poverty indicators and household heads? When answering the question please consider possible differences between the status of Sinhalese, Tamil and Muslim women.***
13. ***How would you describe the gender dynamics in the areas such as religion, culture and traditional practices, among Tamil, Muslim and Sinhalese?*** (In addition to the areas in question 1.7, get information on religion, culture and traditional practices, violence including domestic violence.)
14. ***What are the opportunities and space to promote women's equality in Sri Lanka?***

Activity 2: Gender Equality

Activity two is focused on collecting information on gender equality. Here also, there are specific set of questions directed towards capturing the necessary information. The interviewer can introduce this section as follows:

(Now I would like to know some additional information on gender equality concerns of Sri Lanka in general and the communities in North and East specifically. I will ask a set of questions from you, feel free to take your time and answer)

1. ***What are the key gender issues you see when you look at the lives of men and women in Sri Lanka?***
2. ***Are there any explicit commitments made by the Ministry to promote gender equality? If yes, what are these?***
3. ***What are the key gender issues in conflict affected areas in North and East Sri Lanka?***
4. ***What are the key gender issues among A) Tamil communities, B) Muslim communities, C) Sinhalese communities?***

Activity 3: Access to justice and legal services

The objective of this section of the KII guide is to identify any other additional issues regarding the access to justice and quality of legal services. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(The next information area focuses on equal access to justice and legal services. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the Ministry implement specific initiatives to support the access to justice and quality of legal services?***

UNOPS-DRAFT

2. ***Does the Ministry provide input into initiatives implemented by other agencies; government and other?***
3. ***What are the main gender issues addressed in these projects?***
4. ***Do men and women have equal access to courts of law? Please specify between common law and different customary laws. What constraints do men and women face with regard to access to courts of law?***
5. ***How would you describe the efficiency of a legal proceeding?***
6. ***How do the different legal systems respond to women's needs/men's needs? Please specify?***
7. ***How would you describe availability of legal aid services in Sri Lanka and in North and East specifically? Are legal aid services available to women/men? Who offer such services? What are their capacities?***
8. ***What obstacles may women/men face in looking for justice in Sri Lanka? What about in conflict affected areas of North and East? If relevant, please differentiate between Tamil, Muslim and Sinhalese women.***
9. ***How about legal services to women victims of violence? Are these available and adequate? Who offer them? What is the proportion of women who are victims of violence and who turn to these services/How many clients such service providers have?***
10. ***How about services for family disputes? Who offer such services and are they available and adequate? Are these available to women and men both?***
11. ***Describe the land rights in Sri Lanka in general and North and East specifically? Do women and men have equal land rights (North and East, Women from different ethnic groups)? Please specify.***
12. ***When there is a dispute over land, what are the possible constraints women/men face in accessing dispute reconciliation? Do women have equal access to dispute reconciliation? Please specify.***

UNOPS-DRAFT

Activity 4- Access to Justice by Female headed Households and Vulnerable groups

The objective of this section is to identify any specific initiatives that the Ministry has to support female headed households and other vulnerable groups.

(Now I would like to gather some information on the access that female headed households and other vulnerable groups have to justice. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now I would like to get some information on services provided to vulnerable group. There are a set of questions that I will ask you, which will be directed towards capturing the information I need)

1. ***Describe the issues female headed households and vulnerable groups face.***
2. ***Does the Ministry implement specific initiatives to support households headed by women? If yes, please specify.***
3. ***Describe the mechanisms that are in place to address issues faced by female headed households and vulnerable groups.***

Activity 5: Democracy and citizen participation

The objective of this section of the KII guide is to identify any other additional issues regarding citizens' participation in civil society and local governance and the access to justice and quality of legal services. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now I would like to get some information on participation, legal services and gender. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the Ministry implement specific initiatives to support citizen participation in governance***
2. ***Does the Ministry provide input into initiatives implemented by other agencies; government and other?***
3. ***What are the main gender issues addressed in these projects (participation in governance)?***
4. ***What are the mechanisms in place that enable people's participation in development initiatives and local governance? Are these mechanisms effective? Is this also valid in the conflict affected areas in North and East?***
5. ***How would you describe people's participation in development initiatives and local governance? Do men and women have equal opportunities to participate? Please reflect possible differences between Tamil, Muslim and Sinhalese communities.***

Windup

Finally, wind up the KII by thanking the respondent for their support for a successful discussion. The interviewer could use the following:

(This brings us to an end to our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of ……., UNOPS and USAID I thank you for your valuable contribution. Thank you.)

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This Key Informant Interview (KII) is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this KII.

Warm up Questions

Start the discussion with few warm up questions. This will ease up the respondents and will make them comfortable. The warm up questions could take the following form.

1. ***What are the main focus areas of your ministry?***
2. ***Could you provide a brief on the activities that you undertake within your mandate?***
3. ***Does North and East of Sri Lanka fall within your jurisdiction?***
4. ***Can you provide a brief general background to North and East of Sri Lanka?***

Activity 1: Status of Women in Sri Lanka

This activity tries to gather information on the status of women in Sri Lanka. There are a set of questions below, designed to capture this information. The interviewer can introduce this section to the informant as follows:

(I will start our dialogue with the first set of questions focused on the status of women in Sri Lanka. I will ask the questions one by one, please take your time to answer. Please speak up if there is additional information that you want to share to the questions I am asking.)

1. ***I would like to start the discussion with questions on the Constitution of Sri Lanka. What provision does the constitution have for women?***
2. ***Does the constitutions and legal framework in Sri Lanka incorporate the principles of CEDAW and DEVAW? Please specify.***
3. ***Is the legal system in Sri Lanka responsive to women's issues? Please describe.***
4. ***How does Sri Lanka see women's equality in terms of administrative regulations?***
5. ***Does the Constitution treat men and women in equal ways? If no, why not? If yes, how?***
6. ***What is the mandate of the Ministry of Child Development and Women's Affairs/National Committee on Women?***

UNOPS-DRAFT

7. ***What are its priority areas?***
8. ***What is the status of women as compared to men – or the gender dynamics in the areas of politics, justice, labour force participation, community development, education and health sector, poverty indicators and household heads? When answering the question please consider possible differences between the status of Sinhalese, Tamil and Muslim women.***
9. ***How would you describe the gender dynamics in the areas such as religion, culture and traditional practices, among Tamil, Muslim and Sinhalese?*** (In addition to the areas in question 1.7, get information on religion, culture and traditional practices, violence including domestic violence.)
10. ***What are the opportunities and space to promote women's equality in Sri Lanka?***

Activity 2: Gender Equality

Activity two is focused on collecting information on gender equality. Here also, there are specific set of questions directed towards capturing the necessary information. The interviewer can introduce this section as follows:

(Now I would like to know some additional information on gender equality concerns of Sri Lanka in general and the communities in North and East specifically. I will ask a set of questions from you, feel free to take your time and answer)

1. ***What are the key gender issues you see when you look at the lives of men and women in Sri Lanka?***
2. ***Are there any explicit commitments made by the Ministry/Committee to promote gender equality? If yes, what are these?***
3. ***What are the key gender issues in conflict affected areas in North and East Sri Lanka?***
4. ***What are the key gender issues among A) Tamil communities, B) Muslim communities, C) Sinhalese communities?***

Activity 3: Economic development

The objective of this section of the KII guide is to identify any other additional issues regarding economic development and gender. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now what I expect from you is to provide some information on economic development and gender. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the Ministry/Committee implement specific initiatives to promote economic development? If yes, what are these?***
2. ***Does the Ministry/Committee provide input into initiatives implemented by other agencies; government and other? If yes, please specify?***
3. ***What are the main gender issues addressed in projects promoting economic development?***
4. ***How would you describe the economic opportunities of people in the conflict affected areas of North and East?***

UNOPS-DRAFT

5. ***Are there equal economic opportunities for men and women in the conflict affected areas of North and East? Please specify.***
6. ***What kind of coping mechanisms or adaptations households have developed to overcome economic constraints?***
7. ***What kind of coping mechanisms or adaptations single headed households have developed to overcome economic constraints?***
8. ***What implications would shift from subsistence agriculture to market oriented agriculture bring upon people's lives in general and women's lives in particular? Would the benefits be equal to men and women?***
9. ***Describe the business opportunities of men and women particularly in North and East? Are there equal opportunities for men and women (e.g. access to credit and marketing facilities)? Please specify?***
10. ***How would private sector development and improved employment opportunities in private sector (e.g. in garment factories or construction) change people's lives in general and women's lives in particular? Would the benefits be equal to men and women?***
11. ***What are the obstacles for men's employment?***
12. ***What are the obstacles for increased women employment outside home? Would there be objections from other family or community members for women's employment outside home?***

Activity 4: Democracy and citizen participation

The objective of this section of the KII guide is to identify any other additional issues regarding citizens' participation in civil society and local governance. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now I would like to get some information on participation, legal services and gender. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the Ministry/Committee implement specific initiatives to support citizen participation in governance? If yes, what are these?***
2. ***Does the Ministry/Committee provide input into initiatives implemented by other agencies; government and other? Please specify.***
3. ***What are the main gender issues addressed in these projects?***
4. ***What are the mechanisms in place that enable people's participation in development initiatives and local governance? Are these mechanisms effective? Is this also valid in the conflict affected areas in North and East?***
5. ***How would you describe people's participation in development initiatives and local governance? Do men and women have equal opportunities to participate? Please reflect possible differences between Tamil, Muslim and Sinhalese communities.***

UNOPS-DRAFT

Activity 5: Access to justice and legal services

The objective of this section of the KII guide is to identify any other additional issues regarding the access to justice and quality of legal services. Again, there are set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(The last information area focuses on equal access to justice and legal services. There are a set of question that I will ask from you, which will be directed towards capturing the information I need)

1. ***Does the Ministry/Committee implement specific initiatives to support the access to justice and quality of legal services?***
2. ***Does the Ministry/Committee provide input into initiatives implemented by other agencies; government and other?***
3. ***What are the main gender issues addressed in these projects?***
4. ***Do men and women have equal access to courts of law? Please specify between common law and different customary laws. What constraints do men and women face with regard to access to courts of law?***
5. ***How do the different legal systems respond to women's needs/men's needs? Please specify?***
6. ***How would you describe availability of legal aid services in Sri Lanka and in North and East specifically? Are legal aid services available to women/men? Who offer such services? What are their capacities?***
7. ***What obstacles may women/men face in looking for justice in Sri Lanka? What about in conflict affected areas of North and East? If relevant, please differentiate between Tamil, Muslim and Sinhalese women.***
8. ***How about legal services to women victims of violence? Are these available and adequate? Who offer them? What is the proportion of women who are victims of violence and who turn to these services/How many clients such service providers have?***
9. ***How about services for family disputes? Who offer such services and are they available and adequate? Are these available to women and men both?***
10. ***Describe the land rights in Sri Lanka in general and North and East specifically? Do women and men have equal land rights (North and East, Women from different ethnic groups)? Please specify.***

UNOPS-DRAFT

Windup

Finally, wind up the KII by thanking the respondent for their support for a successful discussion. The interviewer could use the following:

(This brings us to an end to our discussion. I have collected much information based on your expert opinions. You have spent around 1-5 hours with me and gave me much information that is crucial for our analysis. On behalf of …….. , UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Greetings

I am……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This gender analysis will help to identify the community from a gender perspective – to interpret gender differences and relations and their impact on achieving development objectives and to estimate the implications of development interventions on the power dynamic between women and men.

This Key Informant Interview (KII) is therefore very important for us to collect the necessary information. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will record your thoughts using a digital voice recorder with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this KII.

Warm up questions

Start the discussion with few warm up questions. This will ease up the respondents and will make them comfortable. The warm up questions could take the following form.

1. ***What are the main focus areas of your organization?***
2. ***What are the Districts and DS Divisions you work on in North and East of Sri Lanka***
3. ***Can you provide a brief general background to the area/DS division?***
4. ***What work do you do in this community?*** (Detailed description with sex disaggregated information)
5. ***Who are the beneficiaries of your work? (gender, ethnicity?)***

(Out of the Activities 1,2 and 3 select only those activities that fall under the service provider's scope of work)

Activity 1: Economic development and gender

This activity tries to gather information on the economic opportunities of the community members. There are a set of questions below, designed to capture this information. The interviewer can introduce this section to the informant as follows:

(This set of questions is focused on the economy and employment and business opportunities of the area. I will ask the questions one by one, please take your time to answer. Please speak up if there is additional information that you want to share to the questions I am asking).

1. ***What are the different sources of income for the men and women? (sex disaggregated information)***
2. ***What are the main sources of employment (private and public sector) for the men and women? (sex disaggregated information). What is your idea about wage equality between men and women?***
3. ***What are the different employment and business categories in the community? (sex disaggregated information)***
4. ***What kind of activities do you see as most promising in addressing gender disparities in employment or business opportunities?***

UNOPS-DRAFT

5. ***Are you aware of any projects/activities organized by the government to increase economic opportunities (employment and business)? What are these? Would you see them as effective? How sustainable are these programs? To whom are they mostly targeted at (men/women)?***
6. ***What opportunities are there to reduce gender disparities in the area of economic opportunities?***
7. ***What are the organizations that represent the interests of different employment and business groups? (e.g. Farmers' organization). What are the functions they perform/services they provide? Whose interests do they represent (men/women)?***
8. ***What are the major constraints that these communities have regarding economic (business and employment) opportunities? (sex disaggregated information)***
9. ***What are the major issues that these communities have regarding livelihood resources (land, inputs, credit or investments, marketing facilities)? (sex disaggregated information)***
10. ***Do men and women have equal economic opportunities? What are the jobs available for men on one hand and women on the other hand? How about business opportunities?***
11. ***How would you evaluate the availability and access to livelihood credit facilities by women and men?***
12. ***How would you describe the marketing facilities available to women and men in the communities?***
13. ***What are the roles of women and men in a family business? E.g. who participates in training, who is responsible for sales and marketing, who decides on business investments?***
14. ***How would you describe the private entrepreneurs' linkages with the private sector? Do men and women have equal opportunities to establish such linkages?***
15. ***How would you describe the private entrepreneurs' linkages with the government institutions? Do men and women have equal opportunities to establish such linkages?***
16. ***What kind of coping mechanisms or adaptations households have developed to overcome economic constraints?***
17. ***What kind of coping mechanisms or adaptations single headed households have developed to overcome economic constraints?***
18. ***What implications would shift from subsistence agriculture to market oriented agriculture bring upon people's lives in general and women's lives in particular?***
19. ***How would private sector development and improved employment opportunities in private sector (e.g. in garment factories or construction) change people's lives in general and women's lives in particular?***
20. ***What are people's attitudes towards paid employment (as opposed to agricultural work) within the village, in a close by town, in a far away city and abroad? Are there differences on attitudes between men and women?***
21. ***What are people's attitudes towards employment or business in the tourism sector?***
22. ***What are people's attitudes towards women's employment or engaging in business? Would there be objections from other family or community members for women's employment outside home?***

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Activity 3: Democracy and gender

The objective of this section of the KII guide is to identify any other additional issues regarding participation in local governance and civil society and gender. Again, there are a set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(Now what I expect from you is to provide some information on citizen participation in local governance and civil society and gender. There is a set of questions that I will ask from you, which will direct towards capturing the information I need. Please speak up if there is additional information that you want to share to the questions I am asking)

1. ***What are the mechanisms in place that enable people's participation in a) development initiatives and b) local governance? Are these mechanisms effective?***
2. ***How would you describe people's participation in a) development initiatives and b) local governance? Do men and women have equal opportunities to participate?***
3. ***What are the obstacles women/men face with regard to participation in a) development initiatives and b) local governance?***
4. ***What kind of activities do you see as most promising in addressing gender disparities in participation in a) development initiatives and b) local governance***
5. ***Are you aware of any projects/activities organized by the government to increase participation in local governance? What are these? Would you see them as effective? How sustainable are these programs? To whom are they mostly targeted at (men/women)?***
6. ***What opportunities are there to reduce gender disparities in participation in development initiatives and local governance?***
7. ***What are the main CBOs in the communities that link people with local government, other service providers including NGOs and private sector? How would you describe women's participation in these CBOs (compared to men)?***
8. ***What are the community organizations that represent women in connection to local government, other service providers and private sector? How would you describe their duties and capacities?***
9. ***What leadership roles women play in the community/in CBOs?***
10. ***What kind of activities or measures would help to increase women's leadership?***
11. ***What is the level of female representation in local government? Are there women in high positions in the local government?***
12. ***Describe people's attitudes towards women's representation in local government?***
13. ***How would you describe people's participation in political meetings? Do men and women have equal opportunities to participate?***
14. ***Are the community members (men/women) aware of their voting rights? Are they able to practice this right?***
15. ***Provide examples of cases when the local government has been especially responsive to women's needs?***

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Activity 4: Protection issues, Access to justice and legal services and gender

The information area focuses on access to justice and legal services by women and men of the community. Again, there are a set of questions that will be useful to capture this information. The interviewer can introduce this section as follows:

(The last information area focuses on equal access to justice and legal services and gender. There is a set of questions that I will ask from you, which will direct towards capturing the information I need. Please speak up if there is additional information that you want to share to the questions I am asking)

1. ***Please describe the protection needs or safety issues of men and women in the communities in North and East.***
2. ***What kind of safety issues do female headed households face? What about other vulnerable groups?***
3. ***According to your experience, who do people turn to when they need to resolve domestic/family disputes? What are the possible constraints women/men face in accessing dispute reconciliation? Do women have equal access to dispute reconciliation? Please specify.***
4. ***Who do people turn to when they need to resolve community disputes? What are the possible constraints women/men face in accessing dispute reconciliation? Do women have equal access to dispute reconciliation? Please specify.***
5. ***How would you describe availability of legal aid services for the men and women members of the community? Are legal aid services available to women/men? Who offer such services? What are their capacities?***
6. ***How about legal services to women victims of violence? Are these available and adequate? Who offer them? What is the proportion of women who are victims of violence and who turn to these services?***
7. ***Do women and men have equal land rights? Please specify.***
8. ***According to your experience, who do people turn to when they need to resolve land disputes? What are the possible constraints women/men face in accessing dispute reconciliation? Do women have equal access to dispute reconciliation? Please specify.***
9. ***Do the community members (men and women) have equal access to courts of law? Please specify between common law and different customary laws. What constraints do men and women face with regard to access to courts of law?***
10. ***How do the different legal systems respond to women's needs/men's needs? Please specify?***
11. ***What obstacles may women/men face when they are looking for justice?***

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Windup

Finally, wind up the KII by thanking the respondent for their support for a successful discussion. The interviewer could use the following:

(This brings us to the end of our discussion. I have collected much information based on your expert opinions. You have provided me much information that is crucial for our analysis. On behalf of ARU, UNOPS and USAID I thank you for your valuable contribution. Thank you.)

UNOPS-DRAFT

Quantitative Questionnaire administered by ……of Sri Lanka, prepared by Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS), Sri Lanka.

Greetings

I am ……. and a researcher from the Applied Research Unit (ARU) of United Nations Office for Project Services (UNOPS). The ARU was commissioned by the USAID to conduct a gender analysis in the North and East of Sri Lanka. This gender analysis will help to identify the community from a gender perspective to help USAID in their program development.

This questionnaire is therefore very important for us to collect the necessary information that we need. Your opinions and ideas are highly valued. You are free to express your own thoughts on the information areas that we discuss. I will make note of your thoughts on this questionnaire with your permission. There are no correct or incorrect answers. I will not record your identity against the thoughts you share with me, hence your confidentiality will be secured. You are free to terminate the interview at any given time. If you do so, all the data that was recorded regarding your thoughts will also be destroyed and you will no longer be considered as a participant of this survey.

Section 1: Respondent Information

1.1 Interviewee code: …….

1.2 District name: …….

1.3 DS name: …….

1.4 GN name: …….

1.5 Village name: …….

1.6 Start time: …….

Section 2: Socio Demographic Information

2.1 Age of the respondent: ……..

2.2 Sex (Male/Female): ……..

2.3 How many people live in this household?

Age categories	Male	Female
<5 years		
6-12 years		
13-19years		
20-25 years		
26-45 years		
46-55 years		
>55 years		

2.4 What is your marital status?

Single	
Married (registered)	
Married (unregistered but a common law marriage/cohabiting)	
Divorced	
Separated	
Abandoned by spouse	

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widowed	

2.5 Who is the Head of your household?

Self	
Spouse	
My father	
My mother	
Spouse's Father	
Spouse's Mother	
Son	
Daughter	

2.6 Are there any people in this household with disabilities?

People with disabilities	Yes	No
If yes, are they?		
Physically challenged	Yes	No
mentally/intellectually challenged	Yes	No
Both	Yes	No

2.7 What is your level of education?

Level of education	
Never attended school	
Only up to primary education	
Completed secondary education	
Achieved university entrance qualifications	
Completed University education	
Obtained a vocational qualification	
Other	

<u>Section 3: Economic growth</u>

Income source

3.1 What is your primary source of income?	
Fishing	
Livestock and animal husbandry	
Agriculture	
Fisheries associated value added products	
Aquaculture	
Masonry	
Wood craft	
Tourism related activities	
Home based entrepreneurial activities	
Home based gardening	
Government based professional(while collar) job	
Government based blue collar job	
Private sector based profession (while collar) job	
Private sector based blue collar job	
Seasonal labour jobs	
Operation of a boutique/trade shop	

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I do not have a job	
Other (Please specify as mentioned by the respondent)	

3.2 Are you currently engaged in your main income source	
a) Yes	
b) No	
c) I do not wish to answer	
d) N/A	

3.3 If you are not currently engaged, please specify the reasons
…… …… …… …… ……

3.4 What is your secondary income source?	
Agriculture	
Livestock and animal husbandry	
Fishing	
Fisheries associated value added products	
Aquaculture	
Masonry	
Wood craft	
Tourism related activities	
Home based entrepreneurial activities	
Home based gardening	
Government based professional(while collar) job	
Government based blue collar job	
Private sector based profession (while collar) job	
Private sector based blue collar job	
Seasonal labour jobs	
Operation of a boutique/trade shop	
I do not have a secondary income source	
Other (Please specify as mentioned by the respondent)	

Economic opportunity

3.5 Are there enough opportunities to engage in income generation activities?	
a) Yes	
b) No	
c) I do not know	

3.6 If there are not enough opportunities, are more women receiving these opportunities?	
a) Yes	
b) No	

UNOPS-DRAFT

c) I do not know	

3.7 If there are not enough opportunities, are more men receiving these opportunities?	
a) Yes	
b) No	
c) I do not know	

3.8 If there are not enough opportunities for either women/men, then please specify the reasons?
…… …… …… …… ……

Livelihood skills and training

3.9 What are the different livelihood skills that you are equipped with?	
a) Agriculture	
b) Animal husbandry	
c) farming	
d) fishing	
e) masonry	
f) Wood craft	
g) I do not posses any skills	
h) Other (please specify)	

3.10 Have you received training programs for livelihood skills development?	
a) Yes	
b) No	
c) I do not know	

3.11 Do men and women equally participate in the training programs?	
a) Yes	
b) No	
c) I do not know	

3.12 If they don't participate equally, what would be the reasons?
…… …… …… …… ……

3.13 Do men and women have equal access to these training programs?	
a) Yes	
b) No	
c) I do not know	

UNOPS-DRAFT

3.14 If they don't have equal access, what would be the reasons?
…… …… …… …… ……

Livelihood credits/loans

3.15 What credit facilities are available for you?	
a) Government credit institution/banks	
b) Private credit institution/banks	
c) informal credit outside the village	
d) informal credits from the village	
e) Other (Please specify)	
f) I do not know	

3.16 Do men and women have equal access to the above mention credit facilities?	
a) Yes, both have equal access	
b) No, only men have access	
c) No, only women have access	
d) No, both don't have access	
e) I do not know	

3.17 If at least either one group doesn't have access, what could be the reasons?
…… …… …… …… ……

3.18 What is the status of your household with respect to loans/credits?			
Have you taken any loans	Yes / No		
If yes, for what purpose	To meet consumption needs/household expense		
	For income generating/business ventures		
	For an event such as a wedding in the family		
	For an emergency such as a funeral/illness		
	Other		
If yes, in whose name was the loan taken	Self	Spouse	Other
If yes, from where was the loan taken	Bank		
	Money lender		
	Friend/family member		
	Employer		
	Other		

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Income and expenditure

3.19 What is your monthly household income?	
<10,000/Rs	
10,000-15,000/Rs	
15,000-20,000/Rs	
20,000-25,000/Rs	
25,000-30,000/Rs	
>30,000/Rs	

3.20 What is your monthly expenditure?	
Expenditure category	**Monthly expenditure .Rs**
Food	
Clothes	
Housing/rent/mortgage	
Medicine	
Education for children	
Transportation	
Loan repayments	
Purchase raw material for business	
Other	

Grants and enterprise development

3.21 Do you have your own entrepreneurship (please verify this with the main and secondary income sources) activity	
a) Yes	
b) No	
c) I do not know	

3.22 If yes, Have you received any grants to develop your own business	
d) Yes	
e) No	
f) I do not know	

3.23 If yes. Can you agree on any of the below statement on the receipt of grants	
a) These grants are equally applicable for men and women	
b) These grants are mostly for men	
c) These grants are mostly for women	
d) I do not know	

3.24 If you are an entrepreneur, have you established links with the private sector	
a) Yes	
b) No	
c) I do not need	
d) I do not know	

UNOPS-DRAFT

3.25 If yes. Can you agree on any of the below statement on the private sector links	
a) It is easy for men to establish these links	
b) It is easy for women to establish these links	
c) Women and men have equal chance of establishing links	
d) I do not know	

3.26 If you are an entrepreneur, have you established links with the government institutions	
a) Yes	
b) No	
c) I do not need	
d) I do not know	

3.27 If yes. Can you agree on any of the below statement on the public sector links	
a) It is easy for men to establish these links	
b) It is easy for women to establish these links	
c) Women and men have equal chance of establishing links	
d) I do not know	

Section 4: Domestic/Household Work

4.1 Who performs the following activities at the household?

Activity	**Wife**	**Husband**	**Both**	**Other**
Cooking for family members				
Cleaning activities at the household except sanitary facilities, i.e., cleaning dishes, floor, and garden.				
Gardening and keeping the garden clean				
Cleaning activities at the household - specifically sanitary facilities				
Gathering fuel/firewood for household cooking activities				
Bringing water to the house If tap borne water is not available				
Take care of children				
Take children to school				
Helps children with their school activities				
Take care of the elderly				
Do the marketing for food and basic needs of the households				
Take produce to the market				
Work in the family business				
Lead religious activities of the family				
Represent the family in community matters				
Liaison with the government officers (DS/GN)				
Liaison with the Prdeshiya sabha				
Liaison with the police/courts in legal matters				

Section 5: Productive Work

UNOPS-DRAFT

5.1 What is the description on the productive work?

Who is the primary income earner in the family	Wife	Husband	Both	other
Who manages the household income	Wife	Husband	Both	other
Who makes decisions on spending/expenditure (what to buy, when to buy, how much to spend etc.)	Wife	Husband	Both	other
Who is responsible for savings in the family	Wife	Husband	Both	other
Who decides on purchase of assets	Wife	Husband	Both	Other
If there is a family business, who works on it?	Wife	Husband	Both	Other
Does the husband take a salary /income from the family business	yes		No	
Does the wife take a salary /income from the family business	yes		No	

<u>Section 6: Resources</u>

6.1 Do you/your family have access to the following resources?

Resource		Who owns this resource			Who makes decisions about its use, maintenance and repair, income that it brings, mortgage, sale etc			Do not own the resource but able to use it. Who uses the resource?		
	Yes/no	Husband	wife	other	Husband	wife	other	Husband	wife	other
Land	Yes/no									
Livestock	Yes/no									
Water well	Yes/no									
House	Yes/no									
Vehicles	Yes/no									
Money in the bank (savings)	Yes/no									
Own business (entrepreneur)	Yes/no									
Boats	Yes/no									
Agricultural equipments	Yes/no									
Aquaculture equipments	Yes/no									
Other: please specify	Yes/no									

6.2 Do you/your family have access to the following community resources?

Resource		Who has access to this resource/who gets to use it?			Who makes decisions about its use, maintenance and repair, income that it brings, mortgage, sale etc		
	Yes/no	Husband	Wife	other	Husband	Wife	other
Community drinking water wells	Yes/no						
Common community toilets	Yes/no						
Sports facilities in the	Yes/no						

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community i.e., play grounds, gyms							
Adult education services	Yes/no						
Community medical services	Yes/no						
Legal aid services	Yes/no						
Services for women victims of violence	Yes/no						
Services for family disputes	Yes/no						
Courts of law (religious and regular)	Yes/no						
Non-governmental organizations/ offices	Yes/no						
Government offices	Yes/no						
Banks	Yes/no						
Small scale credit schemes	Yes/no						
Training programs held by government or any other organizations	Yes/no						
Community based livelihood supports programs by NGO's	Yes/no						
Community based livelihood support programs by the government	Yes/no						
Community level/island based police services	Yes/no						
Community based religious institutions	Yes/no						
The market place in the community (if there is any)	Yes/no						
Subsidies for household expenditures by government	Yes/no						
Subsidies for household expenditures by other than government	Yes/no						
Subsidies for livelihoods given by the government	Yes/no						
Subsidies for livelihoods given by organizations other than the government	Yes/no						
Engagements with local politicians	Yes/no						

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Use of new technology in improving livelihoods	Yes/no						
Use of expert knowledge in improving livelihoods	Yes/no						
Engage in community level activities that involve high profile people (Proxy for social prestige)	Yes/no						
Other: please specify	Yes/no						

Section 7: Needs

7.1 Would you think that following needs are necessary for a contented (comfortable) life? (Part 1)

Need	Yes	No	I do not know
a) Food for my family			
b) Food for myself			
c) Clothes for my family			
d) Clothes for myself			
e) A house to live in			
f) Education for at least 10 years			
g) Education for 5 years			
h) Education for over 10 years			
i) Transport facilities			
j) Health facilities			
k) Good nutritional status			
l) Sustainable employment			
m) Access to safe drinking water			
n) Access to water for other uses than drinking			
o) Access to sanitation facilities			
p) Access to electricity			
q) Other			

7.2 Would you think that following needs are necessary in your life? (Part 2)

Need	Yes	No	I do not know
a) Legal rights			
b) Legal rights to enforce my rights			
c) Access to courts of law and other justice mechanisms			
d) Ability to participate in religious institutions freely			
e) Equal decision making power at the household			
f) Equal decision making power at the community activities			
g) Equal chance for leadership roles in the community			
h) Equal wages at the workplace			
i) Chance to have equal job responsibilities			
j) Free of violence			
k) Free of domestic violence			
l) Equal access to credit facilities			
m) Equal access to government officials			

UNOPS-DRAFT

n) Other			

Section 8: Community related activities

8.1 Do you participate in community related activities?	
a) Never	
b) Rarely	
c) Sometimes	
d) Often	
e) Frequently	

8.2 Does your spouse participate in community related activities?	
a) Never	
b) Rarely	
c) Sometimes	
d) Often	
e) Frequently	

8.3 Have you or your spouse ever participated in any community related activities? If so, please specify from below:			
Community activity	Husband	Wife	Both
Participation in CBOs, fisheries based community organizations excluding women's organizations			
Participation in Women's organizations			
Participated in community religious activities			
Participate in environment cleaning activities in the community			
Participate in community based construction activities. i.e., roads, wells, buildings			
Participation in awareness workshop on the community development initiatives			
Community based trainings on livelihood skills development			
Other: please specify			

Section 9: Democratic governance

Dispute resolution

9.1 Please state where would you go to resolve if you have following dispute: Land Issues **Pick one of the answers provided below**

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a) The DS/DS office b) The Pradeshiya Sabha c) The GN d) Police e) Courts/go to a lawyer f) Mediation board g) Village leaders/community leaders h) CBO	i) Religious leaders j) Local politician/member of parliament k) Speak to neighbors l) Speak to relatives m) Do not know where to go n) I do not take any action o) Other (Please specify)

9.2 Please state where would you go to resolve if you have following dispute: Domestic disputes **Pick one of the answers provided below**	
a) The DS/DS office b) The Pradeshiya Sabha c) The GN d) Police e) Courts/go to a lawyer f) Mediation board g) Village leaders/community leaders h) CBO	i) Religious leaders j) Local politician/member of parliament k) Speak to neighbors l) Speak to relatives m) Do not know where to go n) I do not take any action o) Other (Please specify)

9.3 Please state where would you go to resolve if you have following dispute: Community disputes **Pick one of the answers provided below**	
a) The DS/DS office b) The Pradeshiya Sabha c) The GN d) Police e) Courts/go to a lawyer f) Mediation board g) Village leaders/community leaders h) CBO	i) Religious leaders j) Local politician/member of parliament k) Speak to neighbors l) Speak to relatives m) Do not know where to go n) I do not take any action o) Other (Please specify)

Service provision (Please use a separate show card to show to the respondent and allow them to pick an answer)

Institution	9.4 What is your level of satisfaction on services you get from the following places/people? **Pick one of the answers provided below**						
	High satisfied	Satisfied	Neither satisfied nor dissatisfied	Dissatisfied	Highly dissatisfied	Don't know	Refused to answer
Police							
Courts							
DS							
GN							
CBO							

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Religious Leaders							
Village leaders/community leaders							
Pradeshiya Sabha							
Nagara Saba" /Urban councils							
"Maha Nagara Saba "/ Municipal councils							

Institution	**9.5 Does this service provided by the respective institutions differ by men/women?**		
	Agree	**Disagree**	**I do not know**
Police			
Courts			
DS			
GN			
CBO			
Religious Leaders			
Village leaders/community leaders			
Pradeshiya Sabha			
Nagara Saba" /Urban councils			
"Maha Nagara Saba "/ Municipal councils			

Access to legal aid

9.6 Do you have access to legal aid	
a) Yes	
b) No	
c) I do not know	

9.7 If yes, Do men and women have equal access to legal aid	
a) Yes both have equal access	
b) Yes only men have access	
c) Yes only women have access	
d) No one has the access	
e) I do not know	

9.8 If at least men or women do not have access to legal aid, then what could be the reasons for that?
…… …… …… …… ……

Gender based domestic disputes/Gender Based Violence (GBV)

UNOPS-DRAFT

9.9 When you last had a domestic dispute with your spouse?	
1) Within last week	
2) Within last month	
3) Within last year	
4) Never	
5) Always	
6) I do not know	
7) I do not wish to answer	

9.10 Have you ever gone to the local police to settle any domestic disputes issues with your spouse?	
1) Within last week	
2) Within last month	
3) Within last year	
4) Never	
5) Always	
6) I do not know	
7) I do not wish to answer	

9.11 Have you ever visited the GN, religious leaders to settle any domestic disputes issues with your spouse?	
1) Within last week	
2) Within last month	
3) Within last year	
4) Never	
5) Always	
6) I do not know	
7) I do not wish to answer	

9.12 Have you ever noticed any gender based disputes at your neighbors place?	
a) Frequently	
b) sometimes	
c) Hardly	
d) Never	
e) I do not know	
f) I do not wish to answer	

Equal opportunity

Opportunity	9.13 Please give your feedback on the opportunities for men and women in following cells (tick only one cell per opportunity category)				
	Men have more	Both have equal	Women have more	Don't Know	N/A
Opportunities in obtaining employment					
Wages for equal works					
Chances of holding managerial					

UNOPS-DRAFT

positions at the government					
Chances of holding leadership positions in the CBO's/civil organizations					

9.14 Do you participate in political meetings at your village?	
a) Frequently	
b) Sometimes	
c) Hardly	
d) Never	
e) Not applicable/no meetings	

9.15 Do you actively participate in voting?	
a) Always	
b) Sometimes	
c) Rarely	
d) Never	
e) Not applicable	

9.16 Do you actively participate in voting?	
a) Always	
b) Sometimes	
c) Rarely	
d) Never	
e) Not applicable	

9.17 Do you visit the local politician/member of the parliament of this area?	
a) Frequently	
b) Sometimes	
c) Rarely	
d) Never no need	
e) Never no pint	
f) Not applicable	

<u>Section 10: CBO's/Civil societies</u>

Engagement with the CBO's/Civil societies

10.1 Do you currently participate on CBOs?	
a) Yes	
b) No	
c) I do not know	
d) NA/Nonsexist	

10.2 If yes, what are the three main types of CBOs according to the priority and give the relevant information below			
CBOs	Type of CBO		Level of participation
	a. Livelihood related b. Savings/micro credit c. Religious d. Funeral society	e. Women's group f. Samurdhi group g. Village development h. Other (specify)	a. Active b. Passive c. Don't know

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Priority 01		
Priority 02		
Priority 03		

10.3 Can you describe the sort of activities that you do in part with the CBO's/Civil societies of your area?
…… …… …… …… ……

10.4 How often do the CBO have meeting with the community (probe the priority 01 CBO)?	
a) More than once a month	
b) Once a month	
c) Once in every three months	
d) Once in every six months	
e) Once a year	
f) Never	
g) I do not know	

10.5 Does the person have to be a member of this CBO take part in the activities organized by them (probe the priority 01 CBO)?	
a) Always	
b) Often	
c) Sometimes	
d) Rarely	
e) Never	
f) I do not know	

10.6 Do you agree with statement that "CBO adequately represents the interest of the community?	
a) Strongly agree	
b) Agree	
c) Neutral	
d) disagree	
e) Strongly disagree	
f) I do not know	

10.7 Do men and women equally participate in the CBO/Civil society activities in the village?	
g) Strongly agree	
h) Agree	
i) Neutral	
j) disagree	
k) Strongly disagree	
l) I do not know	

10.8 If not disagree, do you think that the woman participation should be increased?

UNOPS-DRAFT

a) Agree	
b) Disagree	
c) I do not know	

10.9 If agree, why so you think the women participation should be increased?
…… …… …… …… ……

10.10 If you think that the woman participation should be increase, would you think that the increased participation would change their lives?	
a) Agree	
b) Disagree	
c) I do not know	

<u>Section 11: Problems and Constraints</u>

Please provide answers on the following statements

11.1 There are problems in the household that are specific for men/women	
a) Agree	
b) Disagree	
c) I do not know	

11.2 There are problems that you face in the community which are specific for men/women	
a) Agree	
b) Disagree	
c) I do not know	

11.3 Do men and women have equal opportunity in making decisions about the household activities?	
a) Agree	
b) Disagree	
c) I do not know	

11.4 Do men and women have equal opportunity in managing the household expenditure?	
a) Agree	
b) Disagree	
c) I do not know	

11.5 Do men and women have equal chance in making decisions about the education of their children?	
a) Agree	
b) Disagree	
c) I do not know	

11.6 Do men and women have equal chances in making decision about their children's marriages?	
a) Agree	

UNOPS-DRAFT

b) Disagree	
c) I do not know	

11.7 Do men and women have equal chances in managing the fixed assets of the family i.e, land, farm equipments etc…	
a) Agree	
b) Disagree	
c) I do not know	

11.8 Please indicate any problems or constraints that you face in the household (as a woman/man)

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11.9 Please indicate any problems or constraints that you face in the community (as a woman/man)

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11.10 Please indicate any problems or constraints that you face in engaging in your livelihood (as a woman/man)

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11.11 Please indicate the issues you face in engaging with the government institutions (as a woman/man)

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11.12 Please indicate the issues you face in engaging in religious activities (as a woman/man)

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11.13 Are there any other issues that you face in dealing with legal matters (as a woman/man)

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UNOPS-DRAFT

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11.14 Are there any other issues that you would like to mention (as a woman/man)
…… …… …… …… ……

(This brings us to an end to the end of the questionnaire. I have collected much information based on your expert opinions and this information is crucial for our analysis. On behalf of ……, UNOPS and USAID I thank you for your valuable contribution. Thank you.)

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