



# STRENGTHENING A JUST ALTERNATIVE

A KNOWLEDGE, ATTITUDES AND PRACTICES (KAP) SURVEY REPORT

June 2022

Prepared by: Centre for Poverty Analysis (CEPA)



**SEDR**  
Supporting Effective Dispute Resolution  
வழங்கல் மாதிரி கொண்டுவரல் மூலமாக  
பயமுறுத்திக்கவசையில் பிணக்கை  
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## ABBREVIATIONS

A/L	-	General Certificate of Education Advanced Level (G.C.E. A/L)
ADR	-	Alternative Dispute Resolution
CEPA	-	Centre for Poverty Analysis
CMB	-	Community Mediation Board
CPC	-	Civil Protection Committee
CSO	-	Civil Society Organisation
DO	-	Development Officer (Mediation)
DSD	-	Divisional Secretariat Division
EU	-	European Union
FGD	-	Focus Group Discussion
FO	-	Farmer Organisation
GN	-	Grama Niladhari
GND	-	Grama Niladhari Division
GoSL	-	Government of Sri Lanka
IT	-	Information Technology
ITN	-	Independent Television Network Ltd.
KAP	-	Knowledge, Attitudes, and Practices
KII	-	Key Informant Interview
MBC	-	Mediation Board Commission
MoJ	-	Ministry of Justice
MTO	-	Mediation Training Officer
NGO	-	Non-Governmental Organisation
NYSC	-	National Youth Services Council
O/L	-	General Certificate of Education Ordinary Level (G.C.E. O/L)
RDS	-	Rural Development Society
SEDR	-	Supporting Effective Dispute Resolution
SLMB	-	Special Land Mediation Board
STRIDE	-	Strengthening Transformation, Reconciliation, and Inclusive Democratic Engagement Programme
TAF	-	The Asia Foundation
ToT	-	Training of Trainers
TV	-	Television
UNDP	-	United Nations Development Programme
WB	-	World Bank
WRDS	-	Women's Rural Development Society

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# EXECUTIVE SUMMARY

## About the Project

With funding from the European Union, the British Council, in partnership with The Asia Foundation, is implementing the Supporting Effective Dispute Resolution (SEDR) project in Sri Lanka over four years (2020-2024). The four main results of the project seek to enhance the effectiveness and availability of dispute resolution mechanisms and to foster social cohesion and more inclusive community-state engagement in Sri Lanka. These results feed into the overall objective of the SEDR which is 'to strengthen dialogue between the people and the state thereby contributing to the resolution of critical underlying causes of conflict and prevention of escalation of local disputes' and the specific objective which is to improve dispute resolution services for both individual and community level grievances (Request for Proposals, KAP survey, dated 06 January 2020).

While historically Alternative Dispute Resolution (ADR) mechanisms have played an important role in resolving disputes, the role that they played during the armed conflict, the immediate aftermath of the ending of the armed conflict in 2009, and during phases of heightened tensions between ethno-religious groups has highlighted their potential further. These mechanisms comprise inter-faith committees and multiple types of ADR mechanisms established by civil society organisations (CSO). However, their effectiveness, uptake by communities and scalability is unclear. In addition, the Ministry of Justice (MoJ) has also made provisions for the establishment of Community Mediation Boards (CMB) at the local level for the resolution of minor disputes and thus, have gained some prominence over the years. In this context, a better understanding of people's access to and awareness of ADR mechanisms especially CMBs is required, as a first step towards strengthening access to and raising awareness about the CMBs. To this end, the SEDR commissioned the Centre for Poverty Analysis (CEPA) to conduct an initial assessment of public awareness of various ADR and mediation services - including the mediation boards - through a sample Knowledge, Attitudes, and Practices (KAP) survey, supported by the collection of qualitative data from the same sites. The findings are expected to build an awareness raising strategy responding to the identified gaps in knowledge.

## Methodological approach

CEPA implemented the KAP survey within the target provinces and districts selected for SEDR, as per the Request for Proposal (RfP) provided by SEDR. These include Ampara and Trincomalee districts in the Eastern province, Vavuniya and Mannar districts in the Northern Province and Monaragala and Badulla districts in the Uva Province. In addition, a limited sample from Colombo district (within the Municipality Council area) in the Western province was selected to provide an element of comparison to the analysis and findings of the survey in the target provinces and district. For the survey, a minimum of two Grama Niladhari Divisions (GND) were selected purposively from at least two Divisional Secretariat Divisions (DSD) from each district. Using electronic devices, the trained enumerators surveyed, in total, 1,712 households. The selection of the starting point as well as the right-hand rule were generally observed with some exceptions especially when clusters of households in quarantine and capturing an ethnically-diverse sample had to be observed.

A majority of the respondents (64%) are female, with 57 per cent belonging to the 25-49 age category. Furthermore, 35 per cent had schooled up to the Ordinary Level (O/L) and 47 per cent are engaged in an economic activity. Of those surveyed, 29 per cent are engaged in household activities or are housewives.

For the qualitative data collection, one ethnically mixed DS division was selected purposively from each of the target districts to ensure the data would not be skewed towards a particular majoritarian community/identity. Twenty-nine (29) Key Informant Interviews (KIIs) were conducted with identified individuals ranging from CSO leaders, MTOs and elected and appointed officials. In addition, at each location a minimum of 03 Focus Group Discussions (FGDs) were held with three identified groups: CSO representatives, Community Mediation Board officials and women and youth. In total, twenty-four (24) FGDs were completed.

### Impact of COVID-19

Data collection was seriously affected by mobility restrictions imposed in the post-April 2021 period. Similarly, the spread of the Delta variant in the latter part of the year further impacted fieldwork. Considering the health and wellbeing of both the research teams and the targeted communities, a decision was made to delay data collection. However, clusters of households having to quarantine, fears of infection and of outsiders approaching the communities, continued when data collection resumed. These conditions were further exacerbated in some districts owing to flooding and landslides. Therefore, ensuring the safety of the research teams as well as not compromising the quality of the data collected, continued to be an ongoing discussion between SEDR and CEPA.

The key findings from the study and the recommendations are discussed below, under separate sub-headings.

## Findings

### Main findings

The most common types of disputes in the respondents' community include disputes with neighbours, land related disputes, criminal activities, domestic violence and loan related disputes. Respondents identified the Police as a key ADR actor that they reach out to, given easier access (i.e. via hotlines), followed by government officials and CMBs. In comparison to other ethnic groups, Sri Lankan Moors overwhelmingly identify religious leaders as a main actor in ADR.

In general, people know of the existence of the CMB, but knowledge on its purpose, how it operates, how to access the CMB and composition of the CMB varies. Knowledge on CMBs was weaker among younger age cohorts, women and Sri Lankan Tamil and Moors. Youth are in general unaware of CMBs and they lack knowledge on the purpose of CMBs. While the lack of awareness-raising material and campaigns contribute to this, contextual factors such as the location, a history of displacement and other crisis-related experiences also impact people's understanding of CMBs.

As a prominent actor involved in resolving disputes, the police are perceived to be managing disputes well. However, this perception changes when the nuances of effectiveness or reasons why certain actors, including the police are considered to be managing disputes well, are taken into consideration. Respondents perceived that in case of a community or personal issue, they were most likely to get justice from the police, but at a comparatively higher cost in terms of time and money. Further, of those who accessed ADR, higher satisfaction levels were observed amongst those who had accessed CMBs in comparison to the police.

Among mediators, most believe that the five-day training offered at recruitment was helpful; but requested for a 'refresher course' - offered at regular intervals - on principles of interest-based mediation and the process of mediation.

## Knowledge on ADR mechanisms and CMB processes

The understanding of what a dispute is, tends to be seen as a 'disagreement' or 'misunderstanding' that occurs between individuals or among groups. This confirms the evidence from the survey and the interviews and FGDs which further highlight the higher frequency of inter-personal rather than intra/inter community disputes<sup>1</sup>. These identified disputes range from disputes with neighbours, land, domestic violence and credit-related, to criminal activities. Though rare, when community-level disputes do arise, these reflect persistent yet unresolved issues such as tensions over access to irrigated water and/or drinking water supply schemes. Qualitative discussions on types of disputes often led to discussions on 'causes' of disputes and broader social conflicts. In all the study locations, substance abuse was viewed as one of the primary causes leading to both inter-personal and community level disputes. Most respondents stressed the importance of a corruption-free, systematic approach to address this concern.

Respondents (69%) identify the Police as a key ADR actor as well as government officials (61%) especially the Grama Niladhari of their community, as actors dealing with disputes within their community, as per their knowledge. A little over a quarter (27%) identify the CMB as an ADR actor.

The qualitative discussions further identified other ADR mechanisms that are accessed for specific purposes such as village level societies or collectives - especially in development aid related disputes - estate management in the Uva province and the Civil Protection Committees (CPCs). 'Peace Committees' and 'Inter-faith committees' were active, albeit in an ad hoc manner, in areas such as Ampara, Badulla, Trincomalee and Mannar and they had played an active role in the immediate aftermath of the 2019 Easter Sunday attacks, in managing any potential tensions within the communities that they operate in.

A notable variation in the identification of ADR actors was observed along ethnicity: in comparison to other ethnic groups, Sri Lankan Moor overwhelmingly (63%) identify religious leaders as a main actor – a key finding that has been confirmed in the KIIs and FGDs as well. The degree of privacy afforded, accessibility and proximity and understanding of the specific context were reasons to reach out to religious leaders as opposed to other ADR actors. Mosques being in close in proximity also means that the awareness levels of the mosque committee as a form of ADR is high.

In general, knowledge levels of the purpose of ADR are relatively high, with a majority of the respondents identifying it as a process to find out the facts of a dispute (41%), and/or a process to settle a dispute with the help of a neutral third party (34%).

While the survey results indicate the importance placed on the police, concerns were also raised in the FGDs about perceived biases as well as language barriers and distance to the police station as concerns in considering them as an ADR actor.

When it comes to CMBs specifically, people know of its existence but knowledge on its purpose, how it operates, composition and time taken for dispute resolution varies. A higher percentage (45%) of respondents from Colombo however stated that they are unaware of the CMB. Knowledge was also weaker among younger age cohorts, women and Sri Lankan Tamil and Moors. A possible reason for this could be the lack of awareness programmes and information material available to the public on CMBs as observed in the qualitative and quantitative components of the study. As indicated,

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<sup>1</sup> For the purpose of this study, community disputes refer to disputes that involve two or more parties other than individuals or families, falling within what could be mediated at CMBs. For example, disputes between two youth groups etc.



knowledge on the process adopted by the CMB is relatively weaker, especially regarding the issuance of a settlement certificate, the time allocated during a day for a dispute and whether the information from a CMB can be used in a court of law and disputants could access a court of law simultaneously. The qualitative study reveals that the respondents have very little awareness about the presence, functions and the process followed by the Special Land Mediation Boards (SLMB).

The types of disputes identified as those handled by a CMB reflect the respondents' understanding of disputes and therefore include family and land disputes and loan issues. It is however important to note that respondents prefer family disputes to be resolved in private, within the family or by the Mosque Committee (in the case of Sri Lankan Moors) rather than have these discussed in a public, open forum. The implications for women especially when domestic violence related disputes are mediated within the CMBs should be taken into consideration when addressing privacy related concerns raised below. Less than half (46%) stated that privacy is afforded to discuss matters at a CMB with 42 per cent stating they are unaware of the level of privacy provided. Notably, this uncertainty is higher among women.

While the lack of awareness about CMBs was also attributed to the difficulties of accessing the relevant information on the ground, varying levels of awareness at intra- and inter-district levels were observed. Particularly, contextual factors such as the location, a history of displacement and other crisis-related experiences impact people's understanding of CMBs. Hence, most information about CMBs is accessed via word-of-mouth. Importantly however, youth and respondents with a higher educational attainment indicated a higher preference to learn more about the CMB process.

The non-resolution of disputes was identified as having far-reaching effects on families and children in particular resulting in a continuity of violence among the next generation. The lack of trust and credibility of the ADRs also stem from these unresolved disputes and combined with other factors contribute to shaping people's decisions on whether to access ADR or not, and which form/s of ADR to access.

### **Attitudes regarding ADR mechanisms and processes**

Among the actors who engage in dispute resolution, the police are perceived to be managing disputes well (35%), in contrast to religious leaders (17%) and CMBs (14%). However, when reasons for such a statement and perceptions of effectiveness of these actors are analysed, police are seen to be following a relatively more 'adversarial like' approach and process, whereas the other mechanisms and actors are seen to have different strengths. For instance, people perceive the interest-based approach adopted by the CMBs to dispute resolution to be more effective. Police were attributed with authority and power – a characteristic not identified with the rest of the ADR actors. While ease of access and speed of response were also attributed to the police (primarily through the 119 complaint hotline), evidence from the KIIs and FGDs also raised concerns of perceived inherent biases, the physical distance to the police station and language barriers as main concerns why the police are not accessed.

Significantly, actor-specific reasons were cited in relation to how effective the ADR mechanism is. The government officials are associated with high knowledge about the community; religious leaders adopt an equitable/just response towards dispute resolution whereas the Estate management is seen as lacking trust due to conflicts of interest. The CMBs are associated with positively dealing with and resolving the issue properly/equitably and with the belief that they could resolve the dispute, pointing towards the appreciation of interest-based mediation.

Respondents perceive that in case of a community or personal issue, they were most likely to get justice from the police, but at a comparatively higher cost in terms of time and money. The time and financial cost of getting the services of the police and the formal justice system to resolve interpersonal or community disputes was found to be comparatively higher to accessing the CMBs. These considerations are thus leading to a shift in opting to approach mechanisms such as CMBs as opposed to the formal mechanisms such as the police. Although CMBs and ADR in general, may become more popular, long-held perceptions about biases and discrimination on the basis of gender, social class, caste and wealth, are perceived as making the CMBs less effective. This was also seen to have a direct impact on the effectiveness of CMBs in maintaining social cohesion at the community level.

Although respondents cited police as a party that manages dispute resolution well, their ideal composition of an ADR forum would include government officials, such as the Grama Niladhari, village elders, and religious leaders and for same male-female ratio as at present. The emphasis placed on who should be part of the CMB however, changes depending on demographic characteristics. When disaggregated by sex, both men and women state that they prefer a male chair of the forum. While encouraging women to be part of the process was stressed, evidence from published studies also points out that female chairpersons are perceived to be less effective (Jayasundere and Valters 2014) thus, suggesting the implicit gender biases of the 'middle-aged man as the CMB Chairperson', shaping attitudes and decisions of those who access CMBs. The degree of interest shown in training to become a mediator also shows the challenges in including women in the CMBs. Evidence shows that young men of Sinhala ethnicity and Indian Tamil communities and those who have studied at least up to Advanced Level (A/L) or more are more likely to be interested in being trained.

### **Practices and experiences of accessing ADR mechanisms**

Whilst only nine (9) per cent of the respondents were involved in an individual or community-level dispute in the past 12 months, a majority of these disputes were related to land use and/or land ownership and domestic violence. This yet again confirms the common types of disputes affecting these communities. More women (36.2%) compared to men (17.2%) stated the dispute was related to domestic violence. While the police (39%) and the CMBs (27%) were accessed to resolve the dispute, a higher rate of satisfaction was noted in relation to CMBs (89%) as opposed to the police (50%). Notably, those who had accessed a CMB indicated a higher likelihood to approach the CMB again as opposed to those who had not approached a CMB at any time. This underscores the greater potential to create awareness and thereby encourage people to access CMBs.

### **Skills, competencies and support required for mediators and trainers**

While political influence and personal aspirations - as opposed to a sense of volunteerism – were raised as concerns when nominating individuals to the CMBs, a general sense of the recruitment modality functioning properly was noted. The inadequate number of female mediators (Jayasundere and Valters 2014), and the perception from mediators, Mediation Training Officers (MTOs) and in certain cases from disputants (for example in Trincomalee) that female mediator participation should increase, continues to persist. However, this noted gap in female participation must also be viewed in light of the additional care burden and household responsibilities women have to consider when assuming these positions (TAF-CEPA, Unpublished). The focus on education and personal aspirations were viewed as deterrents affecting the youth to participate or commit time for CMBs.

In terms of capacity, the need for refresher sessions on the legal procedures and new approaches in ADR was emphasised as well as the lack of authority the mediators possess to ensure that both parties are present for mediation. The latter has a direct bearing on the level of trust people have of the process' success. In terms of infrastructure, the lack of Information Technology (IT) equipment and the need for training for better information management, data collection, effective follow-up and

monitoring were highlighted. The lack of a suitable and dedicated space and the impact on ensuring a level of privacy to those who access the CMBs was also highlighted.

### **Information sources**

As with the KAP results, the information sources accessed by the respondents varied on the basis of age, ethnicity and highest education attainment. Even though the television is considered the most trusted information on government services across all ages, the younger generation seeks such information from social media, news websites, and digital messaging applications as do the educated. Interestingly, private media channels are considered more trust-worthy than the state-owned media stations such as Sri Lanka Rupavahini (TV) Corporation and the Independent Television Network Ltd. (ITN) but the types of channels accessed and in which language is determined by one's ethnicity. With 66 per cent of the respondents indicating that they or their families have access to the internet, there is greater potential to reach out via messaging applications on smartphones, even though it is the youth that have a higher tendency to use the internet.

### **Recommendations**

In conclusion, the superficial level of awareness among people about the CMBs requires targeted input from SEDR especially, to improve understanding of the purpose, mandate and the process followed by CMBs and the access routes towards CMBs. The variations noted in terms of age, ethnic identity, educational attainment and sex should be fed into targeted awareness campaigns using the correct modality. The recommendations proposed therefore, reflect these differential access and levels of knowledge and attitudes.

#### **Design and launch a targeted approach for awareness creation on accessing and the process of ADR in general and CMBs specifically by SEDR with the support of other relevant agencies**

*Strengthen awareness among the relevant government officials:* Systematic and repeated awareness raising on CMBs in particular and ADR in general, including the specific details of the process followed during CMB and ADR in general, among the relevant government officials is required. Considering the busy schedules of these government officers, targeted, specific and effective programmes should be developed, with certain elements of a Training of Trainers (ToT) included, in order to take the messages across to the other tiers of the government, relevant non-governmental organisations/ CSOs and general public. Ensuring retention of knowledge among these government officials to be passed onto new batches of officials that get appointed through transfers should be facilitated through the ToT approach. The Development Officers (DOs) in charge of mediation should be made the focal points for these awareness raising campaigns among the relevant government officials. A non-comprehensive list of such officials include:

- District Secretary and relevant officials at the District Secretariat
- Divisional Secretary, Land officers, Colonisation officers, Mediation Development Officer, Women Development Officers, Counselling officers, Probation officers, and Child Rights Protection Officers, Administration (officer of) Grama Niladhari, at the DSD level
- Samurdhi officers, Economic Development Officers, Grama Niladhari at the GND level
- Public Health Midwife and Public Health Inspectors

*Strengthen awareness among the public:* A public information campaign with the objective of awareness raising and knowledge enhancement focusing on ADR in general and CMBs specifically

should focus more on groups that have shown a higher interest such as youth with education levels up to A/Ls and students in schools. Similarly, specific targeted strategies should be developed to involve the older groups and those living in Colombo, based on their preferred information sources. The use of mass media, TV and Radio to create awareness targeting the older generation, in the appropriate local language (target prime time, use state and private media) is recommended. Further, social media should be used to reach out to the youth and the involvement of the National Youth Services Council (NYSC) should be sought to get the messages across to the youth, using age and language appropriate messaging. Given the low rates of access to internet in the districts of Monaragala, Mannar and Ampara, awareness campaign modes should focus more on 'offline' methods and tools when targeting those districts. Other recommendations on specific awareness raising strategies include:

- Use WhatsApp groups set up by the Grama Niladhari and CSOs such as Women's Societies to share posts raising awareness and to share information on the dates and times that the CMBs meet
- Systematically implement well-designed, language-appropriate, short awareness creation programmes for schools
- Include or increase the coverage of knowledge and skills on dispute resolution in the school curriculum, including specific detailed knowledge on CMBs
- Use of CSOs and village level societies/collectives meeting spaces and time slots to conduct awareness sessions, facilitated and led ideally by government officials such as the Development Officer in charge of mediation at the respective DSD or the CMB Chairperson of the respective DSD. These societies include the Death Donation/Benevolent Society in the majority Sinhala speaking areas, as its meetings are attended by at least one member of a family, Rural Development Societies and Women's Rural Development Societies. At such meetings or awareness raising sessions, the use of interactive case study/success stories methods and not just a speech-based approach is recommended.
- Use of the government officials at different levels starting from District Secretariat to Grama Niladhari. At the GND level there are 4-5 government officials who are responsible for one GND awareness raising should be designed and delivered with them as the main focal points. Through such an approach, the skills and knowledge required to carry out such awareness raising sessions and activities will remain within an already existing mechanism, ensuring sustainability of the efforts and resources invested during development project cycles such as the SEDR.
- Plan and conduct mobile CMB demonstrations planned and implemented over a 2-3 month period, covering all the GNDs within a DSD, to raise awareness
- Conduct an assessment of costs saved by going through community mediation boards to be fed into the awareness creation programmes

**Content creation and design of information and awareness campaigns should explicitly highlight the strengths identified by the KAP survey respondents:** Framing of the main messages should include cost being low or no costs, shorter process, trust on the process and the solutions being effective, specially highlighting the strengths of interest-based mediation. Comparisons with formal mechanisms and other actors such as the police and courts in terms of cost and time saving should be highlighted. Means of accessing ADR including CMBs should be stressed, given that a significant

number of those who have accessed CMBs have done so through referrals. Clear and concise guidance on the documentation required and knowledge on next steps to take, if a CMB decision is not satisfactory should also be included in such a campaign.

#### **Conduct skills and knowledge improvement sessions for ADR actors, including religious leaders**

- Focus on strengthening knowledge and skills of those engaged in dispute resolution in religious institutions and other ADR mechanisms such as government officials, especially the Grama Niladhari. Strengthen these mechanisms with emphasis on the importance of creating an equal space for both disputants. A training or awareness session on gendered considerations in the dispute resolution process is recommended to those who are involved in these dispute resolution mechanisms. Perceptions of 'bias' that are attached to ADR in general should be discussed during these sessions, illustrated by practical examples or case studies, stressing the need to demonstrate that 'justice is served' by following certain processes and procedures.
- It should also be noted that most of these religious institutes take up cases from the respective religious communities. Therefore, it is important to consider the influence of religious thought and related dynamics in designing the trainings for these institutes. Further the diversity in these institutions should also be noted. The involvement of religious institutions in resolving the disputes is not uniform across the board as they use more localised, customised processes.
- Share research evidence with relevant authorities of the Sri Lanka Police. Focus must be placed on the need to work on trust, confidence building, eliminating biases and addressing allegations of corruption. This would particularly apply to handling cases of domestic violence where gaps in service provision by the police and formal mechanisms are highlighted.

#### **Recommendations specific for CMBs to be implemented by Ministry of Justice, MBC with financial and technical support from development partners where necessary and applicable**

**Incorporate services of Development Officers in-charge of mediation to increase effectiveness of CMBs through stronger coordination with relevant MTOs and Chairpersons:** Obtaining the services of the Development Officer in charge of mediation at the DSD will ensure effectiveness and efficiency of the CMB. As a first step, the vacant positions of the DOs should be filled and they should be made part of any awareness raising campaign, so that they can act as the focal point for implementation, coordination and monitoring of the campaign's effectiveness through follow-up. As stated above, DOs should act as the focal points to coordinate awareness raising campaigns at the provincial or district levels.

**Follow-up of settled cases:** Periodical sharing of experiences and learning across CMBs within a District (once in two months), within a Province (once in six months) and at the national level (once a year) and including the participation of the relevant MTOs is also recommended. These sessions should be structured and limited to a suitable duration to ensure maximum active participation; the venue must be chosen in consultation with the trainees, to ensure access. During these sessions, challenges faced in dispute resolution, strategies used to resolve particularly complex cases and lessons learned for future resolution processes should be discussed and documented.

**Mediator appointment:** The CMBs need to focus more on the composition of the boards, especially the age and sex. The boards should contain experienced older members as well as relatively younger members, including an equitable number of women, capacitated to carry out the mediation tasks. It is also important to continue to encourage and recruit women members to CMBs given the nature of family disputes brought before CMBs.

The mediator recruitment process must be publicised more widely among the government officials and suitable community-level volunteers to ensure a better candidate pool to select from. This publicising could happen via regular meetings for government officials at the DSD and District Secretariat level, via instant messaging groups for government officials and via CSO level meetings as well as via the Grama Niladharis. In addition to the standard recruitment process, it is recommended that an assessment of socio-cultural aptitude levels of new candidates is carried out, through the use of questionnaires comprising social issues and suitable responses.

While recognising the importance of the nominations in the recruitment processes, the concerns regarding the 'elite capture' in such process remains. Therefore, it will be prudent to revisit the 'nominations only' path to become a mediator and follow a more inclusive process where those who do not have access to nominations can also be included as mediators, if interested.

**Conducting a continuous assessment and updating of training requirements of MTOs and mediators** is recommended. For MTOs, new up-to-date knowledge on mediation from different 'schools of thought' should be provided, combined with skills on innovative training methods and tools. For mediators:

- Short training modules focusing on improving key dimensions of mediation skills, especially on legal aspects in handling the land disputes, being gender sensitive during the process, mediation skills, and improved problem-solving skills should be made available. These modules should be conducted once or twice a year in order to improve knowledge retention and ensure effective application of knowledge and skills to the mediation process.
- Short training sessions on skills in counselling and training on how to handle tense situations as well as the resultant stress to the mediator were also requested by mediators and recommended by other stakeholders, given the nature of work that the mediators have to engage in.

#### **Design and implementation of a comprehensive, centralised, linked Management Information System**

- Introduction or completion of the centralised, uniform database management with periodic systematic updates
- Strengthening monitoring, mentoring, supervision and advisory efforts across the whole community mediation mechanism including mediators, chairpersons, MTOs and the Mediation Board Commission

**Ensure and facilitate privacy within the space where CMBs are conducted:** The community mediation board venue must be reconsidered within reasonable parameters ensuring protection of privacy of the disputants when cases are taken up for discussion, while ensuring ease of access through public transport.

**Increase access to ADR and CMB through mobile service provision to be implemented by MBC and Ministry of Justice:**

Given the access constraints highlighted by respondents, mobile CMBs should be planned and implemented, in consultation with the relevant government officials at the district and the divisional secretariat levels as appropriate, by identifying the clear need for such clinics.

**Introduction of special mediation boards to handle financial disputes<sup>2</sup> and on land into those districts that do not have such boards functioning at the moment.** These Special Mediation Boards will reduce the workload within the CMBs and provide time and space for mediation of disputes other than those that come under these categories.

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<sup>2</sup> Established via The Gazette of the Democratic Social Republic of Sri Lanka (21 December 2021). No. 2259-11. The Mediation (Special Categories of Disputes) Act, No. 21 of 2003. Order under Sections 2, 3 and 8. Accessed via: Department of Government Printing <http://www.documents.gov.lk/en/exgazette.php>

# 1. INTRODUCTION TO THE STUDY

## Introduction and background to the project/programme

The European Union (EU) has contracted the British Council to deliver the Supporting Effective Dispute Resolution (SEDR) project, in partnership with The Asia Foundation (TAF), in Sri Lanka over four years (2020-2024). The project comprises four overarching results areas that seek to enhance the effectiveness and availability of dispute resolution mechanisms and to foster social cohesion and more inclusive community-state engagement in Sri Lanka.

The SEDR project is one element of the EU's wider Strengthening Transformation, Reconciliation, and Inclusive Democratic Engagement (STRIDE) programme in Sri Lanka, jointly implemented by the British Council, the United Nations Development Programme (UNDP), and The World Bank (WB).

## Objectives of SEDR

The overall objective of the SEDR is to strengthen dialogue between the people and the state thereby contributing to the resolution of critical underlying causes of conflict and prevention of escalation of local disputes. The specific objective of the SEDR project is to improve dispute resolution services for both individual and community level grievances.

The SEDR project sets out to achieve the above-mentioned objectives by delivering the following four overarching result areas:

**Result Area 1:** Improved functioning of Community Mediation Boards in addressing individual disputes (family, criminal and relevant property/financial disputes)

**Result Area 2:** Improved and expanded functioning of Land Special Mediation Boards

**Result Area 3:** Inclusive local action forums work to address shared problems and improve the resolution of community level grievances

**Result Area 4:** Senior stakeholders and officials can evidence the benefits of mediation processes through cross-agency coordination, enhanced data collection and increased awareness of how and why mediation is used

## Rationale for the study as per RfP

After three decades of civil war, reconciliation across and within communities remains necessary to rebuild trust and allow for communities to move forward economically, socially and politically. Sri Lanka has made significant progress towards a range of human development goals but there remain notable differences in economic and political representation, particularly from women and youth who constitute the largest segments of the population.

Social divisions remain entrenched in parts of Sri Lankan society, reinforced by low levels of trust between citizens and the State and local ethnic, religious and social tensions that continue to impact community relations. Key to the process of strengthening dialogue between people and the state and between citizens and communities themselves, is the principle of inclusivity – ensuring all voices in a community, including those who are often excluded, can engage in local decision making and have their grievances both heard and addressed. Resolution of local-level disputes, quickly and effectively, is an important element in ensuring social cohesion within a society.



Historically, as per published literature mediation has played an important role in resolving local level disputes in Sri Lanka, tracing back to the pre-colonial village councils or *Gam Sabhas*. The first CMB in Sri Lanka were established in 1990 in Sri Lanka in by the Act No. 72 of 1988 (as amended) and governed by an independent Mediation Board Commission, composed of five members appointed by the president, and administered by the Ministry of Justice (MoJ). An interest – based mediation process is mandated to facilitate voluntary settlements of civil disputes and criminal offences. Appointed by the Mediation Board Commission, CMBs are composed of a panel of twelve or more mediators pertaining to the need in the respective circumstance and area. (Moore et al.,2015<sup>3</sup>)

To improve social inclusion and reconciliation efforts in Sri Lanka, there is a need to reach beyond conventional dispute resolution tools and into the area of community-level disputes and upstream prevention: addressing and solving local problems or tensions before they escalate require channelling through a more formalised system.

In recognition of this challenge, a range of committees, starting from the district to the local ward level have been established across the country. There have also been a variety of community forum projects undertaken by local and international Non-Governmental Organisations (NGOs). To date, however, the success of such fora has been mixed. Some are operating effectively; others have become dormant or are perceived to be ineffective. Their composition is also often weighted towards public officials over community-based actors who can be better placed to inclusively capture the views and concerns of citizens on the ground, especially of underrepresented groups like women and youth.

However, public awareness of the various ADR and mediation services available in communities varies, and SEDR will undertake a comprehensive analysis in order to a) identify the preferred pathways people use to resolve their disputes, b) understand better who is utilising the ADR and mediation services available and why, c) develop a better understanding of the gaps in awareness about the available ADR and mediation services, d) design a campaign that fits with the most commonly used channels of information and, d) align with current supply, to ensure that dispute resolution and mediation services are not overwhelmed by demand.

As part of this work, the project commissioned the Centre for Poverty Analysis (CEPA) to conduct an initial assessment of public awareness of various ADR and mediation services, including the mediation boards (both community mediation boards and special land mediation boards) through a sample Knowledge, Attitudes, and Practices (KAP) survey. To this end, the survey was conducted in six (06) representative districts in SEDR's target provinces (Uva, Northern, and Eastern) as well as in a control district (Colombo).

In addition to contributing to the project's foundational evidence base (i.e. the study provides baseline data), the findings will support building an awareness raising strategy that will articulate key gaps in understanding the best routes for information flow, key messaging, and a means of verification that the messaging has been both received and taken on board.

Quantitative and qualitative research findings on how people understand, believe in and engage in the use of ADR and mediation mechanisms will allow the project to put the needs of the citizens at

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<sup>3</sup> Moore, C. W. Jayasundere, R and Thirunavukarasu, M. (2011). The Mediation Process, Community Mediation Programme. Ministry of Justice.

the centre of programming decisions and to implement a public awareness raising strategy in the target districts. The research report is produced with both quantitative and qualitative findings that provide nuanced insights into the public's understanding of, belief systems around, and use of dispute resolution and mediation services in SEDR's target areas.

### **Structure of the report**

This report is structured into seven (7) main components. The executive summary provides the key points of the report by highlighting the main results and findings from both quantitative and qualitative components of the study and emerging conclusions and recommendations. In the Introduction section we set out the background and rationale to the KAP survey by briefly discussing the importance of the study and its relevance to the overall SEDR project. The subsequent section draws from literature, the key conceptual dimensions of ADR related to the SEDR project. In it, we draw from existing literature on Sri Lanka. The methodology section that follows discusses the methodological approaches to the research topic, key research questions, quantitative and qualitative research methods, sampling methods and sample. This section provides the foundation for the study. In section 5, we discuss the main findings of the study under the main headings of knowledge, attitude and practices. In each of these sub-sections, we provide the main findings from the quantitative survey, supported by the qualitative evidence. Furthermore, section 5 also discusses the findings related to skills and competencies of the mediators and the nature of support required to enhance the process and outcome of the Community Mediation Boards (CMB). Further, another key dimension that is relevant for the SEDR project - the information sources on ADR mechanisms - is also analysed in detail in section 5. Thereafter, based on the earlier sections and the main findings, the report draws the conclusions of the study in section 6. The final section - Recommendations - draw the key recommendations related to the SEDR project as well as broader policy recommendations in strengthening and supporting effective dispute resolution.

## 2. LITERATURE AND DESK REVIEW

Community-based dispute resolution in Sri Lanka has a long history, often traced back in popular history to pre-colonial village councils or *Gam Sabhas*. These are believed to be the precursor to the CMBs in operation at present. These councils continued to operate and at times went defunct during the colonial period but the eventual enactment of the Mediation Boards Act of 1988 paved the way for community mediation in its current form in Sri Lanka (CEPA, 2016<sup>4</sup>). By now, the need for resolving disputes at the local level through ADR mechanisms in order to facilitate social cohesion at different levels is well recognised as a need both by policymakers and citizens. As such, apart from formal justice mechanisms, such as the judiciary and the police, Grama Niladharis (GN), “Peace Committees”, religious and community leaders as well as Civil Protection Committees (CPCs) facilitate dispute resolution. These mechanisms demonstrate mixed success rates and varying outcomes.

ADR refers to all procedures available for resolving disputes other than adjudication or litigation. Among the many ADR processes prevalent in Sri Lanka are Arbitration, Mediation, Conciliation and Negotiation. Whilst adjudication/litigation is fundamentally adversarial in nature, alternatives are more concerned with a process of settlement. It is this characteristic that distinguishes it as a more palatable procedure; it is also this characteristic that serves as the foundation for its fiercest criticism. In the end, it is the degree of ‘user satisfaction’ that determines the approval of a process as a successful one, not any scholarly understanding of what should be sought and attained by individuals who utilise justice administration *systems* (Amerasinghe, 2021<sup>5</sup>). *This study attempts to understand this degree of ‘user satisfaction’ quantitatively and qualitatively, through people’s knowledge, attitudes and practices.*

A study on case findings shows that the vast majority of disputes to be mediated is related to assault and land (Siriwardhane, 2011). The study also purports that mediation in the North and East reduces the number of cases being filed in the courts, relieving case backlogs, improving social harmony and local dynamics by introducing a method of problem solving that seeks out mutually agreeable solutions focused more on restitution than punishment. (Siriwardhana, 2011<sup>6</sup>).

A study conducted in 2011 in the districts of Mannar, Kilinochchi, and Mullaitivu by CEPA suggests that mosque and temple committees could and should be used as a first attempt to resolve these disputes in the locality. It was further recommended that these choices to allow a temple/mosque committee to mediate should be recognised and documented inside formal institutional frameworks. But as CEPA points out, the key participants in these processes should have a grasp of fundamental land laws and regulations, their ramifications and procedures for resolving disputes through awareness development. The conciliation/mediation boards might be formed using the same core personnel in the temple/mosque committees (CEPA, unpublished, 2011<sup>7</sup>).

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<sup>4</sup> Munas, M. and G. Lokuge. (2016). Community mediation: a just alternative? Expectations and experiences of Community Mediation Boards in the Northern Province. Centre for Poverty Analysis, Colombo

<sup>5</sup> Amarasinghe, F. (2021). CCC/ICLP Alternative Dispute Settlement Centre launches rules for arbitration and mediation. Daily FT. Published on the 27<sup>th</sup> April 2021.

<sup>6</sup> Siriwardhana, C. (2011). Evaluation of the community Mediation Boards Program in Sri Lanka. Ministry of Justice. Retrieved from [http://mediation.gov.lk/static/media/publications/en/Evaluation\\_Community\\_Mediation.pdf](http://mediation.gov.lk/static/media/publications/en/Evaluation_Community_Mediation.pdf)

<sup>7</sup> CEPA (2011). Land and vulnerable groups in the Northern Province. (Unpublished report)

Community Mediation Boards have gained prominence in Sri Lanka as a popular form of ADR in settling minor disputes. A CEPA (2016<sup>8</sup>) study finds that certain characteristics of CMBs - especially their proximity, accessibility, ease of navigation including use of the local language, lower costs and higher predictability, participatory and dialogic process—attract disputants to seek to resolve their disputes through them rather than the formal justice systems. On the other hand, CMBs can also reflect many of the problems faced by the formal justice system including elite capture, biases of mediators, risk of being pressured into settlements, delays in resolving certain kinds of disputes, especially land related, which undermine the very ethos of interest-based mediation. As a result, in general, knowledge, attitudes and practice on the use of ADR mechanisms, especially CMBs, and therefore their effectiveness, remains somewhat questionable.

Meanwhile, in war-affected Northern and Eastern provinces, land issues remain a challenge for resettlement and recovery. The key issues in this regard are a lack of documentation, demarcation/identification of boundaries and the lack of capacity of state structures (CEPA, unpublished, 2011<sup>9</sup>). With the identification of a number of land disputes, complex in nature, in the Northern and Eastern province, through a rapid assessment undertaken by TAF at the request of the Ministry of Justice (Selvakkumaran et al, 2014<sup>10</sup>), recommendations were outlined to set up Special Boards to mediate land related disputes. As a result, the MoJ, in collaboration with the Ministry of Land, under the guidance of the Mediation Boards Commission established Special Mediation Boards (Land<sup>11</sup>) using the provisions of the Mediation (Special Categories of Disputes) Act No 21 of 2003. The state established special land mediation boards starting in 2017 in Jaffna, Kilinochchi, Batticaloa, Trincomalee and Anuradhapura, to fast-track some land issues that can be resolved at local level and to contribute to social cohesion and reconciliation.

An assessment on Special Land Mediation Boards (SLMBs) carried out by CEPA, commissioned by TAF in October 2021-March 2022 (unpublished report, 2022<sup>12</sup>) finds that resolving minor land related disputes contribute towards ensuring social cohesion in society. Further, SLMBs contribute towards reducing the caseloads and therefore the pressure on the formal systems. The increasing number of cases being received by each SLMB in the study districts (Trincomalee, Vavuniya, Mannar and Jaffna), although with some dips during the COVID-19 pandemic, indicate the requirement that is fulfilled by the SLMBs. The respondents of the qualitative study appreciated the importance given by the SLMBs to the process of (interest-based) mediation, such as providing them space to talk, especially in local languages that they are comfortable with, active listening and the financial and time savings offered by SLMBs as opposed to the formal mechanisms. The assessment recommends a better gender balance of the board across the SLMBs, especially in Jaffna, follow-up and refresher training to the mediators especially on land laws to better understand cases and documents, making a dedicated

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<sup>8</sup> Munas, M. and G. Lokuge. (2016). Community mediation: a just alternative? Expectations and experiences of Community Mediation Boards in the Northern Province. Centre for Poverty Analysis, Colombo

<sup>9</sup> CEPA (2011). Land and vulnerable groups in the Northern Province. (Unpublished report)

<sup>10</sup> Selvakkumaran, N., Thirunavuka M. & Ramani Jayasundere. (2014). *A Rapid Assessment of Community Level Land Disputes in the Northern & Eastern Provinces of Sri Lanka* – Background Information and Guidelines to Establish Special Mediation Boards. Ministry of Justice- The Asia Foundation.

<sup>11</sup> Referred to as Special Land Mediation Boards (SLMBs) in this report.

<sup>12</sup> The Asia Foundation (2022). A Study on Effectiveness of Selected Special Land Mediation Boards in the Eastern and Northern Provinces. (Unpublished report)

space available for SLMBs within the existing infrastructure in order to ensure privacy of the mediation process, creation and maintenance of a more effective information management system including better monitoring mechanisms and support to women mediators to balance their paid work, SLMB related work and unpaid household work.

While only a limited number of studies have used primary data to examine the applicability of ADR in Sri Lanka, these studies provide a sound basis to inform this study. The last publicly available study on CMBs in Sri Lanka that used a mixed methods approach was an evaluation on CMBs in Sri Lanka conducted in 2011, using multiple data sources, including a poll targeting 1097 respondents covering 18 CMBs. More than 10 years since then, the current study commissioned by SEDR, using a combined quantitative and qualitative methods within the knowledge, attitudes and practices frame to inform the SEDR project activities, is therefore timely.

### 3. METHODOLOGY AND TOOLS

#### Knowledge, Attitudes and Practices as a method and tool

Knowledge, Attitudes and Practices (KAP)

The knowledge aspect of a KAP survey captures the understandings, ways of perceiving or imaginings of certain phenomena. Attitudes are defined as the variable between the situation and the response to the situation or a 'ways of being'. Attitudes are not directly observable whereas practices are more concrete, observable actions in response to a stimuli (Gumucio et al, 2011<sup>13</sup>).

Within this frame, the main research questions proposed to be examined through the mixed methods approach for this study are given below. The questions are based on result areas of the SEDR project and the study objectives outlined in the Request for Proposals.

- What is the nature and incidence of community level disputes? What disputes are resolved and what disputes remain unresolved in general?
- What are the different Alternative Dispute Resolution mechanisms in use in Sri Lanka? Who uses them and why?
- What are people's levels of awareness of Alternative Dispute Resolution in Sri Lanka? What are the ways in which awareness can be effectively enhanced to improve the outcome of ADRs and CMBs?
- For which types of disputes (including land related disputes) would people use Alternative Dispute Resolution? Why? How many?
- How are Alternative Dispute Resolutions operated/conducted? How effective are the ADRs in resolving/settling these disputes? How long do ADRs take to settle a dispute?
- What are the existing skills and capacities of those who engage in Alternative Dispute Resolution processes? What needs to be developed and strengthened?
- What changes should be made to the existing Alternative Dispute Resolution? How can they be more effective in ensuring cohesion within the communities they operate?
- What are the main media sources used by the respondents and what sources would be trusted on information related to government services and ADR?

On the basis of these research questions, the analytical framework was proposed for data collection which consists of a mixed-methods approach.

- a. Quantitative method
  - i. Household KAP survey sampling
  - ii. Household KAP survey implementation

#### Quantitative Survey

The Knowledge, Attitudes and Practices (KAP) survey method was used to find out what is known (knowledge), believed (attitude), and done (practiced) in relation to dispute resolution amongst the survey population. The questions on *knowledge* pertained to ADR mechanisms in the locality and specific questions on the process followed at a CMB. The *attitude* questions related to the

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<sup>13</sup> Document drafted by Sybille Gumucio, with the contribution of Melody Merica, Niklas Luhmann, Guillaume Fauvel, Simona Zompi, Axelle Ronsse, Amélie Courcaud, Magali Bouchon, Coralie Trehin, Sophies Chapman, Olivier Cheminat, Helena Ranchal, Sandrine Simon. Médecins du monde, January 2011.

[https://issuu.com/medecinsdumonde/docs/mdm\\_guide\\_kap\\_survey\\_2011/38](https://issuu.com/medecinsdumonde/docs/mdm_guide_kap_survey_2011/38)

respondents' opinion on who handles dispute resolution well and the reasons for their opinion. The *practice* questions pertained to if they had been in a dispute and the experience related to its resolution.

### **Questionnaire**

The questionnaire (see annex 1) was constructed to include both open and close ended questions, which complemented the qualitative data collection. Once the questionnaire was approved at the inception stage, it was translated to the local languages of Sinhalese and Tamil, digitised and programmed into Harvest Your Data and shared with the enumerators. In addition to the virtual training conducted for the enumerators, a face-to-face (field) training session was conducted with all the teams prior to starting data collection. Due to the interruptions caused to the data collection plan as a result of COVID-19 travel restrictions, the CEPA team held multiple training sessions - both virtual and in-person - with the enumerators.

### **Sample**

The quantitative household survey was carried out in the six districts targeted by the Project ( Table 1) as per the Request for Proposals (RfP) provided by SEDR dated 20<sup>th</sup> January 2020. At least two Divisional Secretariat Divisions (DSDs) were chosen purposively for the survey in each of the six districts. Within each DSD, at least two Grama Niladhari Divisions (GND) were chosen purposively. The choice of the Divisional Secretariats and the GNDs were guided by the ability to reach the intended number of samples for the district as in the RfP and also for the surveyed households' ethnic proportion to match the district's ethnic proportion. The RfP required CEPA to survey 1,550 households, including a small 50-household survey in the Western province to contrast and compare the KAP on dispute resolution with an urbanised area. CEPA surveyed a total of 1,712 households and the additional households were surveyed to ensure that in case of incomplete interviews, the minimum number of households specified in the RfP was achieved.

Amongst the districts in which the survey was carried out, Badulla and Monaragala have a predominantly Sinhala population. Vavuniya and Mannar have predominately Tamil populations, whilst Trincomalee has equal percentage of Tamil, Sinhala and Muslim population and Ampara predominantly Muslim and Sinhala populations. As the ethnic proportion of households to be surveyed were on the basis of the district's ethnic proportion, there is an oversampling of Tamil<sup>14</sup>, Muslim<sup>15</sup> and Indian Tamil<sup>16</sup> respondents in the sample and under-sampling of Sinhala<sup>17</sup> respondents, in comparison to the national statistics. An added consequence of this is that the majority (59%) of the respondents reported that their primary language was Tamil.

As the surveys were conducted during daytime and men in rural are more likely to be away from home for agriculture and other work, most respondents (64%) were females, especially in areas such as Ampara, Monaragala, Vavuniya and Trincomalee. This issue was highlighted in the Inception Report as an aspect that is difficult to overcome. In other demographic characteristics, 35 per cent of the respondents had schooling up to the Ordinary Level, making up the majority in reflecting highest

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<sup>14</sup> 31% in the survey sample vs national population 11.2% as per the 2011 Census by the Department of Census and Statistics

<sup>15</sup> 23% in the survey sample vs national population 9.3% as per the 2011 Census by the Department of Census and Statistics

<sup>16</sup> 6% in the survey sample vs national population 4.1% as per the 2011 Census by the Department of Census and Statistics

<sup>17</sup> 40% in the survey sample vs national population 74.9% as per the 2011 Census by the Department of Census and Statistics

educational attainment. A majority of respondents were engaged in an economic activity (47 per cent) and 29 per cent of respondents were engaged in household activities. A majority of the respondents were in the age group of 25-49 years (57%). A detailed breakdown is given as Annex 5.

As noted, the ethnic sample for this survey is not representative of the national level ethnic population nor is the sex proportion. Taking into consideration these two main parameters, the survey sample is not nationally representative. However, when considering the overall results across the surveyed locations, there is clear knowledge gap in relation to the process adopted at CMBs. Thus, the survey results do lend to developing awareness programmes on the process at CMB that are nationally applicable and useful.

Table 1: Table: Sample breakdown by District, DS Division and GN Division

District	DS Division	GN Division	Frequency
<b>Ampara</b>	Navithanweli	Central Camp 2	60
		Central Camp 3	59
	Irakkamam/ Eragama	Irakkamam 2	51
		Irakkamam 7	33
	Uhana	Uhana	116
Werankatagoda		135	
<b>Mannar</b>	Madhu	Irani Iluppaikulam	36
		Poomalarnthan	22
	Musali	Chilawathurai	43
		Kondachchi	63
		SP Potkerney	16
<b>Trincomalee</b>	Kutchchaweli	Veloor	75
		Valaiyootru	67
	Thambalagamuwa	Puthukkudiyiruppu	22
		Mullippoththanai	88
<b>Vavuniya</b>	Vavuniya	Thonikal	104
		Maharambaikulum	108
	Vengala Chettikkulam	Andiyapuliyankulam	46
		Muthaliyarkulum	20
<b>Monaragala</b>	Monaragala	Monaragala	50
		Hidikiula	53
	Badalkumbura	Badalkumbura	70
		Alupotha	12
<b>Badulla</b>	Soranathota	Kandededara	39
		Rideepana	55
	Passara	Passara Town South	30
		Meeriyabadda	163
		Meedumpitiya	20
<b>Colombo</b>	Thimbirigasyaya	Dematagoda	56
<b>Total</b>			<b>1712</b>



## Data Collection

The data collection faced significant delays due to the COVID-19 related travel restrictions. The first round of quantitative data collection took place in March and April 2021; the rest of the data collection was put on hold, in consultation with the SEDR team in the last week of April 2021, due to increasing health risks of COVID-19 not only for the research team but the respondents as well. As a result, the remaining data collection was delayed by five-six months. The situation was monitored closely by the CEPA team and upon close consultation with the SEDR team and clearance from the Senior Management of the British Council, data collection was resumed on the 30<sup>th</sup> of October 2021.

However, COVID-19 and weather-related concerns persisted during the survey. Survey teams felt concerned about COVID-19 in GNDs such as Valautu in Trincomalee, Werankatagoda, Uhana and Badalkumbura. In some of these locations, teams were informed by the local coordinator or other respondents to avoid going to certain roads or smaller areas. In these instances, the area was marked as a cluster area and skipped. Data collection in Passara and Meeriyabadda were severely affected by landslides, flooding and heavy rain, which had caused at least one death in the community while the survey was on-going.

The CEPA survey team liaised with the relevant Grama Niladhari, through the relevant District Secretariat and the Divisional Secretariat to carry out the survey. While this is standard practice for CEPA field data collection, the added complexity of COVID-19 related travel and work restrictions, especially in relation to externals being present in a community such as a survey team, further necessitated this close interaction and approach. The Grama Niladhari of each location subsequently recommended and introduced field coordinators from the locality to locate areas with a sufficient number of households to survey, and to coordinate and support the survey, based on the survey plan. In one location, despite the presence of the local field coordinator, the survey team was aggressively questioned and forced to leave the neighbourhood.

The enumerators conducted data collection via a tablet. Due to technical issues, phones were used instead of tablets for data collection by four enumerators. In phones, the concern was that since the last options may not always be visible, these would not be selected by the enumerators. Thus, a few questions which had longer choice lists (e.g. A17 - Highest Educational Attainment<sup>18</sup>, B14 - how long it takes to resolve an issue, C1a - Who in your opinion manages dispute resolution well and C12— where the respondent is likely to spend more money to resolve a personal issue) were checked to assess whether the latter choices were made by the enumerators. Such choices have been made by the enumerators and hence the data collected through the phones was used in the analysis.

## Selection of households for the survey

### Selection of the Starting Point

- In the rural areas, as ethnic groups/households/families are clustered, surveys were carried out in separate areas, to ensure the survey plan's ethnic representation is captured. Thus, the starting point was a random household where the relevant ethnic cluster was located.

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<sup>18</sup> The ttest on A17 found that the means were not equal. However, the mean of the data collected using phones was higher than that of tabs, indicating that more latter choices have been made when data was collected using phones. B14, the ttest null hypothesis of no difference between tab and phone holds. C1a and C12 are string variables and hence the ttest was not done.

- Additional factors that mediated in deciding on the location for the survey included availability/sparse households, efficiently being able to access the relevant number of households to survey, accessibility by foot or vehicle and also enumerator safety.

### Selection of Households

- The respective research teams followed the rule of every third household if houses are far apart and every fifth household if houses are situated close together (e.g., Colombo).
- In Meeriyabadda GND, every second household was interviewed in order to achieve the HH sample. The Dambewala GND, which is part of the Meeriyabadda GND as per the electoral list, was included in the Meeriyabadda GND sample as the survey team could not meet the sufficient number of household sample from the selected and back-up GNDs for Passara. Testing for comparability (ttest) was done on the respondent characteristics of sex (A11), age distribution (A12) and educational attainment (A17); and responses to questions on whether the respondent has heard of CMBs (B9) and how long it takes to resolve a case at a CMB (b14) between households surveyed using 3/5-skip and 2-skip. The ttest indicated that the null hypothesis of no difference between the two means hold. Hence 2-skip data was used for the analysis.
- In certain instances, such as in Passara Town South, the population data provided and the actual data on the ground, as pointed out by the Grama Niladhari, did not match. Furthermore, even in the instances where the numbers are accurate, some houses were abandoned, leading to a lesser number of households in reality.
- In certain instances, in areas such as Mannar, some families were found to alternate between Mannar and Puttalam and were residing in the target location for short periods. These families were interviewed. Similar patterns of movement were observed in agricultural areas such as Ampara as well.
- There were other reasons for skipping households. These included:
  - Respondents refusing to speak
  - Abandoned houses
  - Localities celebrating festivals such as Deepavali and religious events such as Temple Katina and not wanting to participate in the survey
  - Over-age or underage respondents
  - COVID-19 concerns – houses/clusters of houses/neighbourhoods being placed in quarantine
  - Uncontrollable and aggressive pets, mostly dogs, where even the owner was unable to manage the situation in certain locations
  - Houses being too far apart or inaccessible (non-motorable and on foot). As indicated previously, places like Passara and Meeriyabadda was especially difficult because of landslides, flooding and heavy rain.
  - Households that were identified as engaged in illegal activities by the Grama Niladhari and the local coordinators in the Colombo survey locations. These were deemed to be unsafe for the enumerators and the survey team to engage with.

### Applying the Right Hand Rule

In general, the right-hand rule was applied. However, we had to make some exceptions in certain locations as we encountered several difficulties in applying the technique. In Trincomalee, the right-hand rule could not be followed in certain GNs in the Kuchchaveli DSD, as one side of the road

belonged to one GN division and the other side to another GN that was not part of the survey plan. The team also had to survey households on the left-hand side of the street due to uncertainty in relation to the target GND border and the adequacy of the number of households to be surveyed in Passara and Rideepana in addition to Trincomalee.

### **Ensuring Quality of Data**

As specified in the Inception Report, spot checks were carried out on the first day of a survey at each location. We also did not include the first two surveys carried out by each of the enumerators into the analysis. The field staff also checked on each enumerator's progress selectively. In addition to this, CEPA staff members would also informally ask the local coordinator or Grama Niladhari about issues in the locality, as a form of cross-checking the responses.

The tool used for the survey is an offline tool. Thus, it was not possible to check them once the data was uploaded to the data server. Daily checks were conducted at the end of the day for any enumerator error and data quality. Any comments and clarifications were made with the enumerator the next day before work started. In instances where the GPS was not detected due to internet coverage issues, the addresses were clearly noted.

### **Ensuring Safety of Data Collection**

The survey team was led in all instances by a CEPA staff member. CEPA staff accompanied enumerators to each household, introduced the survey and the enumerator and left, thus ensuring the verification of entry, introduction and a relatively uninterrupted survey. The survey teams adhered to the COVID-19 health guidelines provided by the government and set out by CEPA at all times during the data collection.

### **Qualitative component**

In addition to the quantitative household survey, the study is complemented by a qualitative component. The qualitative component is expected to provide in-depth information regarding people's Knowledge, Attitudes and Practices towards the ADR mechanisms available within the study communities. The qualitative component comprised Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs). See annex 2 for qualitative question guides.

Key Informant Interviews helped capture diverse viewpoints of a range of stakeholders including Civil Society Organisation (CSO) leaders, elected local officials, appointed officers, MTOs and community mediators. Four KIIs with key stakeholders per sample district (with the exception of Western province) were conducted, totaling 29KIIs were completed.

Focus Group Discussions: The purpose of the FGDs is to gain an in-depth understanding of the general awareness and knowledge of people on ADR types among a purposively selected group of individuals. As stipulated in the Request for Proposal (RfP) document, three FGDs were conducted in each study district with the following groups.

- a. FGD1: CSO representatives: This included the representatives of CSOs who are actively engaged in dispute resolution at each district/Divisional secretariat level. They included prominent CSOs, local peace committees, inter-religious committees, Rural Development Societies (RDS), Women's Rural Development Societies (WRDS), Farmer Organisations (FO), Rural Fisheries Development Societies, Fisheries Cooperative Societies, SANASA/Thrift and Credit Cooperative Societies and small self-help groups.

- b. FGD2: Mediation Board Officials: This group consisted of mediators and chairpersons at Community Mediation Boards and Land Special Mediation Board and the people who provide support services, such as mediation trainers.
- c. FGD3: Youth and Women: This mixed FGD included young men and women and representatives from youth organisations including Youth Club members of National Youth Services Council (NYSC), women's organisations such as WRDS, Women's Action Societies and Women's Thrift and Credit Associations and Cooperative Societies.

In order to capture the views and perspectives of different ethnic and language groups in the selected DSDs, we proposed a set of additional FGDs - approximately five (05), 1 in each district except Mannar. Therefore, the total number of FGDs conducted was 25.

In order to ensure the management of quality of the qualitative data, all the FGDs and KIIs were conducted by proposed CEPA staff members, in the relevant local language. Two dedicated note takers were assigned to each FGD to minimise data loss. Translated and typed notes were thereafter checked by the relevant staff for any data gaps and coded using Nvivo- a computer assisted software for qualitative data analysis. The analysis was performed by at least two researchers at CEPA, in order to ensure the internal validity of the findings.

#### ***Selection of DS Divisions for Qualitative Methods***

For the qualitative component of the study, one ethnically mixed DSD per district was selected and the proposed 3 FGDs and 4 KIIs were conducted in this one selected DSD. This selection enabled an in-depth perspective of people's knowledge, attitudes and practices linked to ADRs and Community Mediation Boards, focusing on one location. This selection also enabled an internal validation of qualitative data, through multiple tools and multiple groups of respondents, strengthening the qualitative data analysis and findings.

The breakdown of interviews and other pertinent details for each location are provided in Table 2. The DSDs from each district were picked based on their diversity in terms of ethnicity, language and religion. Mannar district is an exception with two DS divisions being included to capture ethno-religious diversity, given that as per data available to us, none of the DS divisions that the SEDR project is planned to be implemented in Mannar, consists of significant numbers of all three ethnic groups. Therefore, from among the DSDs that the project is planned to be implemented in Mannar, we have selected two DS divisions to capture all three ethnic groups.

**Table 2: FGD sample by DSDs, categories, language and ethnicity**

District	Divisional Secretariat Division	Language used in FGDs and ethnicity of the participants					
		CSO representatives		CMB Officials		Youth and women	
		language	Ethnicity	Language	Ethnicity	Language	Ethnicity
Ampara	Irakkaamam/ Eragama	Tamil	Tamil	Tamil	Mixed	Sinhala	Sinhala
						Tamil	Tamil
Trincomalee	Thambalagamuw a	Tamil	Muslim	Tamil	Mixed	Sinhala	Sinhala
						Tamil	Mixed
Mannar	Madu and Musali	Tamil	Muslim	Tamil	Tamil	Tamil	Tamil
				Tamil	Muslim		
Vavuniya	Vavuniya	Sinhala	Sinhala	Tamil	Mixed	Sinhala	Sinhala
						Tamil	Tamil
Badulla	Sorathota	Sinhala	Sinhala	Sinhala	Sinhala	Tamil	Tamil
		Tamil	Tamil				
Monaragala	Badalkumbura	Sinhala	Sinhala	Sinhala	Sinhala	Sinhala	Sinhala
						Tamil	Tamil

**Selection of Respondents for Qualitative Study**

- Different respondents from each category of respondents mentioned above from each DSD took part in FGDs and KIIs
- Emphasis was given to capture balanced perspectives from participants with different ethnic, religious, linguistic and sex-based characteristics.
- Through an initial KII at the divisional level (Divisional Secretary and /or designated officers at the Divisional Secretariat), we identified the Key Informants and the members for the FGDs such as CSO leaders, elected officials and appointed officials. Further, members for the youth FGD were identified and selected through KIIs with the CSO leaders and community leaders. The participants for the FGD with the mediators were identified with the help of Mediation Training Officers (MTOs).
- A potential gap in the research design of the qualitative component is the non-inclusion of a purposive sample of disputants who have accessed ADR and CMB, for in-depth interviews or case studies. This inclusion would have added more depth to the discussions on practices especially, and better captured disputants’ direct experiences with the ADR mechanism with more nuance.

**Analysis**

The qualitative data collected was categorised and labelled using the Nvivo qualitative analysis software. Considering the focus of the study, the data was then classified into main areas such as dispute resolution mechanisms, ADR mechanisms, Community Mediation Boards, skills and capacities of the mediators and unresolved disputes. Each of the categories were sub-classified as the analysis progressed.

## 4. FINDINGS

This section presents the main findings emerging from the quantitative household survey, structured along the three main topics of knowledge, attitudes and practices, supported by qualitative data analysis and findings, collected through the KPIs and FGDs. Findings are disaggregated by sex, ethnicity, district and age, as appropriate. Visual illustrations such as graphs are used to highlight the general trends, in relation to the questions being studied, and percentages, narratives and direct quotes are provided both from the quantitative survey and the qualitative components, to support and complement the general trends.

### 4.1 Knowledge

The KAP study sought to understand the knowledge of respondents on the number and nature of disputes, those that get reported, get resolved, remain unresolved, the resolution process of disputes, ADR mechanisms in use in Sri Lanka, who uses them, for what they are used, the reasons for using them, the operational steps of ADR including CMB and how long ADR and CMB take to resolve a dispute.

**What is a dispute: qualitatively, the most common response to ‘what is dispute?’ reiterated the terms ‘disagreement’ or ‘misunderstanding’ on varying matters whether it be between one party or many.** The qualitative component explored people’s understanding of ‘dispute’ (*‘aaravula’* in Sinhala and *‘pinakku’* in Tamil were used during discussions). Compared to the KIIs, the FGDs with women, youth and civil society representatives clearly showed that people tend to often associate the term dispute with family related disputes, caused by poverty or lack of gainful employment. Further, substance abuse or ‘drugs’ was mentioned often, directing the discussion towards the root causes of different types of disputes that were being discussed as the second quotation from an FGD below illustrates. Although not explicitly mentioned, the disputes stated in the quantitative survey would stem from substance abuse as well.

*“Disagreement between two parties or inability to accept another person’s opinion could lead to disputes.”* (Focus Group Discussion, Women and youth, Badulla, Sinhala)

*“Depending on the situation there can be disagreements among people. For example, drug related problems that affect the family and children. Then there are issues between children who use drugs and the children who do not as well.”* (Focus Group Discussion, Women and youth, Vavuniya, Tamil)

**Substance abuse was seen as a root cause for inter-personal and inter-family disputes in the qualitative component:** in almost all the community level FGDs from all six districts, substance abuse was commonly mentioned, highlighting how addiction results in disputes, social tensions and the break-down of the social fabric of their respective communities (refer the case presented in box 1). While CMBs do provide space for discussing these issues in-depth, and therefore has the potential for sustainable resolution outcomes and meaningful resolution processes, the communities and the mediators acknowledged that addressing and mitigating some of the root causes such as substance abuse related crimes, were beyond their mandate. However, the need for a comprehensive, corruption-free, systematic approach to addressing issues related to substance abuse was reiterated in all the community level FGDs that were conducted as part of this study.

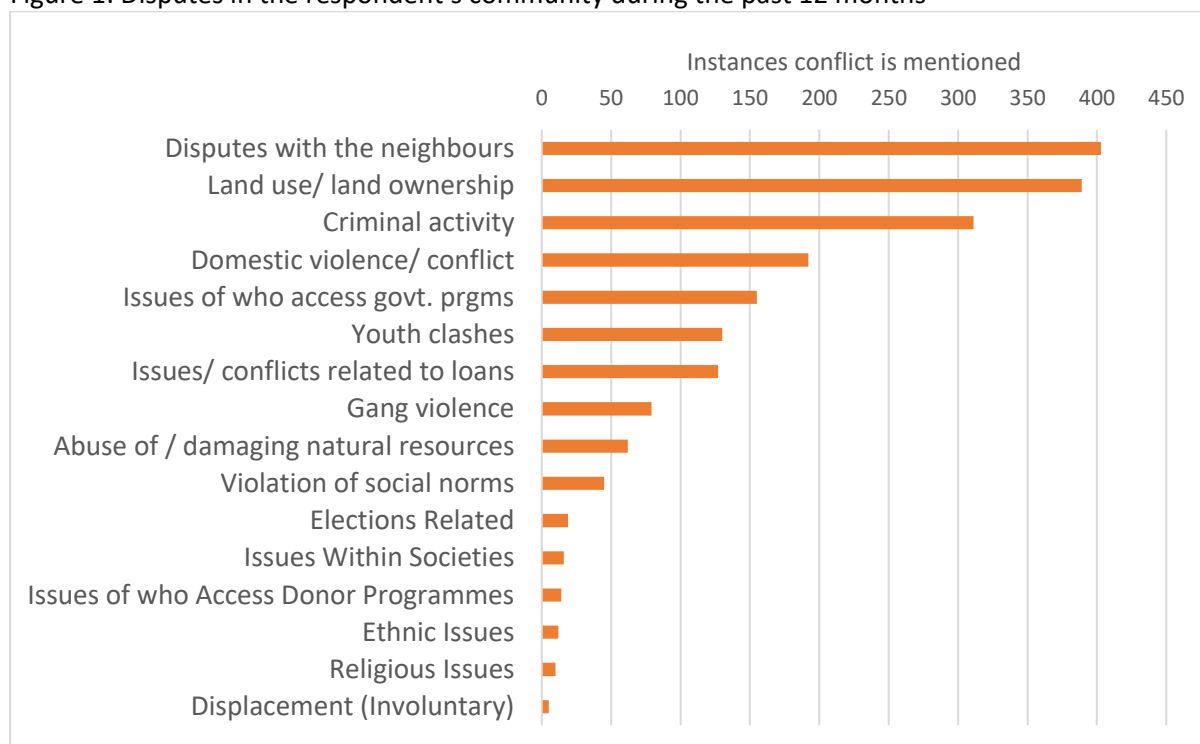
**Box 1: A case of substance abuse leading to disputes**

They [a few families within the village] bring in the drugs and give it to [the] boys here to sell and bring the profit back. There are always disputes because there's always money missing. When this happens, they resort to robbing houses. We cannot even leave the house for a short while for a funeral [as] they will come and steal our TVs and turn the house upside down. When bombs used to drop during the war, we did not have to be afraid to leave our houses when we used to run to take shelter for a few days elsewhere. When we came back everything was as it was. It is scarier to leave the house now. At least half of [the name of the village] abuses drugs and this ends up with disputes between the husband and wife because sometimes they do not have enough money to even feed their children.

#### 4.1.1 Types and number of disputes reported and the nature of disputes

**The types and number of disputes that occur in respondent's community, and the nature of disputes:** As per the household survey, the types of disputes in the respondents' community include disputes with neighbours, land related issues, criminal activities, domestic violence and loan related issues (Figure 1). The qualitative discussions confirm the trends identified below that the most frequent types of disputes were inter-personal in nature. Community level disputes were seen to be rare: clashes between two youth groups during a sporting event, tensions or disputes over irregularities in irrigation water supply or drinking water supply schemes were some of the main types of community level disputes reported.

Figure 1: Disputes in the respondent's community during the past 12 months



Source: KAP survey

Note: (i) The graph displays disputes that have been mentioned more than 40 times by the respondents

(ii) As mentioned in the method section, data was collected in two distinct phases. Thus 12 months would relate to a year's period prior to the interview. COVID-19 closure may have a bearing on the disputes reported to this survey.

(iii) A detailed tabulation of the disputes, their occurrences, disputes reported, resolved and those engaged in resolving them is presented in Annex 3.

**Actors in dispute resolution:** respondents in the quantitative survey indicated multiple actors and institutions to be engaged in resolving different types of disputes in their community. Police feature prominently in relation to criminal activities and community-level disputes such as youth clashes, but as the tabulation (table 2) shows, it is likely that the affected will approach a multiple number of actors to resolve the issue facing them. A detailed tabulation of the disputes and those engaged in resolving them is presented in Annex 3. Reasons for approaching the different types of mechanisms and individuals, are discussed in the section on practices (section 6.3), based on experiences or practices of those who have actively sought dispute resolution.

Table 2 Main ADR mechanisms respondents have knowledge about

Dispute/ Issue	Total Instances conflict is stated	Police	Government Official	Religious Leader	CMB	Court	Estate Manager	Village Elite
Disputes with neighbours	403	300	147	77	57	46	38	27
Land use/ Land ownership	389	204	192	99	34	43	16	23
Criminal activity	311	251	115	61	27	46	3	13
Domestic violence	192	138	50	37	22	23	9	15
Issues of who access government programme	155	36	76	16	4	7		5
Youth clashes	130	93	34	17	9	9	2	14
Issues related to loans	127	84	35	12	23	9		5
Gang violence	79	56	23	12	7	13		3
Abuse of/damaging of natural resources	62	24	38	3	2	6	1	9
Violation of social norms	45	25	19	4	2	3	2	3
Elections related	19	12	6	3	2	2	2	1
Issues within societies	16	9	6	2	2	1	2	
Issues of who access donor programmes	14	8	6					1
Ethnic issues	12	7	5	3	1		1	
Religious issues	10	6	3	4	1	1		2
Displacement (Involuntary)	5	4	2			2		1

Source: KAP Survey

Note: A detailed tabulation of the disputes and those engaged in resolving them is presented in Annex 3.

The quantitative survey responses indicate that disputes related to issues with neighbours, land, criminal activity, domestic violence, gang violence and youth clashes in general are reported to the police foremost, but also to government officials, for resolution. Their knowledge on whether such disputes get resolved or remain unresolved is mixed. The numbers reported in table 3 below, on whether a dispute occurs, gets reported, and gets resolved or not, should be understood with the caveat that the respondent is reporting on what the person has heard of and not necessarily their own experiences; nor do these represent official statistics. As per the survey, disputes that remain unresolved include damaging natural resources, who access government and donor programmes, religion s related issues and involuntary displacement. These disputes in general, are beyond the mandate of ADR mechanisms and the CMB and therefore, are dealt with either by the relevant government official/department or the formal processes.



Table 3: Disputes and the average (median) number of reported occurrences (per reporting person) and resolution of disputes

Dispute/ Issue	Total instances dispute are stated	Average (Median)				New disputes during year
		Dispute occurred	Dispute reported	Dispute resolved	Unresolved	
Disputes with the neighbours	403	5	2	1	1	2
Land use/ land ownership	389	3	2	1	1	1
Criminal activity	311	5	4	2	2	2
Domestic violence	192	5	2	1	1	1
Issues of who accesses government programmes	155	5	1	0	2	1
Youth clashes	130	4	2	1	0	1
Disputes related to loans	127	3	2	1	2	1
Gang violence	79	4	3	2	1	1
Abuse of/damaging of natural resources	62	1	1	0	1	1
Violation of social norms	45	5	2	0	2	0
Elections related	19	3	2	2		2
Issues within societies	16	4	1	1	0	0
Issues of who accesses donor programmes	14	3	1	0	3	1
Ethnic issues	12	3	2	2	1	2
Religious issues	10	2	2	0	2	0
Displacement (involuntary)	5	5	5	1	4	2

Source: KAP Survey

Note: (i) A detailed tabulation of the disputes, their occurrences, disputes reported, resolved is presented in Annex 3. Due to averaging, rounding and missing values (e.g., for disputes occurred are reported but the respondent is unsure of whether it is resolved or not (as it may concern other individuals) the totals are unlikely to add-up. (iii) To average, Median is being used, instead of the mean to limit the effect of extreme high value reporting (1000s of cases)

#### 4.1.2 Unresolved disputes and their impacts

**In general, the escalation of disputes, whether they were inter-personal or communal, were seen to cause economic, social and psychological stresses at different levels of social strata.** At a family level, if disputes among the family members go unresolved over a period of time, its effect on children and women especially were seen to be damaging and far-reaching. These continued and frequent tensions and family level violence was seen to impact children's education and their socialisation process in general, leading to a next generation of violent behaviour. For women, unresolved root causes of disputes were seen to create extra burdens, as the following quotation illustrates. A loss of trust and credibility of the dispute resolution mechanisms in general, be it formal or alternative, was also seen to be resulting from unresolved disputes, which then would shape future choices of approaching mechanisms for resolving disputes.

*It is like this. So when you take drug addiction, the husband or son cannot even do a job properly and the burden shifts to the females in the family. Females here work as well but there are so many problems when they must take care of the income, family, and household single-handedly. (Focus Group Discussion, Women and youth, Vavuniya, Sinhala)*

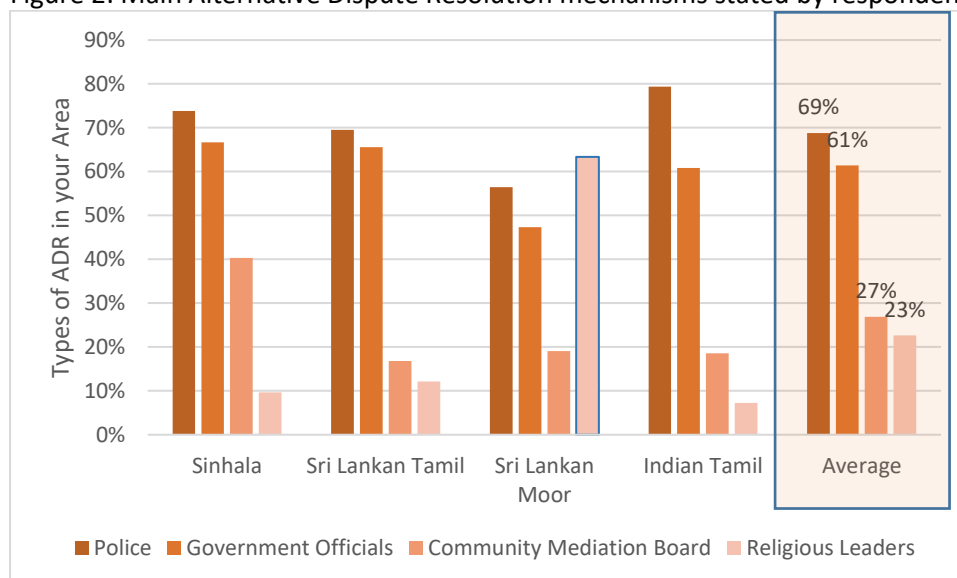
At a community level, in most of the study locations where an ethnically mixed population demography was observed, the tendency for disputes among groups to escalate into violence, along ethnic or racial lines and the likelihood that such tensions result in communal riots was highlighted during qualitative discussions. In such instances, addressing suspicion and gaining trust among different disputant groups was seen to be critical. Further, when unresolved disputes are taken to courts as a next step, this was seen to have monetary implications as well as time burdens on disputants.

#### **4.1.3 Knowledge on types of ADR actors and institutions**

When inquired about the known ADR mechanisms in the respondents' area, the majority of respondents cited the police (69 per cent), while 61 per cent cited government officials (Grama Niladhari, Public Health Officers, Divisional Secretariat, Samurdhi officer, etc.,) and 27 per cent stated the Community Mediation Board. However, when disaggregating this number further by sex, ethnicity, district, age, level of education and employment status, more nuances emerge. For example, when disaggregated by ethnicity, it was clear that the Sri Lankan Moor community is more familiar with religious leaders compared to other ethnic groups. Further, those from Mannar (linked to the religious identity of the respondents) and those with lower education levels, identified religious leaders as an important ADR. In contrast, those in Colombo had an overwhelmingly higher tendency to identify police as the most common form of ADR. Sex disaggregation of knowledge on the types of ADR follow similar trends as the overall trend given above, however, with the exception of women being slightly less likely than men to identify religious leaders as an ADR actor, as shown below.

More specifically, when disaggregated by ethnicity, Sri Lankan Moor identified (63%; next highest was amongst Sinhalese at 10%) religious leaders as an ADR process more in comparison to the police and government officials (Figure 2). Females are more likely to state government officials (64% vs male 58%), police (70% vs male 67%) and CMB (28% vs male 25%) as ADR mechanisms in their areas, compared to men, and emphasise slightly less on religious leaders (22% vs male 25%) than males. There is increasing likelihood to mention CMB as an ADR mechanism as people age (25% amongst 20–24-year-olds vs 34% amongst 65 years and above). Those with no schooling (32% vs for example 21% amongst degree holders) or less education (up to grade 5 – 29%) are more likely to state religious leaders than others whilst the educated are more likely to mention CMB (38% vs 21% amongst those who have studied up to grade 5). The retired are more likely to emphasise government officials (75% vs for example 56% by those working) and CMB (48% vs for example 24% by those working), whilst those engaged in household activity are more likely to emphasise the police (78% vs for example 62% by those working) and the working are more likely to state religious leaders (26%) than others (for example 12% by the retired). Colombo respondents overwhelmingly mention the police (95%) while only 55 per cent from Colombo mention government officials. A higher percentage (53%) of Mannar residents, given the religious affiliation (Muslims and Catholics) mention religious leaders followed by the police (46%). In Trincomalee too religious leaders are mentioned by 50 per cent of the respondents, but government officials (63%) and the police (49%) also figure prominently. In all other surveyed districts, the police are mentioned highest followed by government officials and CMBs.

Figure 2: Main Alternative Dispute Resolution mechanisms stated by respondents



Source: KAP survey

Note: Multiple choices were allowed

The qualitative study supports the quantitative evidence presented above, with people associating dispute resolution with the police and government officials, especially as the first point of contact. The lower statistics in approaching CMBs directly is linked to the low levels of awareness of the possibility and process of directly approaching mediation boards, as revealed through the FGDs and KPIs. The qualitative discussions with communities reveal that most are under the impression that one could only approach mediation only if directed by the police. A more detailed analysis of the perceptions and experiences that shape decisions on which mechanism to approach is provided below, on attitudes and practices.

**As noted above, as an important ADR mechanism, religious institutions, especially in the case of the Muslim communities, get involved in dispute resolution.** Buddhist monks were not perceived as playing a major role, except those who acted as mediators in certain CMBs. Hindu priests and Christian clergy were seen to be engaged in ADR to a very limited extent, but relatively much less compared to the mosque trustee board, as per the qualitative discussions. Echoing the findings from the quantitative data, the mosques and mosque committees among the Muslim communities were identified as a key institution/actor in settling the disputes. As illustrated below, the disputes are taken to the mosque committee prior to the police or any other ADR or formal mechanism. Given the proximity of the mosque committees to the people, the knowledge and awareness about them among the people are higher.

*We have a trustee board in the mosque. The trustee board has 5 to 6 members there. If a family cannot resolve their issues, then the trustee board comes to resolve it. If the trustee board cannot resolve the problem then they will direct the people to go to the police station. We all have the phone numbers of the trustee board members. All the trustee board members are in this village. We do not go to the mediation boards directly. If we go there first then the police ask us why we have not informed the trustee boards. (Focus Group Discussion, Women and youth, Monaragala, Sinhala)*

Further, a community level key informant from Ampara indicated that people approach the *kovil* (temple) administration in Ampara as it is seen to be involved in resolving disputes especially relating to money transactions and family disputes.

*The kovil administration committee deals with the cases and makes peace within the family. They deal with these cases in the kovil or in the houses of the disputed families.* (WRDS President, Irakkamam, Ampara)

But the extent of involvement varies. The Hindu temples do not get involved as much as the mosques do among the Muslim communities. This is partly linked to the fact that temple committees historically did not get engaged in settling disputes among the communities. Furthermore, as the excerpt below indicates, there is also a lack of trust and confidence among the communities regarding the ability of the temples to resolve community level disputes.

*Small disputes like loan payments were dealt [with] by the kovil committee. This happened 15 years ago. The present kovil committee does not deal with these issues. The kovil committee has the capacity to deal with small disputes that are occurring within a family. The villagers do not have the mindset to trust these people. If there is such a dispute resolution mechanism, then people will resolve their issues easily. A proper dispute resolving mechanism is essential to our village.* (Focus Group Discussion, Women and youth, Irakkamam, Ampara - Tamil)

*Not all the decisions made by kovil administrators are fair. Most of the people think that solving issues at the village level is more convenient for them. If people think the decision made by kovil administrators are unfair, then they go to police.* (Key informant, CSO representative, Ampara)

Further, the Catholic church in the study locations also get involved in resolving disputes at community level. Their involvement seems to be relatively low in comparison to Muslim and Hindu communities. The church is also actively involved in larger community issues such as forced disappearances in Mannar and addressing poverty among the communities.

*We voice for the forcibly disappeared people in order to get their information. We cannot move forward without solving an issue. The spouses of the forcibly disappeared people face problems in getting into second marriages. In case, if the forcibly disappeared people return, then their spouses will have problems. We already know that those forcibly disappeared have passed away but we cannot be able [are unable] to ensure [confirm] their death.* (Key informant, religious leader, Mannar)

The qualitative discussions identified other ADR mechanisms that are accessed for specific purposes such as village-level societies or collectives and Civil Protection Committees (CPC). Development aid related disputes such as the mismanagement of funds or disputes over beneficiary selection are brought to the CSO officials. In the Central and Uva provinces, the estate management was mentioned as a potential actor engaging in ADR but were seen to be ‘too much of an insider’ and were not felt to be listened to, by the people. CPCs were seen to be relatively inactive currently but were seen to have the potential to be revived in the case of collective ‘threats’ to the community such as those following the Kandy riots (2018) or the Easter Sunday attacks (2019). ‘Peace Committees’ and ‘Inter-faith committees’ were active, albeit in an ad hoc manner, in areas such as Ampara, Badulla, Trincomalee and Mannar. These were either set up with the support of NGOs or had come together on a needs-basis, such as to prevent religious-based tensions escalating into ‘communal riots’. These inter-faith committees had played an active role in the immediate aftermath of the 2019 Easter Sunday attacks,

in managing any potential tensions within the communities that they operate in. The functions of these committees may not be as regular as, for instance, CMBs in settling disputes.

The qualitative study reveals that the respondents have very little awareness about the presence, functions and the process followed by the SLMB. Although Trincomalee district has a SLMB, the discussions with the mediators confirmed that there is little knowledge about SLMBs among the general public. Despite the presence of SLMBs in the district, the mediators were of the view that the land disputes are reported to the CMBs as the quote below indicates. Unlike the CMBs, the SLMBs are relatively new and present at district level, creating a distance with the communities, which could be the reason for lack of awareness about SLMBs.

*[There is] ...not enough awareness for the land mediation board. Most of the land problems come to CMB. We don't know about the land mediation board. If the land mediation board takes the land cases our workload will reduce. The land mediation board can't turn the cases that come to CMB. It will be good if SLMB gives those land cases to us. Land mediators must have more knowledge on land related issues.* (Focus Group Discussion, Mediators, Trincomalee, Tamil).

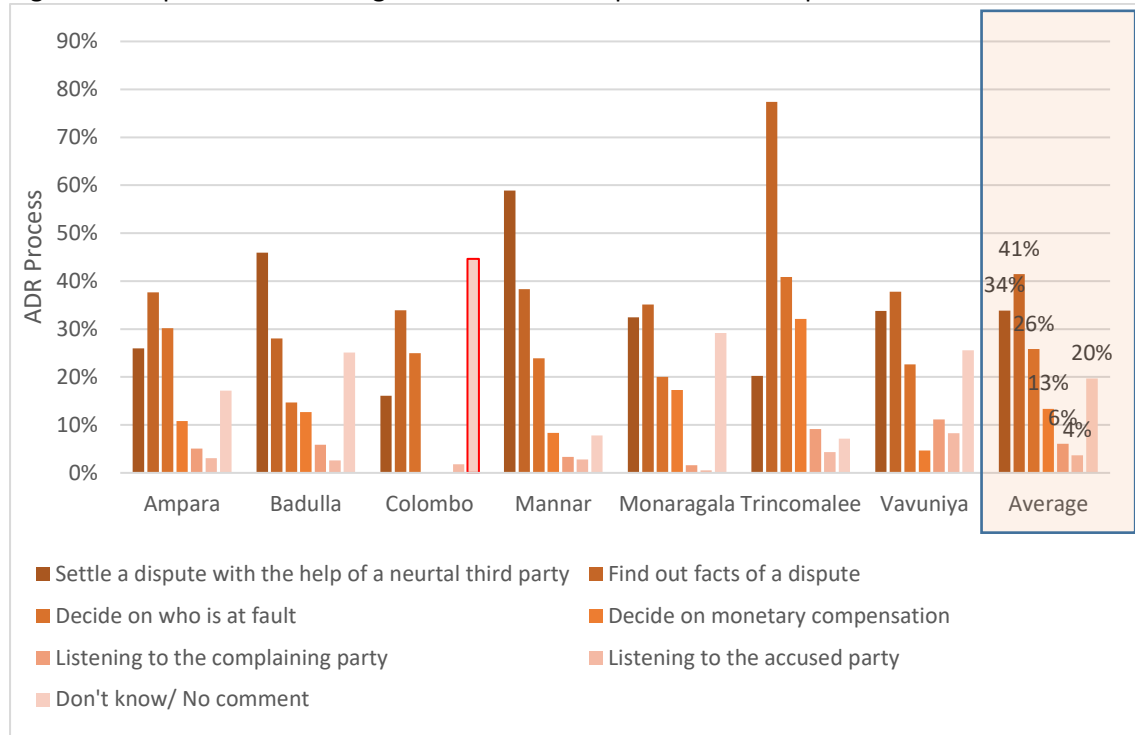
The CSO representatives too indicated the lack of awareness about the SLMBs in Mannar district. However, the group also indicated that given the high severity of land related disputes in the district, a functional SLMB would be beneficial as the statement below shows. Furthermore, it should also be noted that not all the study districts had SLMBs, therefore, the knowledge about SLMBs in Monaragala and Badulla districts for instance is rather non-existent.

*They [SLMBs] help in resolving land related disputes. But we don't know to what extent they [SLMBs] are carrying out their work in resolving the disputes. We are aware that the land mediation boards exist in our area. There were calls for land mediation board mediators. It would be a good to have a land mediation board since we have a lot of land disputes in this area.* (Focus Group Discussion, CSOs, Mannar, Tamil)

**Knowledge on purpose of ADR:** The survey team set out to assess the respondents' knowledge on ADR and Community Mediation Boards. This was in order to ascertain the levels of awareness and gaps in awareness and knowledge on ADR and CMBs, to provide the basis for the design of the information campaign and other activities envisaged by SEDR.

When considering respondent knowledge on the purpose of an ADR (multiple options were allowed), a higher percentage of respondents stated correctly that it was a process to find out facts of a dispute (41%) and/ or a process to settle a dispute with the help of a neutral third party (34%). There were however 'adversarial type' responses - decide on who is at fault (26%) and decide on the monetary compensation (13%) - as well. A higher (23) percentage of 20-24 year-olds are likely to state than older age groups that the purpose includes deciding on monetary compensation. A similar trend is seen amongst the Indian Tamil community (28% vs 14% amongst Sri Lankan Tamil community). Twenty (20) per cent of the respondents either said do not know or no comments. There is a much higher (45) percentage of respondents in Colombo stating that they are unaware of or have no comment on the purpose of ADR (Figure 3).

Figure 3: Respondent knowledge on alternative dispute resolution process



Source: KAP survey

Note: Multiple choices were allowed

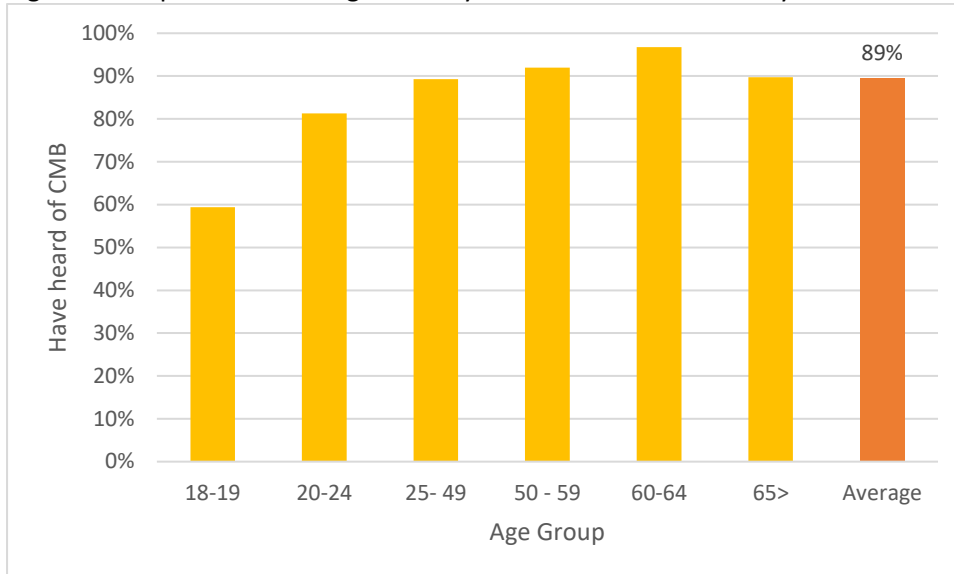
#### 4.1.4 Knowledge or awareness on CMBs, function and process

The sub-sections below focus on CMBs specifically, as one form of ADR, and analyses people's awareness levels of CMB, the types of disputes it handles, its functions, processes followed, the composition of the CMB, and time taken to resolve. Their experiences of effectiveness of the CMBs are discussed in the section on practice below, through their first-hand experiences of going to a CMB for dispute resolution.

##### Awareness levels of CMBs

When considering the respondents' awareness levels of CMBs, 89 per cent of respondents stated that they had heard of it. Disaggregated by sex, 87 per cent of female respondents and 92 per cent of male respondents had heard of CMBs. While it was apparent that relatively higher levels of awareness of CMBs are commonplace in other districts, respondents from Colombo reported higher numbers among those who have not heard of them (30%). The younger age group are also more likely to state that they are unaware of the CMB (Figure 4). Those with higher educational qualifications (degree holders – 97%) are more likely to have heard about a CMB than those stating no school (84%).

Figure 4: Respondents stating that they have heard of Community Mediation Board

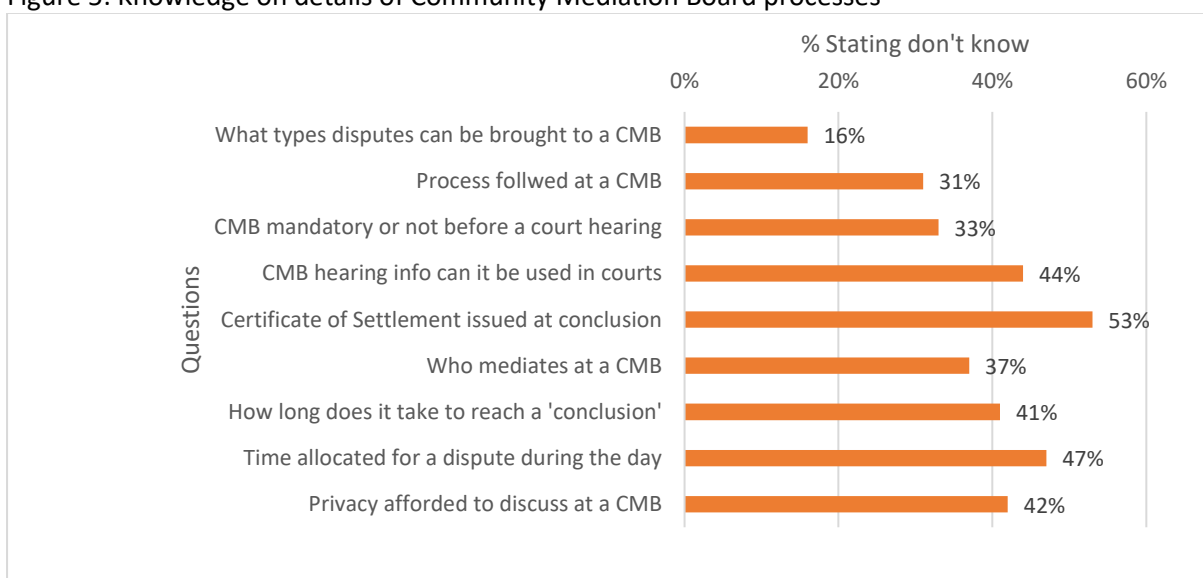


Source: KAP survey

#### Functions and process of the CMB

**When it comes to knowledge on details of the CMB’s functions, the knowledge levels are lower compared to respondents stating they have heard of CMB.** Although 89 per cent of respondents stated that they have heard of CMBs, when questioned about the details of the CMB processes, in many instances, a majority of respondents stated “don’t know” (see Figure 5 below). The lowest knowledge levels were on issuing of settlement certificate, time allocated for a dispute during the day, and whether the CMB hearing information can be used in courts. A detailed breakdown of these different processes followed functions and characteristics of CMBs are provided below and in Annex 4. Qualitative responses tended to focus on what a CMB is and its main function, rather than the process adopted. Phrases used included ‘something in between courts and police’ (as cases get directed by the police), ‘something that resolves disputes for free’, ‘a board that meets every Sunday’ etc.

Figure 5: Knowledge on details of Community Mediation Board processes



Source: KAP survey

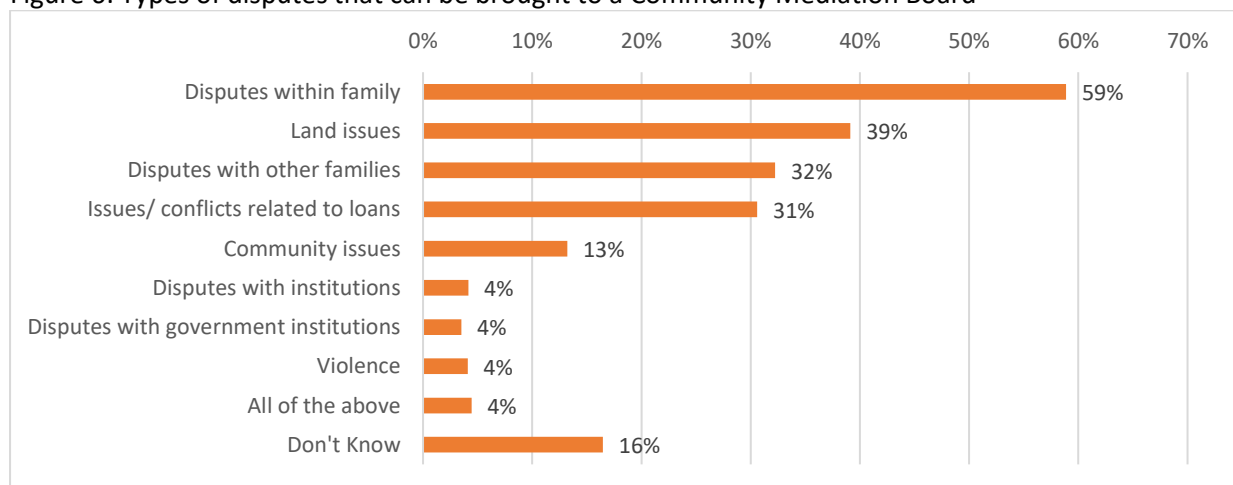
**Lack of awareness material:** A possible reason for this could be the lack of awareness programmes and information material available to the public on CMBs as observed in the qualitative and quantitative components of the study. Community level and civil society respondents of the KIIs and FGDs stated that they have not received any printed material, leaflets or seen any posters aimed at raising awareness. This perception is shared by CSO members as well, “...*They have not taken any effort to make awareness of the functions about the mediation board through GN [Grama Niladhari] or the DS office [Divisional Secretariat office]...*” (FGD, CSOs, Ampara). The quantitative survey results confirm this trend. A majority (86%) stated that they have not come across any documents on the CMB. Sinhalese respondents (91%), 18–19-year-olds (100%), students (94%), individuals engaged in a household activity (92%), and, respondents from Colombo (98%) are likely to say that they have not come across documents related to CMB.

### Knowledge on types of disputes handled by CMB

Most respondents (59%) stated that disputes within the family can be brought to the CMB, followed by land issues (39%), disputes with other families (32%) and loan related issues (31%) (Figure 6). Women are less likely to state that disputes within the family (56% female vs 64% male) and disputes with other families (30% female vs 35% male) can be brought to a CMB than men. Respondents above the age of 25 are more likely than the younger age group to state that land issues (33% by 20-24 year-olds vs 53% by 60-64) and issues related to loans (19% by 20-24 year olds vs 37% by 60-64 year olds) are disputes that are handled by CMBs. The Indian Tamil community is more likely than other ethnic communities to state that disputes within the family (Indian Tamil – 75%) and disputes with other families (Indian Tamil - 60%) than the averages indicated in Figure 6, can be brought to the CMBs. They are however less likely to state than other communities that disputes related to land (Indian Tamil - 27%) and loans (Indian Tamil – 18%) can be brought to CMBs. Respondents with higher educational qualifications (degree holders - 54%) are likely to state that land issues can be brought to CMBs than those with lesser educational qualifications (no schooling - 34%). Those engaged in household activities (53%) and students (35%) are less likely to indicate that disputes within the family can be brought to CMBs as opposed to those working (65%). Similarly, those engaged in household activities are less likely to state that disputes with other families (23%) can be brought to CMBs.

Sixteen (16) per cent of the respondents stated that they do not know what disputes can be brought to a CMB. Those responding do not know of the disputes that can be handled by a CMB were higher amongst 18–19-year-olds (38%), those surveyed in Colombo (45%) and those with less educational attainment (21% amongst no schooling vs 10% amongst those who have an A/L qualification)

Figure 6: Types of disputes that can be brought to a Community Mediation Board



Source: KAP survey

Note: Multiple choices were allowed



The qualitative study confirms the general trends regarding the types of disputes identified as the CMBs are approached by the people to settle a range of disputes within the community. With regard to the types of disputes handled by the CMBs, the general consensus is that the CMBs get involved in settling disputes related to family, financial transactions, land, and hurt or minor injuries. However, in certain study locations such as Ampara, KIIs revealed that ‘family issues’ are not taken to the CMBs and are instead taken to the mosque committees or to the *kovils*. In the quantitative survey too, some of the respondents expressed seeking to settle private disputes within their family or the extended family (10% of the respondents).

*Disputes among spouses, disputes among two families, pathway disputes are dealt by the mediation boards. (Focus Group Discussion, Women and youth, Monaragala, Sinhala)*

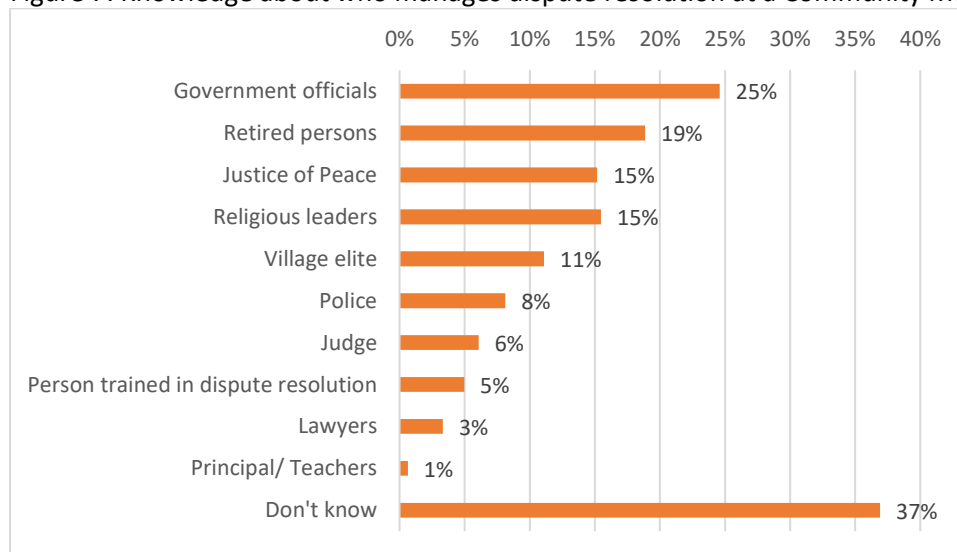
*The small disputes such as loan issues and family disputes are taken to the mediation boards. (Focus Group Discussion, Women and youth, Ampara, Tamil)*

*The money transaction problems are being dealt by the mediation board. The mediators convince people to repay their amounts. (KII, CSO representative, Ampara)*

### Composition of CMBs

On the questions of who manages dispute resolution at a CMB, 25 per cent responded that it is government officials. Other significant mentions included retired persons (19%), religious leaders (15%) and Justice-of-Peace (15%). Deviating from these averaged responses, the Sinhala community respondents stated retired persons (32%) and religious leaders (30%) as the mediators, whilst the Indian Tamil community are likely to state government officials (42%) and Justice of Peace (29%). With increasing educational attainment, the respondents are more likely to state Justice of Peace (8% among those with grade 5 education vs 20% amongst those with Degrees). Retired persons are more likely to state government officials (37%) and retired persons (45%) as mediators than the average in Figure 7. Thirty-seven (37) per cent of the respondents stated that they do not know the composition of mediators. The lack of awareness was higher amongst females (40% vs 31% males), younger age cohorts (56% amongst the 18-19 age group and 40% amongst 20–29-year-olds), Sri Lankan Tamils (52%) and Sri Lankan Moors (46%), those engaged in household activities (49%) and respondents from Colombo (50%) and the Northern districts (57% in Mannar and 55% in Vavuniya).

Figure 7: Knowledge about who manages dispute resolution at a Community Mediation Board



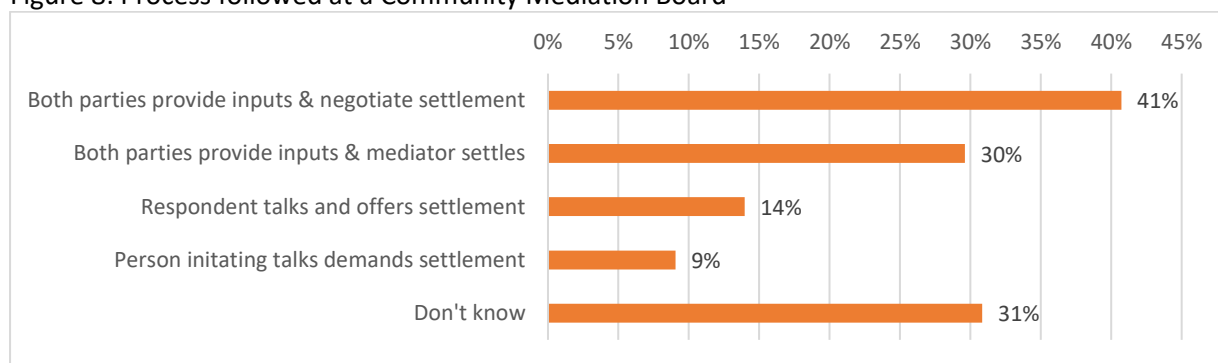
Source: KAP survey

Note: Multiple choices were allowed

### Steps followed at CMBs

In terms of the process followed at a CMB, a larger percentage (41%) mentioned it is where both parties provide inputs and negotiate a settlement, followed by 30 per cent indicating that both parties provide inputs and the mediator settles. Deviating from the percentages indicated in Figure 8, the Sinhala community respondents' second largest selection is 'respondent talks and offers settlement' (24%), followed by 'both parties provide inputs and mediator settles' (19%). Conversely, amongst the Indian Tamil community respondents, a majority (60%) states that both parties provide input and the mediator settles, whilst the option of both parties negotiating a settlement is stated by only 20 per cent of the respondents. Those retired are likely to choose more (61%) the option of both parties providing inputs and negotiating a settlement. Thirty-one (31) per cent stated that they do not know the process followed at a CMB, with females more likely to say that they do not know (34% females vs 26% males). Those in the younger age group (18-19 years: 50%), with less levels of education (up to grade five: 39%), engaged in household activities (39%) and respondents from Colombo (55%) are likely to state that they do not know the process.

Figure 8: Process followed at a Community Mediation Board



Source: KAP survey

Note: Multiple choices were allowed

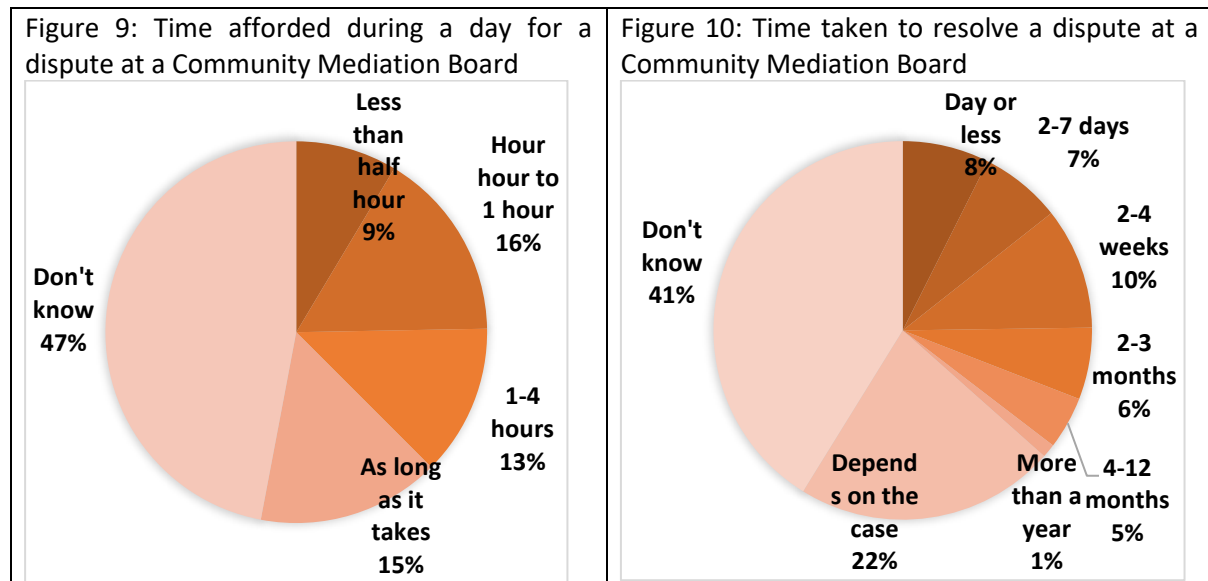
### Time afforded at the CMB in a day

A higher percentage (47%) of the respondents stated that they did not know the time afforded in a day for a dispute (Figure 9). Women (51%) are more likely than men (40%) to say they do not know the time afforded. A lesser percentage (33) of respondents from the Indian Tamil community, in comparison to other communities, stated that they did not know the duration; 23 per cent of them indicated that it would be between half-hour to one hour. Similarly, among retired persons (26 per cent), respondents from Trincomalee stated that the time afforded in a day is between half an hour to one hour. Trincomalee had the lowest percentage (23%) of respondents stating that they did not know the time afforded (compared to the average of 47%) and higher percentage amongst them indicated that the time afforded is between half an hour to one hour (33%).

### Time taken to resolve a dispute at the CMB

Answers varied considerably on how long it takes to resolve a dispute at a CMB, with 41 per cent stating that they are unaware of the duration (Figure 10). Twenty-two (22) percent of the respondents stated that it would depend on the case. Females (45%) are more likely to state that they do not know than males (35%). The younger age respondents – students (54%) and 18–19-year-olds (56%), Sri Lankan Tamil community (48%), those engaged in household activities (48%), seeking work (49%) and from Colombo (57%) and Vavuniya (51%) are more likely to state 'do not know' as the answer to the duration to resolve a dispute at a CMB. Amongst ethnic groups, the Indian Tamil community had the lowest (28) percentage of respondents stating 'do not know', and choose options full day (15%) and

2-3 months (10%), but also that the duration depends on the case (16%). In terms of location, Trincomalee had the lowest (17) percentage of 'do not know' answer (average being 41%) and the respondents chose options of 2-7 days (16%) and one month (11%).

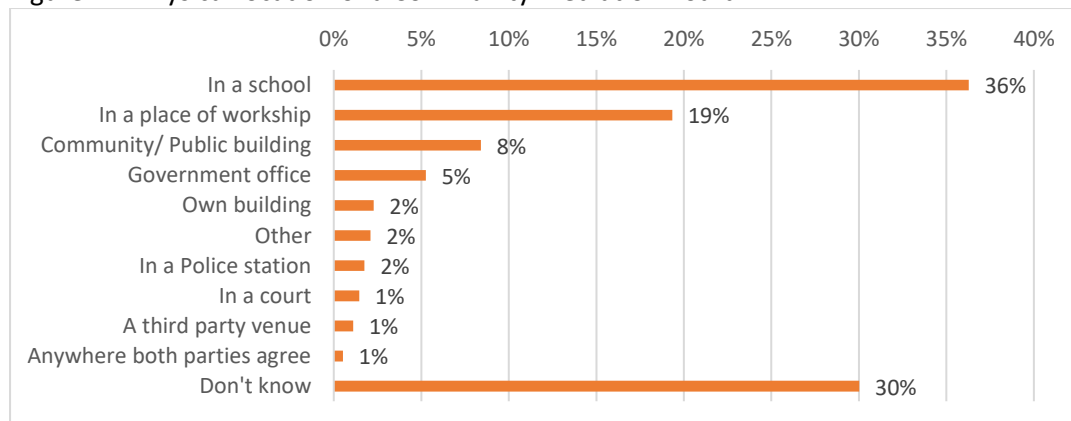


Source: KAP survey

### Location of the CMB

In terms of the physical location at which a CMB is conducted, 36 per cent stated that it is at a school, and 19 per cent stated that it would be a place of worship (Figure 11). In comparison to other ethnic groups, a higher (40) percentage of Sinhala respondents stated that the CMB is held at a place of worship and a higher (53) percentage of Indian Tamil community chose schools. In terms of the survey districts, respondents from Ampara are more likely to state that the CMB is conducted in a place of worship (49%) than in a school (15%). In the districts from the North an East, it is less likely to state that CMBs are held in a place of worship (5% in Mannar, 10% Trincomalee and 0% in Vavuniya). Similarly, in Badulla (55%) and Monaragala (60%) too, schools are more likely to be mentioned as the location for CMBs. Thirty (30) per cent of the respondents stated that they are not aware of where a CMB is conducted. As with previous knowledge questions, females (33%), younger age group (18–19-year-olds: 41%), Sri Lankan Tamil and Moors (43% and 37%, respectively), those with lower educational attainment, those engaged in household activities (44%) and respondents from Colombo (80%) stated that they are unaware of the location of a CMB.

Figure 11: Physical location of a Community Mediation Board



Source: KAP survey

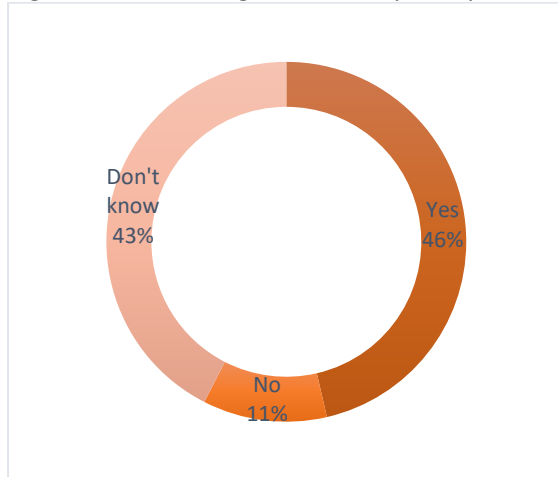
Note 1: Multiple choices were allowed

Note 2: "Anywhere both parties agree" is based on less than 10 respondents

### Level of privacy in CMBs

Forty-six (46) per cent stated that privacy is afforded to discuss matters at a CMB whereas 42 per cent stated that they are unaware of the level of privacy (Figure 12). In comparison to responses from other survey districts, respondents from Monaragala (62%) and Trincomalee (65%) state that privacy is afforded to discuss matters at a CMB. This uncertainty on whether privacy is afforded at a CMB is higher among female respondents (45%), 18–19-year-olds (59%), Sri Lankan Tamils (51%), individuals with educational attainment less than grade 5, especially those who have studied up to grade 5 (53%), those engaged in household activities (50%) and respondents from Colombo (50%).

Figure 12: Knowledge about the privacy afforded to discuss matters at a Community Mediation Board



Source: KAP survey

**Qualitatively, in general, there seems to be varying levels of awareness among different demographic groups.** Respondents directly involved in various ADR processes such as CSO members and KIIs noticeably have a better knowledge as opposed to the representatives of the general public in the women and youth FGDs. In general, youth were unaware of CMBs to the extent that they have not even heard of CMBs.

Moreover, the most common source of information about CMBs is “... mostly been made aware of voluntarily. Sometimes by word of mouth...” (Key Person, Male, Badulla). This statement was further supported in the Monaragala district - “News about mediation travels only mostly by word of mouth.” (FGD, CSO, Monaragala). In Ampara, FGD participants added that ‘people who went to mediation boards talk about this. We got to know about this (sic) mediation boards with the help of them’. Information was also obtained through mediators that live in the same village or community. However, while ‘word of mouth’ contributes to increased basic awareness of CMBs, it does not provide much space to increase awareness on details of CMB processes, unless one proactively asks for these details. The qualitative study further revealed that not only was there a lack of awareness programmes conducted but also a lack of awareness material such as leaflets or posters that communities could access and gain further information from. This could possibly be one of the reasons why the only way information about ADR and mediation got around was by word of mouth.

**Awareness levels of CMBs are shaped by contextual factors such as location and displacement and other crisis related experiences of people.** For example, the qualitative components revealed that the awareness of the mediation boards or any other ADR mechanisms is coloured by people’s displacement experience. As confirmed by the quote below, the levels of awareness about CMBs among the people with protracted displacement experience is relatively low. These contextual factors

need to be considered when designing an information or communication campaign aimed at increasing awareness and knowledge levels about CMBs.

*We do not go to mediation boards. We do not think that bringing these problems [family disputes] to mediation boards is fair. We left our studies during 1990 displacement, since we are illiterates, we do not have proper knowledge in bringing those disputes to mediation boards. We have a mediation board in Irakkaamam. People in our village go to mediation boards for the problems such as family issues, money transaction issues, trespassing of livestock etc. They do not go to mediation boards for the land disputes (Focus Group Discussion, CSO, Ampara, Tamil)*

When considering the continuity of mediation boards and the community's overall interest in participating in the proceedings, 73 per cent indicate that they would like to learn about the CMB process, with a higher likelihood coming from 20–24-year-olds (85%) and the Indian Tamil community (90%). Those who have studied in A/L classes or higher or more, are enthusiastic about learning about the CMB Process (80%+) and so are students (88%). Comparatively, those in higher age categories are less likely to state that they wish to learn about the CMB process (i.e. over 65 years – 56%) and so are those surveyed in Colombo (55%). This highlights the importance of initiating targeted awareness raising campaigns that identify who is willing to learn and who is not and use their preferred information sources, which are discussed later in this report.

#### 4.2 Attitudes

Apart from knowledge, attitudes also shape people's decisions to access an ADR or not and will facilitate a satisfactory service. Further previous studies have shown that disputants' satisfaction levels of ADR are also shaped by their comparative experiences and perceptions of effectiveness of formal justice mechanisms and different ADR mechanisms (Munas and Lokuge, 2016<sup>19</sup>). In short, the attitudes of the people towards ADR mechanisms are perceptions influenced by their knowledge about those mechanisms. Hence, in this section of the report, key findings related to the attitudes of the people towards ADR mechanisms available in communities are presented. The experiences of those who had taken part in an ADR or CMB process is captured in the next section on practices, along with mediators' experiences and challenges that they face. More specifically, in this section we analyse people's attitude towards actors in ADR, the ability of actors engaged in ADR mechanisms to effectively resolve or manage disputes, their perceptions or expectations of obtaining justice from ADRs, approaching ADRs and their attitudes on the composition of ADRs. Therefore, this section on attitudes provides important insights to increasing awareness levels, which aspects to be included in awareness campaigns and in general strengthening the ADR including CMB processes in general.

**As a prominent actor involved in resolving disputes, the police are *perceived* to be managing disputes well. However, this perception changes as nuances of effectiveness or reasons why certain actors, including police, are considered to be managing disputes well, are taken into consideration, as presented below.** This is graphically represented below (Figure 13). As shown below, the police are seen to be following relatively more 'adversarial-like' steps and an approach to dispute resolution, while the other mechanisms and actors are seen to have different strengths, including people perceiving CMBs' interest-based approach to dispute resolution to be effective, and therefore of value too. Previous studies on ADR reflect the same tendency of disputants' expectations of an

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<sup>19</sup> Munas, M and Lokuge, G. (2016). Community mediation: a just alternative? Expectations and experiences of community mediation boards in the Northern Province. Working Paper Series NO. 21. Centre for Poverty Analysis, Colombo. Retrieved from <https://www.cepa.lk/wp-content/uploads/2020/08/Community-Mediation-21.pdf>

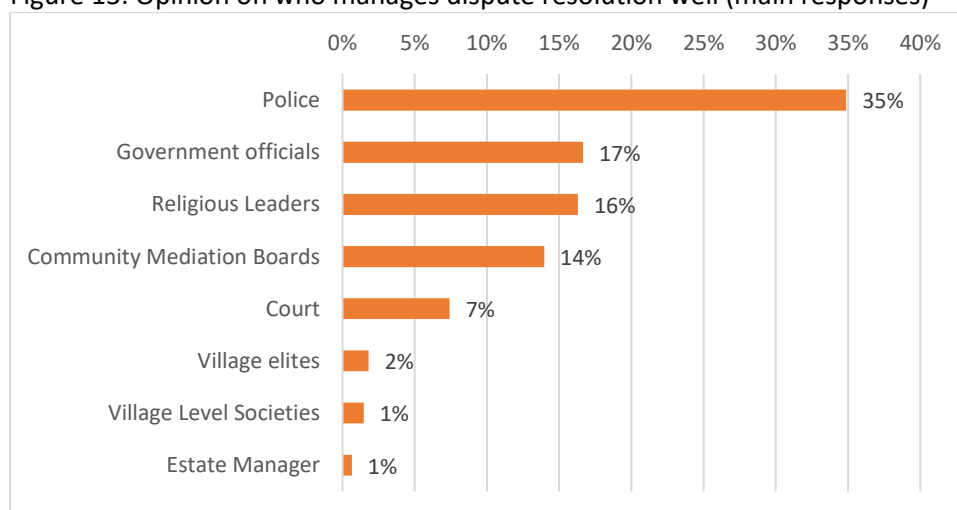
‘authoritative’ actor, in decisions and in the decision-making process, which in turn colours their satisfaction levels (Munas and Lokuge, 2016<sup>20</sup>).

#### 4.2.1 Attitudes on who manages disputes well and why

When asked for their first choice on who manages dispute resolution well in their area, 35 per cent perceived the police (Figure 13), followed by government officials (17 per cent), religious leaders (17 per cent) and CMBs (14 per cent). The younger age group perceived the police and religious leaders to be managing disputes well. In terms of ethnic group differences, Muslims perceived the religious leaders to be managing disputes well and police to be less likely to be managing disputes well, compared to other ethnic groups.

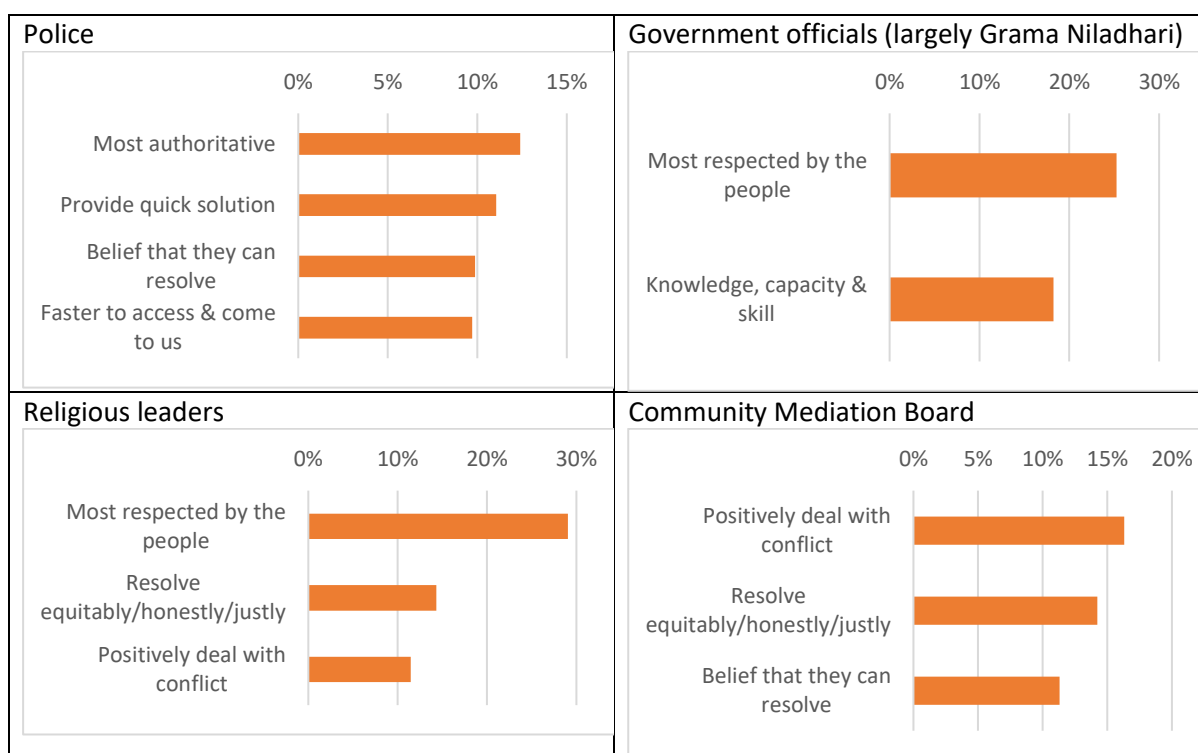
More specifically, in comparison to males, female respondents are more likely to be of the opinion that Police (37% vs males 32%) and government officials (18% vs males 14%) were managing dispute resolution well in their area, whilst identifying CMBs (13% vs males 16%) and courts (6% vs males 10%) in comparatively lower percentages than males. The younger age group, in comparison to the aged are more likely to be of the opinion that the police (47% amongst 18-19 year olds vs 29% among those older than 65 years) and religious leaders (23% among 20-24 year olds vs 13% among those older than 65 years) manage dispute resolution well; and less likely than the aged to be of the opinion that government officials (10% among 20-24 year olds vs 25% among those older than 65 years) manage dispute resolution well. In comparison to other ethnicities, the Moor community is likely to be of the opinion that religious leaders (53% vs Sinhala 4%) manage disputes best, whilst ranking the police low (19% vs 38% by Sinhala respondents). Respondents with higher educational attainment believe that CMBs manage disputes better (26% among degree holders) than those with lesser educational attainment (8% among those who have studied up to grade 5). Students’ opinion (50%) is that Police are much better at managing dispute resolution than government officials (4%). Respondents from Colombo (50%) and Ampara are of the opinion that the police manage dispute resolution well than other district respondents, while respondents from Mannar (43%) and Trincomalee (48%) are of the opinion that religious leaders are better at dispute resolution.

Figure 13: Opinion on who manages dispute resolution well (main responses)



Source: KAP survey

<sup>20</sup> ibid



Source: KAP survey

Note: Reasons with 10% or more respondents for the 'Actor'

However, when asked for perceived reasons as to why people think mechanisms are effective (of those that are selected as most effective), a diverse and actor-specific range of perceived reasons explaining the effectiveness of dispute resolution mechanisms emerge. As the Figure 14 below illustrates, the main reason for the selection of the police was attributed to their authoritative nature and power in dealing with disputes. In addition, ease of access (i.e., place a call through the 119 complaints hotline) and the speed of response were also cited as important. In contrast, when considering government officials engaging in ADR process such as the Grama Niladhari, the most cited reason was that they are the most respected by the people in the area and are knowledgeable about the residents and the ongoing tensions. Similarly, for religious leaders, the most cited reasons were that they are respected by the people in the area and that they can resolve issues justly/equitably. In terms of the CMBs, the reasons cited included, positively dealing with dispute, resolving the issue properly/equitably and the belief that they could resolve the dispute. Except the latter, none of the reasons attached to the effectiveness of CMBs are attributed to the police. Moreover, being 'authoritative' is only attached to the police and none of the other cited mechanisms.

Figure 14: Respondent rationale on their opinion why the different actors in ADR manage dispute resolution well

It is important to note that the police play a role in dispute resolution, usually as the first over second point of contact, in a complaint process. The qualitative discussions pointed out the practical challenges of accessing the police. Even though the complaints hotline eases access, the physical distance to the police station – required to visit in order to lodge a complaint and for the subsequent inquiry - was a decisive factor in accessing the police and therefore arriving at a decision to access ADR, (see quotation below). In addition, the extreme power imbalance between the disputants often leads to unfavourable outcomes which affects people's experience in accessing the police for dispute



resolution in the future. Furthermore, the lack of language support for Tamil speakers in certain occasions was also seen as a limiting factor in accessing the police. Previous studies (Munas et al 2018<sup>21</sup> and Munas and Lokuge 2016<sup>22</sup>) found similar trends, especially in the Northern province.

*It [the decision to go to the police] changes based on the distance and availability of the police. When I was in Ambagasdowa and Kohovila the people did not have easy access to the police because distance-wise it was further away, so cases barely came in. Even if someone were murdered, they had to come to me first. But here, everyone runs to the police first thing. (KII, Government official, Badulla)*

Hence, while people may still prefer to access the police for dispute resolution, because of the authority and the power they wield and perceived ease of access and response times, distance and language barriers may make them less inclined to use the police. Further, the negative experiences of people with the police may affect their attitudes towards them as the following excerpt from the community level FGD indicates:

*The RDS in this village has no support in the police. The police in this area cause many problems. This village is situated just 2Km away from the police checkpoint. Even though, many problems have been reported continuously. If the RDS catches the wrongdoers and summons them before the police, the police treat RDS as the offenders and release the wrongdoers (Focus Group Discussion, CSO, Mannar, Tamil)*

**Respondents perceived that in case of a community or personal issue, they were most likely to get justice from the police, but at a comparatively higher cost in terms of time and money.** In the case of community issues, most (62%) responded that they are more likely to get justice by going to the police, followed by government officials (38%), religious leaders (19%), courts (14%) and the CMB (14%). However, 57 per cent also stated that they are likely to spend more time resolving the issue by going to the police, followed by the courts (52%). In addition to this, 68 per cent stated that they are likely to spend more money going to the court to resolve the issue, followed by the police (41%). Whilst the expectation of justice being served is lower by reaching out to religious leaders or the Community Mediation Board, the respondents do acknowledge that they are likely to incur less costs and 'waste' less time. A similar trend was seen in the case of personal issues as well (Figure 15).

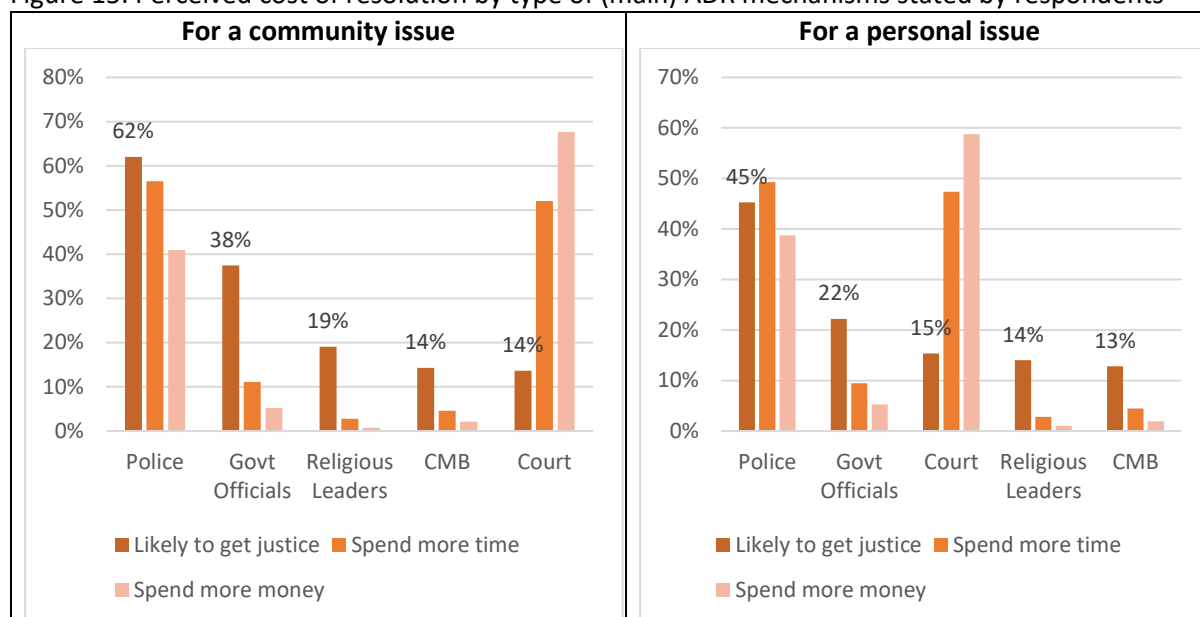
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<sup>21</sup> Munas, M. Tennakoon, H., Meegoda, M and M. Mahilrajah. (2018). *Community Mediation: Resolution of the people, by the people and for the people – A Sociological Enquiry about People's Perceptions and Experiences of Mediation Boards: Northern, Eastern and Uva Provinces, Sri Lanka*. Centre for Poverty Analysis. Working paper Series No.29, 2018.

<sup>22</sup> Munas, M. and G. Lokuge. (2016). *Community mediation: a just alternative? Expectations and experiences of Community Mediation Boards in the Northern Province*. Centre for Poverty Analysis, Colombo



Figure 15: Perceived cost of resolution by type of (main) ADR mechanisms stated by respondents



Source: KAP survey

**As the section on awareness indicated, the role of religious institutions in resolving/settling disputes is central among the Muslim communities and their role is legitimised primarily through trust.** The KIIs and FGDs conducted among the Muslim communities in all three provinces revealed that the level of trust and confidence among the people on the mosque committee is high as they are perceived to be handling sensitive matters well, especially issues such as family disputes and extra marital affairs, as indicated in the following excerpt from the FGD with women and youth in Monaragala. Further, the perception that the mosque committees are seen to be ‘insiders’ who would safeguard confidentiality, when one does not want to take the disputes ‘outside the community’ was also highlighted. However, it should also be noted that the sample does not capture sufficient numbers of observations on people who had been to religious institutions to conclude on the effectiveness of the religious institutions, including to what extent they are inclusive, their ability to give space and voice to the women concerned and the impact of social hierarchies on dispute resolution practices and processes. The absence of women in mosque committees that are involved in family dispute settlement is a further point of concern.

*Most of the people do not want to tell their problems to others. The mosque has rendered numerous services to the poor people. The trustee board tries their best to resolve the disputes. It deals with the problems that we cannot say out loud. They maintain the confidentiality of the public. The trustee board also deals with extra marital affairs issues too. They try their best to resolve disputes. If they cannot resolve the disputes, they take nearly one week to resolve it. Then they will send the disputants to the police if they cannot handle it. (Focus Group Discussion, Women and youth, Monaragala, Tamil)*

**The pattern of approaching formal dispute resolution mechanisms is seemingly undergoing a shift with people also accumulating reasons as to why opting for ADR is more beneficial.**

In most qualitative discussions, the police were accused of being biased and corrupt. For example, in Trincomalee, the prevailing drug issue is allegedly supported by the police. *“Police support that. If we come forward to solve, it leads to race and ethnicity issues... There is no policy.”* (KII, Female, Trincomalee). This thought resonates deeply in Mannar as well, with CSO members claiming *“[t]he police in this area are the worst criminals we have ever seen”* (FGD, CSO, Mannar). In certain other cases, such as in Ampara, crimes such as cattle theft were seen to be unresolvable by the police,

hinting at a perceived lack of effectiveness on the part of the police in addressing such crimes. As the extract below illustrates, the lack of adequate language skills within the police for communication was also highlighted. These trends are confirmed through published research which state that the police were seen to be biased, corrupt and at times aggressive (Munas et al, 2018<sup>23</sup>).

*We have communication problems with the police. We have to wait at the police station until a Tamil police [officer] arrives there to file an entry*<sup>24</sup>. (Focus Group Discussion, CSO, Mannar, Tamil)

Another reason why people opt not to approach formal methods of dispute resolution is the possible social stigma that may be attached to them eventually. *“They do not like to degrade their self-respect”* (FGD, women and youth, Monaragala). This confirms evidence from a previous study which showed that in contrast to the police and courts, CMBs are perceived to offer more ‘dignity’ to the disputants and were in general preferred, especially by women and those from ethnic minority groups (Munas et al, 2018<sup>25</sup>).

**While Community Mediation Boards are perceived as helping maintain social cohesion, long-held contentions regarding perceived discrimination on the basis of caste, money and social status were cited as reasons that can reduce the effectiveness of the CMBs.** The usefulness and necessity of mediation boards at the community level was also assessed. When asked whether CMBs help ensure social cohesion within the community, 78 per cent of respondents agreed. Seventy-one (71) per cent believed this was because mediation boards create a space for both parties to understand the dispute and 37% also say that CMBs take measures to prevent disputes recurring in the future. As explained by FGD participants, *‘both parties are given an opportunity to explain their situation, which cannot be done in courts’* (FGD, CSO, women and youth, Badulla). Similarly, *‘the perceived attributes of Community Mediation Boards such as being listened to, the participatory settlement process, the ability to articulate their problems during the settlement’* (Munas et al, 2018: 2<sup>26</sup>) were observed in previous studies as contributing to higher satisfaction levels of CMBs.

In the current study, most of those who did not agree that CMBs help ensure social cohesion cited biased decisions due to caste, money and position (46%) as their main reason - a trend confirmed by other studies which state perceptions of bias were stronger when the disputant and the mediators are from the same location and similar socio-economic strata (Munas et al, 2018<sup>27</sup>). A similar trend was seen for other ADR mechanisms in the current study. During the qualitative discussions, certain ADR mechanisms such as government officials were also perceived to be biased. In Badulla particularly it was stated that *“if disputes [are] taken up to the Grama Niladhari, his resolution is biased in which it favours a particular ethnicity... (FGD, women and youth and CSO, Badulla)*. Instances of Grama Niladharis serving in the same community for over 15 years were also reported during the qualitative discussions which raised questions of their perceived biases by the respondents. Further, in Ampara,

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<sup>23</sup> Munas, M. Tennakoon, H., Meegoda, M and M. Mahilrajah. (2018). *Community Mediation: Resolution of the people, by the people and for the people – A Sociological Enquiry about People’s Perceptions and Experiences of Mediation Boards: Northern, Eastern and Uva Provinces, Sri Lanka*. Centre for Poverty Analysis. Working paper Series No.29, 2018.

<sup>24</sup> A colloquial term for lodging a complaint at a police station

<sup>25</sup> ibid

<sup>26</sup> Munas, M. Tennakoon, H., Meegoda, M and M. Mahilrajah. (2018). *Community Mediation: Resolution of the people, by the people and for the people – A Sociological Enquiry about People’s Perceptions and Experiences of Mediation Boards: Northern, Eastern and Uva Provinces, Sri Lanka*. Centre for Poverty Analysis. Working paper Series No.29, 2018.

<sup>27</sup> Ibid.

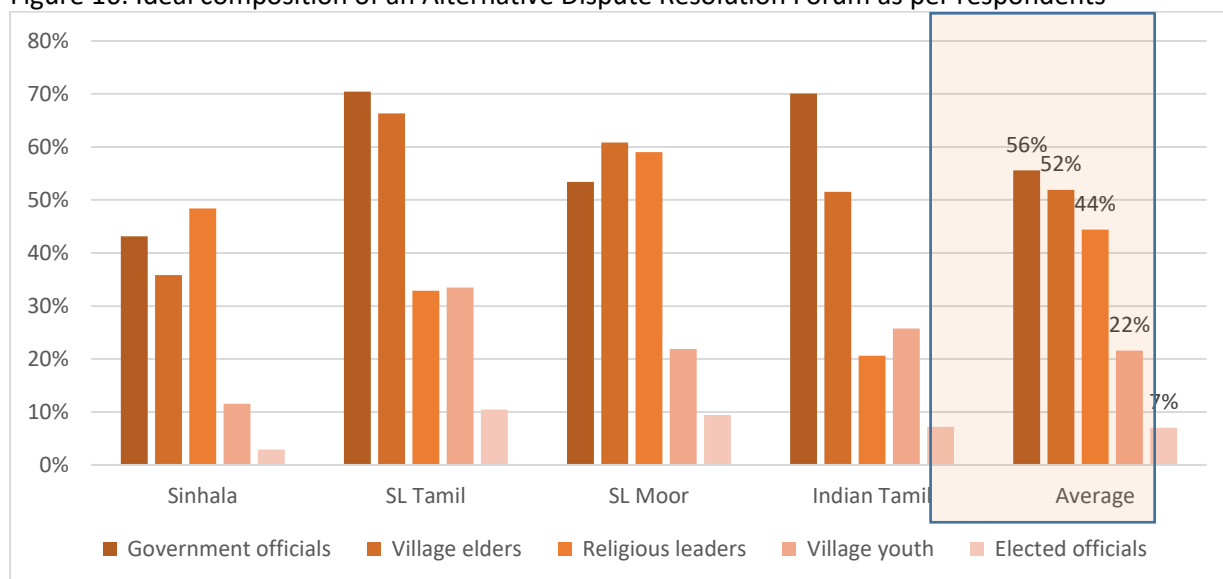
FGDs revealed that ‘families rule *kovil* associations’ and were seen to give ‘verdicts that were favourable to them’ so that these elite families were seen to be benefiting.

*The Grama Niladhari of this village said that our village is dirty and does not suit him. Then he shifted his office to the next division and asked the people to come there. The GS<sup>28</sup> has the authority to make developments in the village but he does not like to develop our village. The government allocates money for the development of each village in the country. But the government employees in this village are reluctant to use that money for our village. (Focus Group Discussion, Women and youth, Ampara, Tamil)*

#### 4.2.2 Attitudes on composition of ADR forums

The survey team also assessed the respondents’ attitudes on an ideal ADR forum, in terms of composition and representation. Preferences point to a mixture of government officials and community leaders with some variation noted on the basis of ethnicity and age. Although respondents cited police as a party that manages dispute resolution well, their ideal composition of an ADR forum would include government officials, such as the Grama Niladhari (56 per cent), village elders (52 per cent), and religious leaders (44 per cent) (Figure 16). The emphasis placed on who should be part of the CMB varies depending on demographic characteristics. Sinhala and Sri Lankan Moor community emphasise religious leaders (48% and 59% amongst Sinhalese and Moors, respectively), whilst the Tamil community places greater emphasis on government officials (70%). The older respondents indicate there should be more representation from the village elders, whereas the younger age category wish to see the village youth represented in ADR mechanisms.

Figure 16: Ideal composition of an Alternative Dispute Resolution Forum as per respondents



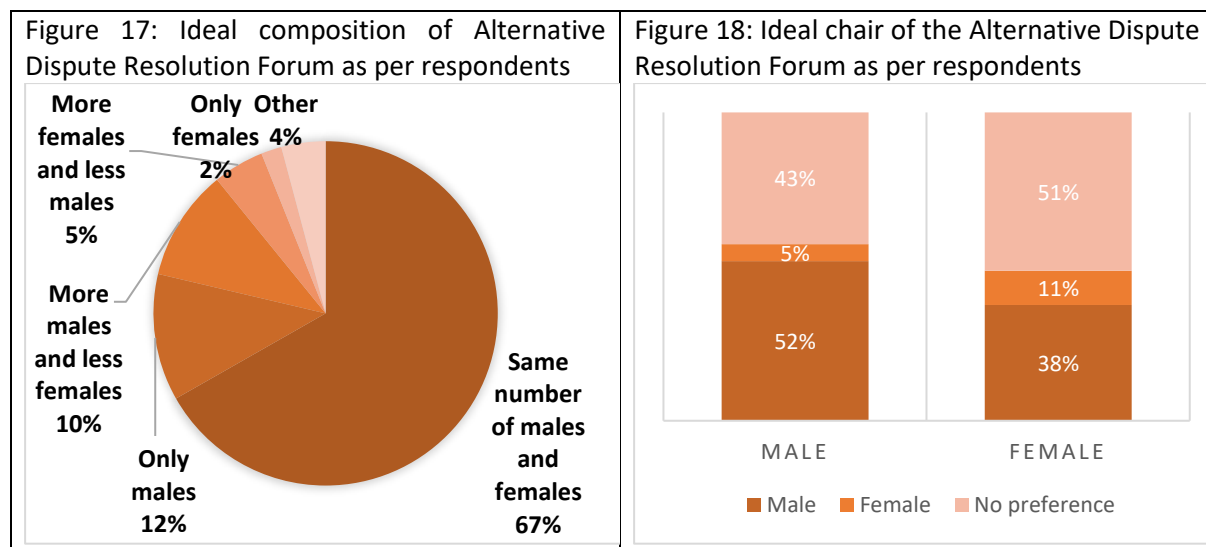
Source: KAP Survey

Note: Multiple choices were allowed

**While an equal representation of men and women as ADR members is viewed as important, long-held gendered notions also lead to questions regarding women as viable ADR actors, including as mediators.** Sixty-seven (67) per cent of respondents stated that there should be an equal representation of men and women in the ADR forum (Figure 17), 12 per cent state that the ADR mechanisms should be all men and 48 per cent stated that they have no preference when it comes to the sex of the chair of the forum. However, when further disaggregating this number by sex, the preference among a majority of male respondents was to have a male chair of the forum. What is also

<sup>28</sup> Commonly used to refer to the Grama Niladhari

noteworthy is that even among female respondents, a male chair was preferred over a female chair (Figure 18). This is indicative of respondents' attitudes towards a woman's role in dispute resolution and is confirmed by previous studies on women's role in community mediation in Sri Lanka, which also identified the preference for 'older male demographic as the mediator' (Jayasundere and Rahman, 2016<sup>29</sup>). While in certain CMBs studied, the latest recruits to the CMBs are from the younger age cohort of 30-40 years, most CMBs studied continue to be dominated by older members, who are mostly retired government officials. However, the current study and previous studies continue to highlight the need for women mediators as well as the younger age cohorts to be part of the process to ensure an inclusive dispute resolution process (Siriwardana 2011<sup>30</sup>, Jayasundere and Valters 2014<sup>31</sup>).



Source: KAP Survey

Only a certain level of interest was shown by respondents (40%) to be trained to become a mediator. This percentage is higher amongst males (45% vs females 37%), younger age groups (20-24: 49% vs over 65: 28%), Sinhala (48%) and Indian Tamil (51%) communities and, those who have studied at least up to Advanced Level or more (52%+). The younger age groups showing interest to be trained as mediators could be capitalised on, to fill the gap in the demographic composition of the CMBs, while more women should be encouraged to be part of the CMBs, by addressing challenges that they face in carrying out their household care responsibilities, waged employment and the voluntary services required by the CMBs.

The analysis here indicates that the ADR mechanisms are diverse and it is difficult to categorise them into one large category. The effectiveness and ability to resolve different disputes by various ADR mechanisms vary. Not all disputes can be resolved/settled by ADRs. However, ADRs are perceived to be effective in resolving certain types of disputes. This shows that each specific ADR needs to be closely looked at, for their effectiveness. The process, formalities, skills available, cost and access vary for each type of mechanism. ADR mechanisms are generally perceived to be cost and time effective

<sup>29</sup> Jayasundere, R., and Rahman, R. (2016). *Understanding Women Mediators – An in-depth study of women in community mediation boards in Sri Lanka*. Asia Foundation

<sup>30</sup> Siriwardhana, C. (2011). *Evaluation of the community Mediation Boards Program in Sri Lanka*. Ministry of Justice. Retrieved from

<sup>31</sup> Jayasundaere, R and Valters, C. (2014). *Women's Experiences of Local Justice: Community Mediation in Sri Lanka*. The Justice and Security Research Programme paper – 20

in arriving at a settlement. However, special attention must be paid to considerations highlighted with regard to negotiating or mediating legitimate grievances brought by the powerless, poor and vulnerable communities, especially regarding poor people's right to access formal judicial processes.

### 4.3 Practice

This section focuses on people's direct experiences of accessing ADR mechanisms and therefore focuses on what issues were taken to an ADR forum, their level of satisfaction with the resolution and the subsequent impact this has on the likelihood of using the specific ADR mechanism again. Of those who had faced a dispute, a majority had taken their disputes to the police and the CMB, as they thought these were the best options. However, satisfaction of the outcome of the resolution is much higher for the CMBs than police, which points towards the value attached to interest-based mediation.

The respondents' direct experience with disputes was examined. Only 9 per cent of the respondents or individuals in respondent households had been involved in an individual or community dispute in the past 12 months; a majority of these disputes was related to land use and/or land ownership, domestic violence, loan related issues and acts of violence (Figure 19). A higher (55) percentage of Sinhala community respondents than other ethnicities, stated being in disputes related to land. The higher reporting amongst Sri Lankan Tamil community respondents is on disputes related to domestic violence (26%), loans (22%), followed by land (20%). The Moor community respondents indicate the disputes they are involved in are related to land(37%) and domestic violence (34%). A much higher percentage of women respondents (36.2%) than males (17.2%) stated the dispute was related to domestic violence. A higher (38%<sup>32</sup>) percentage of women stated that they went to Police in relation to domestic violence issues than to the CMB (25%<sup>33</sup>). However, qualitative components highlighted the gaps in service provision by the police and formal mechanisms, especially for women, when dealing with domestic violence, including attempts of 'settling the dispute' even at the continued risk of serious physical harm to the woman. This is confirmed by existing studies in Sri Lanka (World Health Organization, 2018<sup>34</sup>) and to a large extent has been also confirmed by the Sri Lanka police as per recent news reports (Ameen, August 2021<sup>35</sup>). Women's other responses included the religious leaders, courts and family members.

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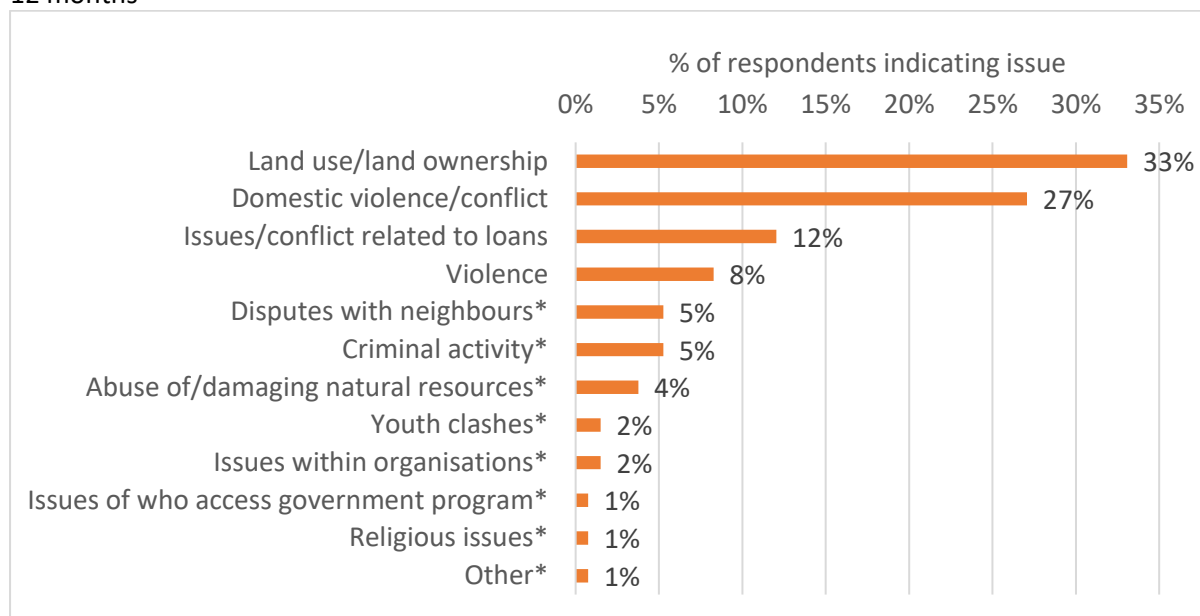
<sup>32</sup> Based on 9 responses, interpretation should be with care

<sup>33</sup> Based on 6 responses, interpretation should be made with care

<sup>34</sup> World Health Organization (2018). Country Profile on Gender-Based Violence in Sri Lanka. World Health Organization, Sri Lanka

<sup>35</sup> Ameen, A (21 August 2021). Sri Lanka police does not intend to take cases of intimate partner violence to courts: SDIG Rohana. In *The Morning*.

Figure 19: Incidence of individual or community disputes Involving the survey respondents in the past 12 months



Source: KAP Survey

Note: "\*" - Incidents reported are less than 10

#### 4.3.1 ADR mechanisms accessed and satisfaction levels

The disputes in this case were mostly taken to the police (41%) or to CMBs (28%). The main reason stated by the respondents in relation to taking the case to either the police (70%) or the CMB (65%) is that the respondent considered it to be the best option. In terms of the CMB, 38 percent<sup>36</sup> of the respondents also stated that they were referred by other institutions (e.g., Police) to go to the CMB.

Overall, 62 per cent of respondents were satisfied with the resolution of the issue. Disaggregation of this shows that 89 per cent of respondents were satisfied with their outcome at a CMB, whilst it was lower at 52 per cent with the Police (Figure 20). Dissatisfaction<sup>37</sup> was noted where a proper solution had not been found (39%<sup>38</sup>) or the outcome was not satisfactory to the parties (30%<sup>39</sup>) involved in the dispute. On the question of what happened afterwards (where there was dissatisfaction) a higher (43%) percentage did nothing whilst 39 per cent<sup>40</sup> of the respondents proceeded to file cases in courts.

<sup>36</sup> Multiple options were allowed to be chosen by the respondent

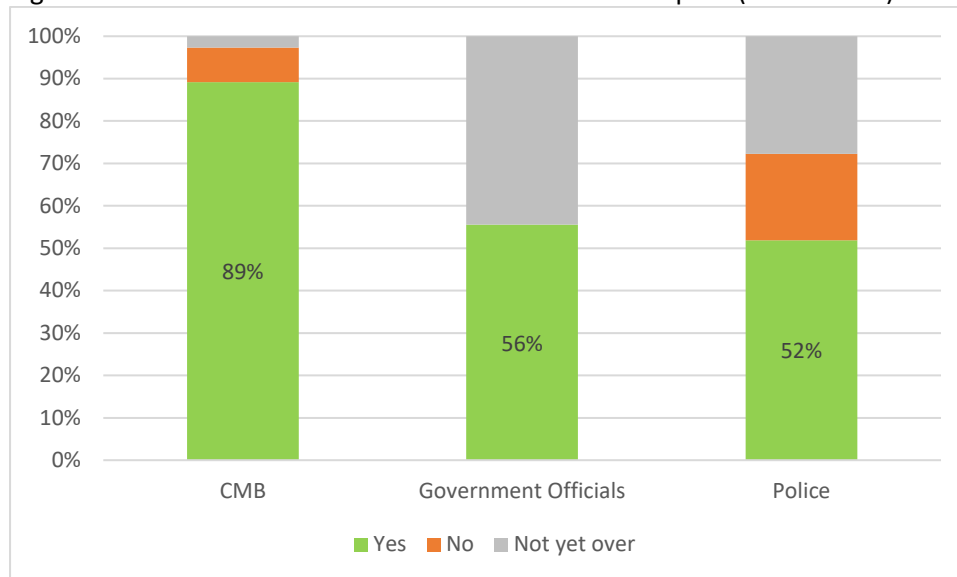
<sup>37</sup> Based on 23 responses

<sup>38</sup> Based on only 9 responses, should be interpreted with due care

<sup>39</sup> Based on only 7 responses, should be interpreted with due care

<sup>40</sup> Based on 9 responses, should be interpreted with due care

Figure 20: Parties satisfied with the resolution of the dispute (main actors)



Source: KAP Survey

Note: Government official's statistic based on 10 number of responses

Eighty-five (85) per cent of respondents stated that they had not been to a CMB and this percentage is likely to be higher amongst females (88%) in comparison to males (80%). The Indian Tamil community is more likely to state that they have been to a CMB (24%) than respondents from other ethnicities. In the surveyed districts, respondents from Monaragala (25%) are more likely to state that they have been to a CMB than respondents from other districts.

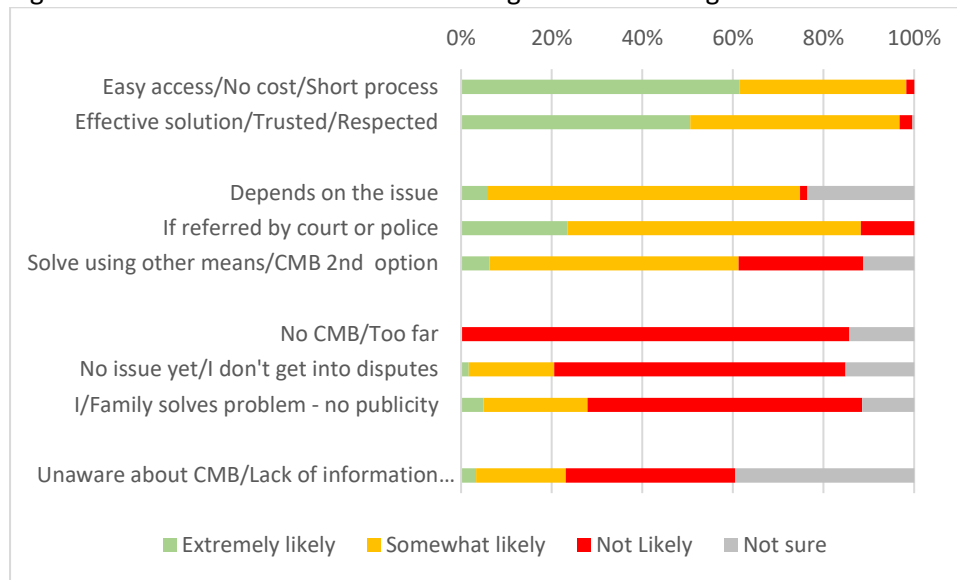
#### Likelihood of making use of CMBs and reasons

Half (50%) of the respondents' state that they are either somewhat or extremely likely to make use of the CMB to resolve a dispute whilst 32 per cent of the respondents stated that they are not likely to make use of the CMB to resolve a dispute. A higher percentage of 18–19-year-olds state that they are unlikely to use the CMB (47%) than either somewhat or extremely likely to use it (28%) which is a point of concern.

Those indicating that they are extremely likely to make use of the CMB, the reasons cited include, easy access, cost being low or no costs, shorter process, trust on the process and the solutions being effective. Respondents who indicate that they are somewhat likely to use the CMB, cite reasons including the decision would depend on the issue, if referred to by courts or police and that they have other means to arrive at solutions. Among the respondents stating that they are not likely to use the CMB, reasons cited include the distance to CMBs being too far, that they do not get into disputes or they would rather sort their issues without others knowing about it. Responses related to 'not being sure' stem from a lack of awareness of CMBs or lacking information in the process (

Figure 21).

Figure 21: Factors considered for accessing or not accessing CMB



However, when disaggregated further against those who had approached the CMB previously and those who had not, it was clear that those who had approached the CMB previously reported that they are either extremely or somewhat likely to make use of the CMB to resolve a dispute, whereas those who had not been to a CMB previously mostly stated they were not likely to make use of the CMB (Figure 22). This indicates that further awareness on CMB processes may encourage more people to make use of the procedure for dispute resolution. This is also made clear in the respondents' view of areas of improvement for the CMB. While the majority (25 per cent) stated that they had nothing to say, 24 per cent stated that awareness creation needs to be improved, 23.5 per cent sought improvements on the venue, and 11.5 per cent stated that there needs to be an establishment of separate, issue-specific boards.

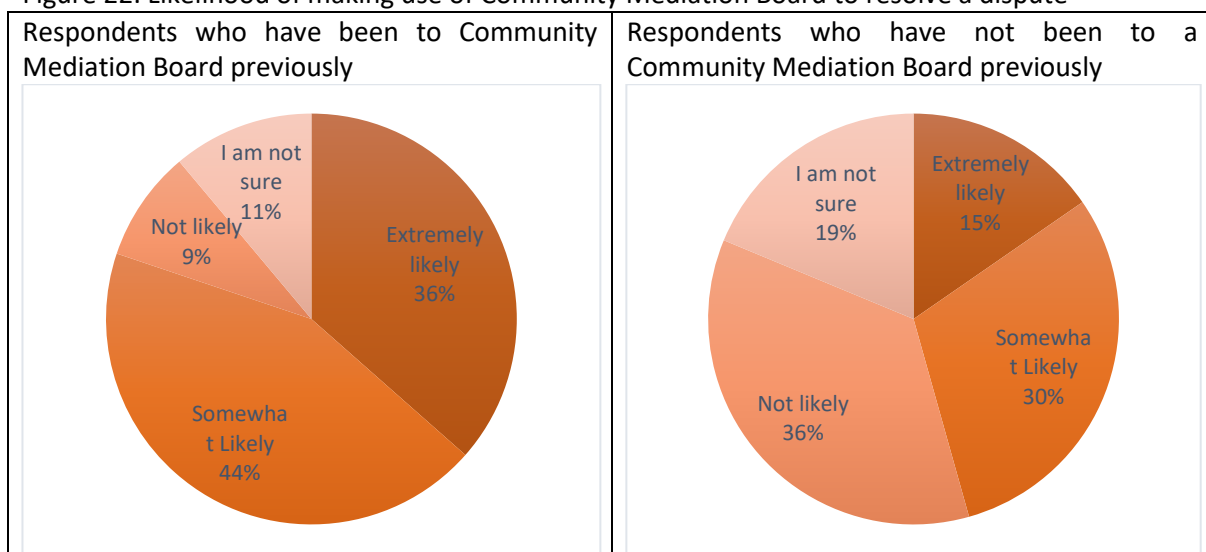
Although the satisfaction levels of the CMBs are high, there is a tendency from disputants who did not receive a favourable settlement, to note their displeasure with regard to the outcome and the procedure followed by the CMBs, as per the following quotation by a CSO member. Further, except in one instance from Ampara, none of the other qualitative discussions highlighted the lack of language support, either in written form (for pre-CMB communication and settlement certificate) or during the CMB process. In the instance cited in Ampara, it was stated that written communication is done in the language that the disputant cannot comprehend and therefore, they had to seek the support of a neighbour or friend to understand the contents of the letter. In previous studies from 2018/2019, the lack of language support during and leading up to CMBs were highlighted in areas such as Monaragala



and Trincomalee (Munas et al, 2018<sup>41</sup>). However, discussions with mediators and chairpersons for the current study reveal that skills and resources are available to provide language support as required, either in written form or verbal form and that upon request, the documents are issued as appropriate. Therefore, the gap could be in the implementation of this practice comprehensively across the CMBs, as a regular practice.

*We had an unpleasant experience over a land dispute with the mediation board. The opposing party forged my husband’s signature and we had to give a piece of land to them. It was our land and we had documents to prove it and the mediation board did not help. That is one of the main reasons we decided to leave there and move here. Politics and bribery played a major part in my case. (KII, CSO member, Monaragala)*

Figure 22: Likelihood of making use of Community Mediation Board to resolve a dispute



Source: KAP Survey

Apart from mediators, the qualitative discussions highlighted the need for knowledge enhancement and skills development of other actors that engage in ADR, such as the Grama Niladhari and the religious leaders. Topics to be addressed via such sessions included legal background knowledge on land related issues including documentation, basic counselling and negotiation skills and problem-solving skills.

In summary, while only a limited number of respondents had accessed an ADR mechanism in the past twelve months to resolve a dispute, the evidence points to how the process adopted shapes people’s tendency to use CMBs in particular, in the future. That satisfaction levels are high among those who had accessed the CMB is a positive highlight but the dissatisfaction among the disputants when the resolution is unfavourable must not be disregarded, especially since word-of-mouth recommendations play a main role in non-users approaching the CMBs.

<sup>41</sup> Munas, M. Tennakoon, H., Meegoda, M and M. Mahilrajah. (2018). *Community Mediation: Resolution of the people, by the people and for the people – A Sociological Enquiry about People’s Perceptions and Experiences of Mediation Boards: Northern, Eastern and Uva Provinces, Sri Lanka*. Centre for Poverty Analysis. Working paper Series No.29, 2018.

#### 4.3.2 Skills, competencies, and support required for mediators and trainers

This section primarily draws from the qualitative discussions held with the Mediation Training Officers chairpersons and mediators from selected DSDs in Ampara, Trincomalee, Mannar, Vavuniya, Badulla and Monaragala districts and from KIIs held with government officials who engage with the CMB process such as the Grama Niladhari.

While recruitment was seen to be systematic as set out in the regulations, a few instances were reported where people perceived that, political connections were used to nominate people for the CMB. In certain other instances, the objectives of the mediators in joining the CMB was questioned, as some were seen to be part of the process in order to obtain the Justice of Peace position. However, overall, the discussions with mediators revealed their intentions of providing a voluntary service to society. They shared their enthusiasm and commitment to provide a negotiated settlement to disputes, which they also view as a service to society. Previous studies (Jayasundere and Rahman, 2016; Jayasundere and Valters, 2014) highlight the importance of encouraging more women mediators but also highlight the additional care burdens that they have to face at home which in turn, limit their participation in voluntary work such as mediation. Further, the average age composition of CMBs was above 50 years in most boards visited for the current study, which highlights the need to proactively reach out to and encourage the younger generation to take up mediation tasks. Discussions with mediators and chairpersons highlighted that personal and professional commitments (time required for further education for example) was limiting the participation of the younger group in mediation. However, in general, there was agreement that a better balance between the younger and older age groups was necessary for the effective functioning of CMBs, especially given the requirements for better information management, through digital technology.

The mediators are provided with a five-day training prior to their appointment. This training focuses on the mediation process, skills, capacities and behavioural characteristics of mediators. Most mediators were of the view that this training was very useful as it included multiple aspects on mediation. However, the mediators and the MTOs were of the view that a 'refresher course' - offered at regular intervals - on principles of interest-based mediation and the process of mediation was needed to ensure a better service to the community. The MTOs highlighted the need for up-to-date knowledge and skills on mediation, obtained through diverse 'schools of thought' on mediation. This new knowledge would go beyond what was made available to them at their recruitment and which they, in turn, can impart to the newly recruited and existing batches of mediators.

Some mediators and disputants who were part of the study, highlighted the lack of 'authority' or 'enforcement power' granted to the CMBs, especially in ensuring participation of disputants in the mediation process. In certain cases, those from a higher socio-economic background (i.e. perceived to be more powerful) showed a tendency to not attend the sessions and in certain other instances, to provide false addresses to the police, especially in relation to loan repayment related disputes. This undermines the process, as a single party can act on its own to withdraw or ignore the mediation process at any given time. Hence, the tendency for cases to remain unresolved can be high, resulting in perceptions and experiences of dissatisfaction with the process and outcomes.

In terms of resources, the lack of Information Technology (IT) equipment and the need for training for better information management, data collection, effective follow-up and monitoring were highlighted by the mediators, chairpersons and MTOs. Further, the lack of up-to-date IT equipment for MTOs was also highlighted. Further, the lack of a suitable space, at least in certain locations that were studied, was discussed, as the quotation below from Trincomalee illustrates. This confirms the issue of the lack of privacy discussed earlier, as expressed by disputants who were part of the mediation process.

*[There is] no permanent place for the mediation board. This is a big problem for mediators. To reduce the expense, the government operates this mediation board in government common buildings. During training, we teach them to ensure confidentiality. But the mediation board functions in a common hall. There will be about 5 groups of people. So, the basic concept is not followed. But can't help. No place for documentation. We can't maintain them in school. We cannot maintain the quality. Places where the mediation board functions in Trincomalee is not in a good condition and [there is a] lack of facilities. The commission must do something about that...[there are] not enough water and washroom facilities for the public and mediators at the school. (Kil, MTO, Trincomalee)*

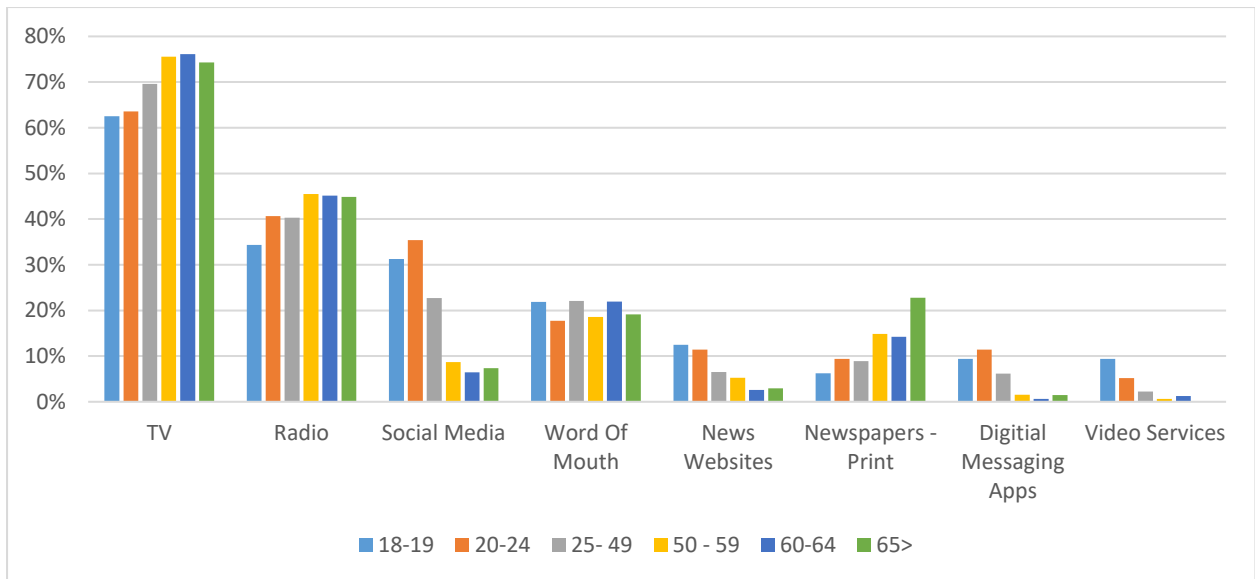
While taking efforts to increase awareness on CMBs it is also important to strengthen service provision for the general public, in an efficient manner, that is satisfying for the disputant parties, strengthening the CMBs is equally important, so such services can be accessed smoothly. As such, revisiting the recruitment process, paying close attention to offering refresher training courses and upgrading of knowledge and skills and provision of necessary infrastructure support is crucial to enhanced and equitable service provision.

#### 4.3.3 Information sources

In order to decide on the best information channels and the design of awareness raising strategies on ADR and CMB, as a specific activity area of the SEDR project, the KAP survey sought information on information sources that are generally accessed by the randomly selected respondents. The aim behind the collection of this set of data is for it to provide a sound basis for a targeted information campaign.

**Sources used to access information about government services vary on the basis of age, ethnicity and education.** When asked about their most trusted information source on available government services, main sources mentioned by those interviewed were the television (71 per cent), radio (42 per cent), word of mouth (21 per cent), social media (18 per cent) and newspapers (12 per cent). Whilst television is the main trusted information on government services across all ages, the younger generation seeks such information from social media, news websites, digital messaging apps and video services (Figure 23). The older generation in comparison are more likely to seek out information in printed newspapers. The Sinhala respondents rank television as a source much higher than others at 86 per cent. Respondents from the Northern Province indicate that they seek information from television (50%), and equally from the radio (50%) as well. The educated are more likely to seek information via electronic sources such as news websites, online newspapers, social media (e.g., 40% amongst those with degrees vs 6% with no schooling) and digital messaging applications. The Sinhala community in the surveyed project districts are likely to source the information from Sinhala media whilst the Tamils and Muslims are likely to source it in Tamil.

Figure 23: The most trusted information source on available government services



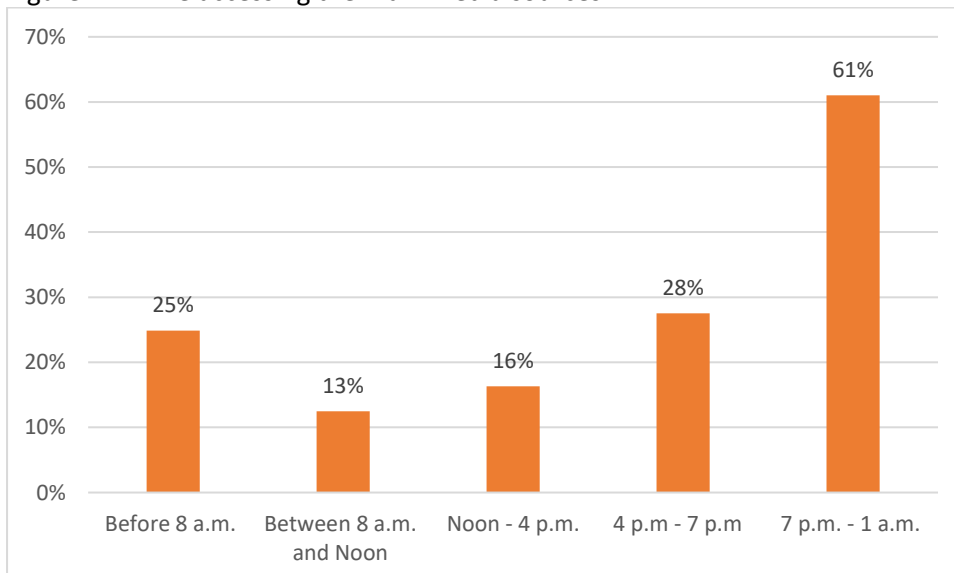
Source: KAP Survey

Note 1: Multiple selection of sources was allowed

Note 2: Whilst the trends shown in the graph are logical in terms of usage of the different types of media by the relevant age groups, it needs to be noted that many of the data points are based on less than 10 observations. For example, 18-19 age group, only Television, radio and social media have 10 more responses.

The media sources were frequented every day (61 per cent) and as needed (30 per cent). In terms of time, most responded that it would be between 7 pm and 1 am (61 per cent), followed by between 4-7 p.m. and before 8 a.m. Respondents from Colombo overwhelmingly (95%) indicate that they access media sources after 7p.m. and their access prior to 8 a.m. is very low (5%). In contrast, those classifying themselves as retired, in addition to accessing media sources after 7p.m. (61%), are also likely to state accessing media prior to 8 a.m., more (42%) than the observed norm (Figure 24).

Figure 24: Time accessing the main media sources



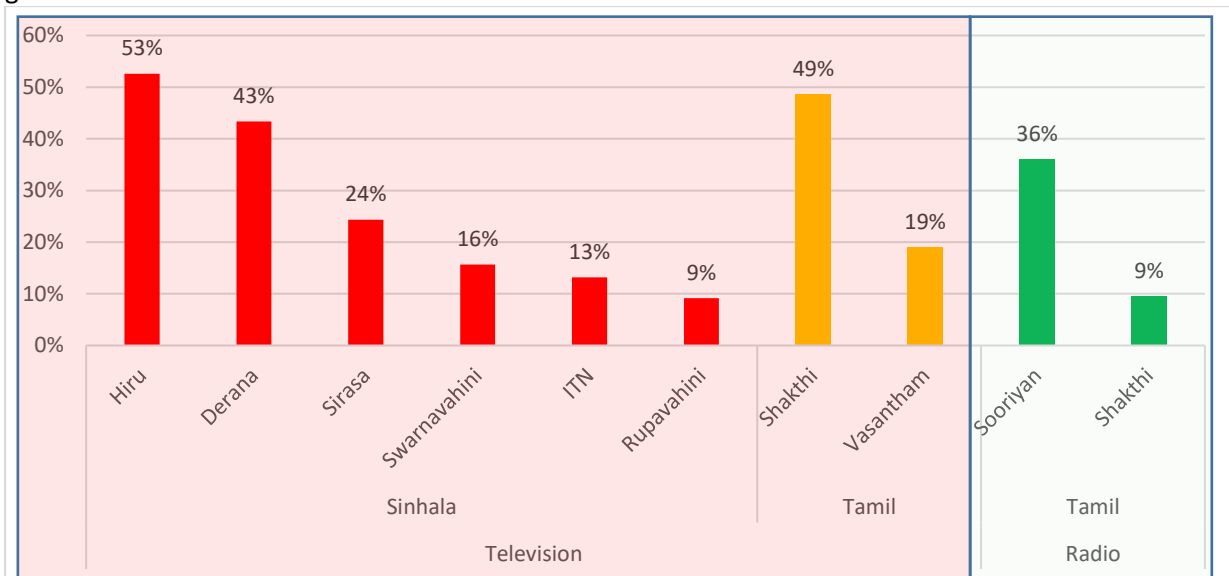
Source: KAP Survey

Multiple options allowed

The main television channels for trusted information on government services mentioned by the Sinhala respondents are the private channels of Hiru, Derana, Sirasa and Swarnavahini, followed by the government-owned channels of ITN and Sri Lanka Rupavahini (TV) Corporation. Amongst Tamil

respondents, the main Tamil television channels were Shakthi and Vasantham. In terms of radio, the response rate amongst Sinhala speakers was very low and amongst Tamil speakers Sooriyan FM featured prominently followed by Shakthi FM (Figure 25). In terms of social media, 14 per cent of the total sample stated they find information on Facebook; another 4 per cent state they get their information through WhatsApp/Viber. Three (3) per cent of the total sample stated that they find information through YouTube, a video sharing application. Qualitative discussions clearly revealed that it was the younger age group, below 30, that were mostly using social media and messaging apps such as WhatsApp for accessing information.

Figure 25: Main television and radio channels mentioned as sources for information on available government services



Source: KAP Survey

Notes:

Multiple options allowed

Channels with at least 9 per cent responses. Denominator used: Reported mother tongue

As the below Figure 26 shows, around 66 per cent of the respondents stated that either they or their families had access to the internet, with most accessing the internet through a smart phone (78%). Only 24% had access to a computer. There was considerable district-wide variation in access to the internet: slightly more than half of the respondents in the districts of Mannar, Ampara and Monaragala had access whereas 93% of the respondents in Colombo had access to the internet, pointing towards inequalities in access (Figure 27). The FGD participants stated that they do not use smart phones as often as their children do and that their preferred information source was still mainstream media. The youth in FGDs stated that apart from social media, they also access

government information websites to access news and other information such as gazettes. Some of the CSO representatives stated that they have created WhatsApp and Viber groups for ease of information sharing especially during the COVID-19 related travel restrictions and that they continue to use these to communicate messages with their members.

Figure 26: Respondent or family has equipment to connect to the internet

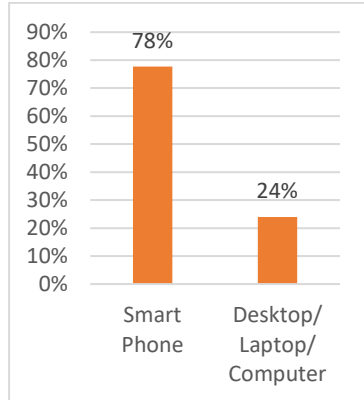
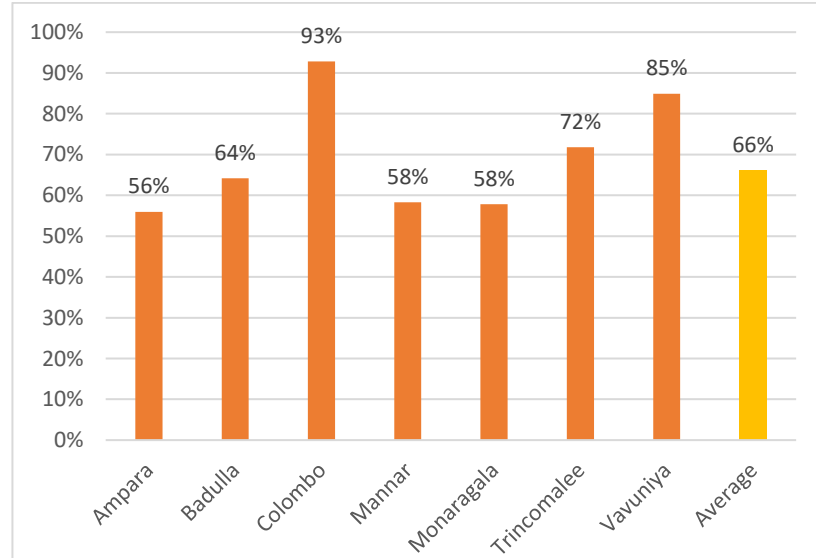


Figure 27: Respondent or family has access to internet



Source: KAP Survey

## 5. CONCLUSIONS

### *Knowledge*

The most common types of disputes in the respondents' community include disputes with neighbours, land related disputes, criminal activities, domestic violence and loan-related disputes. Respondents identified the police as a key ADR actor (69%), followed by government officials (61%) and CMB (27%). In comparison to other ethnic groups, Sri Lankan Moors overwhelmingly (63%) identify religious leaders as a main actor in ADR, with women (22%) being slightly less likely to identify religious leaders as an ADR mechanism compared to men (25%).

In general, people know of the existence of the CMB, but knowledge on its purpose, how it operates, how to access the CMB and the composition of the CMB varies. Knowledge on CMBs was weaker among younger age cohorts, women and Sri Lankan Tamil and Moors. Youth were in general unaware of CMBs and they lack knowledge on the purpose of CMBs. While the lack of awareness raising material and campaigns contribute to this lack of understanding, contextual factors such as the location, a history of displacement and other crisis-related experience, further impact people's understanding of CMBs. This lack of knowledge in the detail and the purpose served or service offered by CMB, could be considered to be limiting men and women from accessing the service offered by CMB, when faced with a dispute.

As a prominent actor involved in resolving disputes, the police are perceived to be managing disputes well, although this perception changes when the nuances of effectiveness or reasons why certain actors, including police, are considered to be managing disputes well, are taken into consideration. The police are seen to be following relatively more 'adversarial like' steps and an approach to dispute resolution, while the other mechanisms and actors are seen to have different strengths. For example, people perceive the interest-based approach of CMBs to dispute resolution to be effective, and therefore of value. Further, respondents perceived that in case of a community or personal issue, they were most likely to get justice from the police, but at a comparatively higher cost in terms of time and money. Further, although respondents cited police as a party that manages dispute resolution well, their ideal composition of an ADR forum would include government officials, such as the Grama Niladhari, village elders and religious leaders.

Only 46 per cent of the disputants stated that privacy is provided at the CMBs with women being more uncertain about privacy being provided at CMB. Given that a significant number of more women, compared to men, have taken sensitive disputes such as domestic violence to ADR mechanisms, assurance of privacy is critical for ADR and CMB specifically.

Knowledge on CMB, including the details of the processes followed etc. is primarily shaped by whether one has accessed a CMB or not. This tendency points towards gaps in mechanisms available to disseminate information on CMBs to the general public. As per the survey, the levels of awareness are high mostly among those who had accessed the CMBs to address their disputes or had helped their peers in the process. In the study districts, people access CMBs and ADR mechanisms primarily to find out the facts of the disputes. This is largely due to the fact that ADRs, especially CMBs focus more on understanding the disputes than providing a judgement. The process allows people to reflect on disputes and understand each other's perspectives on how a dispute occurred and provides space for a negotiated settlement.

Knowledge/awareness about the ADR in general is influenced by access and proximity. The police for instance becomes the most known dispute resolution mechanism among the people due to this reason. The religious institutions, especially among the Muslim communities is considered a

prominent ADR mechanism. This is largely due the fact that Muslims, as opposed to other communities, are closer to the religious institutions given their constant interactions. The mosques among the Muslim communities have an established board that meets regularly to deal with day-to-day affairs of the people who belong to that particular mosque. Therefore, dealing with disputes becomes an inherent duty of such a board. The study revealed that other religious institutions, such as Hindu temples and catholic churches, too get involved in managing disputes within their constituency. However, the nature of disputes taken up, the process followed and the modality of operation of each of the religious institutions are different and context specific.

The presence of other ADR mechanisms such as Peace committees, reconciliation boards, civil protection committees are evident through the research. The study indicates that these mechanisms are rather ad hoc, and their operation is needs-based. Nevertheless, these systems are better geared towards addressing or diffusing certain types of tensions and disputes emerging as ethnic or religious disputes or conflicts. Further, the presence of ADR mechanisms at community level help prevent tensions escalating into bigger conflicts or even violence. These efforts will help achieve harmony and overall peace among communities.

### *Attitudes*

When asked for their first choice on who manages dispute resolution well in their area, 35 per cent perceived the police, followed by government officials (17 per cent), religious leaders (17 per cent) and CMBs. However, when asked for perceived reasons as to why people think mechanisms are effective (of those that are selected as most effective), a diverse and actor-specific range of perceived reasons explaining the effectiveness of dispute resolution mechanisms emerge. Hence, while people may view/perceive the police as the best in resolving disputes because of the authority and the power they wield and perceived ease of access and response times, distance and language barriers may make them less inclined to use the police. Further, **respondents perceived that in case of a community or personal issue, they were most likely to get justice from the police, but at a comparatively higher cost in terms of time and money.** Further, the police were accused of being biased and corrupt, during the qualitative discussions. Another reason why people opt not to approach formal methods of dispute resolution is the possible social stigma that may be attached to them eventually. Some of these perceived weaknesses were associated with CMBs too. While Community Mediation Boards are perceived as helping maintain social cohesion, long-held contentions regarding perceived discrimination on the basis of caste, money and social status were cited as reasons that can reduce the effectiveness of the CMBs. As the section on awareness indicated, the role of religious institutions in resolving/settling disputes is central among the Muslim communities and their role is legitimised primarily through trust and the perceived privacy it allows. However, given that the current study sample does not capture sufficient numbers of observations on people who had been to religious institutions to conclude on the effectiveness of the religious institutions (including to what extent they are inclusive), their ability to give space and voice to the women concerned and the impact of social hierarchies on dispute resolution practices and processes is not clear.

In terms of the perceptions on composition of ADR mechanisms, while equal representation of men and women as ADR members is viewed as important, long-held gendered notions also lead to questions regarding women as viable ADR actors, including mediators. However, when further disaggregating this number by sex, the preference among a majority of male respondents as well as among women respondents were to have a male chair of the forum, highlighting the gendered social norms of 'middle-aged man' as the typical mediator or chairperson.



### *Practices*

People's practices of approaching the ADR mechanisms emerge from their or their peers' experience with such systems. Therefore, the same people who ranked the police for their ability to resolve disputes, indicate that the outcomes of the resolution provided by the police is not as satisfactory as CMBs. The processual nature of the CMBs, the ability to communicate in local languages used and the sustainability of outcomes lead to high levels of satisfaction among the disputants who take their disputes to the CMBs. Further, greater participation, flexibility of the system and range of choices offered by the ADR systems, especially CMBs are some reasons that can be cited as people's preference for this system. However, as indicated in the analysis, the push for ADR mechanisms to resolve the grievances of the people from certain vulnerable and poor groups because of the 'low cost' option may deprive them from accessing formal judicial processes. A careful examination of the groups accessing these mechanisms needs to be carried out and measures need to be taken to prevent such situations.

However, given that only a few access CMBs, as per the survey, the knowledge on CMB remain very limited among the general public. Amongst the randomly selected respondents of the six survey districts, a clear majority (85% of the total sample) stated that they have not been to a CMB. Further, only half (50%) of the respondents state that they are likely to make use of a CMB to resolve a dispute whilst 32 per cent of the respondents stated that they are not likely to make use of the CMB to resolve a dispute. Youth (18-19 year olds) are even less likely to make use of CMBs. These trends clearly point towards the need to increase awareness on CMBs, its mandate, functionalities, composition, especially focusing on the mechanism as a service offered to the public, enabling financial and time savings.

### *Skills, competencies and support required for CMBs*

Most mediators were of the view that the five-day training offered at recruitment was very useful as it included multiple aspects on mediation. However, the mediators and the MTOs were of the view that a 'refresher course' - offered at regular intervals - on principles of interest-based mediation and the process of mediation was needed to ensure a better service to the community. In terms of resources, the lack of IT equipment and the need for training for better information management, data collection, effective follow-up and monitoring were highlighted by the mediators, chairpersons and MTOs.

## 6. RECOMMENDATIONS

### **Design and launch a targeted approach for awareness creation on accessing and the process of ADR in general and CMBs specifically by SEDR with the support of other relevant agencies**

*Strengthen awareness among the relevant government officials:* Systematic and repeated awareness raising on CMBs in particular and ADR in general, including the specific details of the process followed during CMB and ADR in general, among the relevant government officials is required. Considering the busy schedules of these government officers, targeted, specific and effective programmes should be developed, with certain elements of a Training of Trainers (ToT) included, in order to take the messages across to the other tiers of the government, relevant non-government/CSOs and general public. Ensuring retention of knowledge among these government officials to be passed onto new batches of officials that get appointed through transfers should be facilitated through the ToT approach. The Development Officers (DOs) in charge of mediation should be made the focal points for these awareness raising campaigns among the relevant government officials. A non-comprehensive list of such officials include:

- District Secretary and relevant officials at the District Secretariat
- Divisional Secretary, Land officers, Colonisation officers, Mediation Development Officer, Women Development Officers, Counselling officers, Probation officers, and Child Rights Protection Officers, Administration (officer of) Grama Niladhari, at the DSD level
- Samurdhi officers, Economic Development Officers, Grama Niladhari at the GN level
- Public Health Midwife and Public Health Inspectors

*Strengthen awareness among the public:* A public information campaign with the objective of awareness raising and knowledge enhancement focusing on ADR in general and CMBs specifically should focus more on groups that have shown a higher interest such as youth with education levels up to A/Ls and students in schools. Similarly, specific targeted strategies should be developed to involve the older groups and those living in Colombo, based on their preferred information sources. The use of mass media, TV and Radio to create awareness targeting the older generation, in the appropriate local language (target prime time, use state and private media) is recommended. Further, social media should be used to reach out to the youth and the involvement of the National Youth Services Council should be sought to get the messages across to the youth, using age and language appropriate messaging. Given the low rates of access to internet in the districts of Monaragala, Mannar and Ampara, awareness campaign modes should focus more on 'offline' methods and tools when targeting those districts. Other recommendations on specific awareness raising strategies include:

- Use WhatsApp groups set up by the Grama Niladhari and CSOs such as Women's Societies to share posts raising awareness and to share information on the dates and times that the CMBs meet
- Systematically implement well-designed, language-appropriate, short awareness creation programmes for schools
- Include or increase the coverage of knowledge and skills on dispute resolution in the school curriculum, including specific detailed knowledge on CMBs
- Use of CSOs and village level societies/collectives meeting spaces and time slots to conduct awareness sessions, facilitated and led ideally by government officials such as the

Development Officer in charge of mediation at the respective DSD or the Chairperson of the respective DSD. These societies include the Death Donation/Benevolent Society in the majority Sinhala speaking areas, as its meetings are attended by at least one member of a family, Rural Development Societies and Women's Rural Development Societies. At such meetings or awareness raising sessions, the use of interactive case study/success stories methods and not just a speech-based approach is recommended.

- Use of the government officials at different levels starting from District Secretariat to Grama Niladhari. At the GN level there are 4-5 government officials who are responsible for one DSD; awareness raising should be designed and delivered with them as the main focal points. Through such an approach, the skills and knowledge required to carry out such awareness raising sessions and activities will remain within an already existing mechanism, ensuring sustainability of the efforts and resources invested during development project cycles such as the SEDR.
- Plan and conduct mobile CMB demonstrations planned and implemented over a 2-3 month period, covering all the GNDs within a DSD, to raise awareness
- Conduct an assessment of costs saved by going through community mediation boards to be fed into the awareness creation programmes

**Content creation and design of information and awareness campaigns should explicitly highlight the strengths identified by the KAP survey respondents:** Framing of the main messages should include cost being low or no costs, shorter process, trust on the process and the solutions being effective, specially highlighting the strengths of interest-based mediation. Comparisons with formal mechanisms and other actors such as the police and courts in terms of cost and time saving should be highlighted. Means of accessing ADR including CMBs should be stressed, given that a significant number of those who have accessed CMBs have done so through referrals. Clear and concise guidance on the documentation required and knowledge on next steps to take, if a CMB decision is not satisfactory should also be included in such a campaign.

#### **Conduct skills and knowledge improvement sessions for ADR actors, including religious leaders**

- Focus on strengthening knowledge and skills of those engaged in dispute resolution in religious institutions and other ADR mechanisms such as government officials, especially the Grama Niladhari. Strengthen these mechanisms with emphasis on the importance of creating an equal space for both disputants. A training or awareness session on gendered considerations in the dispute resolution process is recommended to those who are involved in these dispute resolution mechanisms. Perceptions of 'bias' that are attached to ADR in general should be discussed during these sessions, illustrated by practical examples or case studies, stressing the need to demonstrate that 'justice is served' by following certain processes and procedures.
- It should also be noted that most of these religious institutes take up cases from the respective religious communities. Therefore, it is important to consider the influence of religious thought and related dynamics in designing the trainings for these institutes. Further the diversity in these institutions should also be noted. The involvement of religious institutions in resolving the disputes is not uniform across the board as they use more localised, customised processes.
- Share research evidence with relevant authorities of the Sri Lanka Police. Focus must be placed on the need to work on trust, confidence building, eliminating biases and addressing

allegations of corruption. This would particularly apply to handling cases of domestic violence where gaps in service provision by the police and formal mechanisms are highlighted.

**Recommendations specific for CMBs to be implemented by Ministry of Justice, MBC with financial and technical support from development partners where necessary and applicable**

**Incorporate services of Development Officers in-charge of mediation to increase effectiveness of CMBs through stronger coordination with relevant MTOs and Chairpersons:** Obtaining the services of the Development Officer in charge of mediation at the DSD will ensure effectiveness and efficiency of the CMB. As a first step, the vacant positions of the DOs should be filled and they should be made part of any awareness raising campaign, so that they can act as the focal point for implementation, coordination and monitoring of the campaign's effectiveness through follow-up. As stated above, DOs should act as the focal points to coordinate awareness raising campaigns at the provincial or district levels.

**Follow-up of settled cases:** Periodical sharing of experiences and learning across CMBs within a District (once in two months), within a Province (once in six months) and at the national level (once a year) and including the participation of the relevant MTOs is also recommended. These sessions should be structured and limited to a suitable duration to ensure maximum active participation; the venue must be chosen in consultation with the trainees, to ensure access. During these sessions, challenges faced in dispute resolution, strategies used to resolve particularly complex cases and lessons learned for future resolution processes should be discussed and documented.

**Mediator appointment:** The CMBs need to focus more on the composition of the boards, especially the age and sex. The boards should contain experienced older members as well as relatively younger members, including an equitable number of women, capacitated to carry out the mediation tasks. It is also important to continue to encourage and recruit women members to CMBs given the nature of family disputes brought before CMBs.

The mediator recruitment process must be publicised more widely among the government officials and suitable community-level volunteers to ensure a better candidate pool to select from. This publicising could happen via regular meetings for government officials at the DSD and District Secretariat level, via instant messaging groups for government officials and via CSO level meetings as well as via the Grama Niladharis. In addition to the standard recruitment process, it is recommended that an assessment of socio-cultural aptitude levels of new candidates is carried out, through the use of questionnaires comprising social issues and suitable responses.

While recognising the importance of the nominations in the recruitment processes, the concerns regarding the 'elite capture' in such process remains. Therefore, it will be prudent to revisit the 'nominations only' path to become a mediator and follow a more inclusive process where those who do not have access to nominations can also be included as mediators, if interested.

**Conducting a continuous assessment and updating of training requirements of MTOs and mediators** is recommended. For MTOs, new up-to-date knowledge on mediation from different 'schools of thought' should be provided, combined with skills on innovative training methods and tools. For mediators:

- Short training modules focusing on improving key dimensions of mediation skills, especially on legal aspects in handling the land disputes, being gender sensitive during the process, mediation skills, and improved problem-solving skills should be made available. These modules should be conducted once or twice a year in order to improve knowledge retention and ensure effective application of knowledge and skills to the mediation process.
- Short training sessions on skills in counselling and training on how to handle tense situations as well as the resultant stress to the mediator were also requested by mediators and recommended by other stakeholders, given the nature of work that the mediators have to engage in.

### **Design and implementation of a comprehensive, centralised, linked Management of Information System**

- Introduction or completion of the centralised, uniform database management with periodic systematic updates
- Strengthening monitoring, mentoring, supervision and advisory efforts across the whole community mediation mechanism including mediators, chairpersons, MTOs and the Mediation Board Commission

**Ensure and facilitate privacy within the space where CMBs are conducted:** The community mediation board venue must be reconsidered within reasonable parameters ensuring protection of privacy of the disputants when cases are taken up for discussion, while ensuring ease of access through public transport.

### **Increase access to ADR and CMB through mobile service provision to be implemented by CMB and Ministry of Justice:**

Given the access constraints highlighted by respondents, mobile CMBs should be planned and implemented, in consultation with the relevant government officials at the district and the divisional secretariat levels, by identifying the clear need for such clinics.

**Introduction of special mediation boards to handle financial disputes<sup>42</sup> and on land into those districts that do not have such boards functioning at the moment.** These Special Mediation Boards will reduce the workload within the CMBs and provide time and space for mediation of disputes other than those that come under these categories.

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<sup>42</sup> Established via The Gazette of the Democratic Social Republic of Sri Lanka (21 December 2021). No. 2259-11. The Mediation (Special Categories of Disputes) Act, No. 21 of 2003. Order under Sections 2, 3 and 8. Accessed via: Department of Government Printing <http://www.documents.gov.lk/en/exgazette.php>

## ANNEX 1: QUANTITATIVE SURVEY QUESTIONNAIRE

### QUANTITATIVE SURVEY INSTRUMENT: SUPPORTING EFFECTIVE DISPUTE RESOLUTION IN SRI LANKA

#### LOCATION AND IDENTIFICATION – VERIFICATION QUESTIONS [A]

MY NAME IS \_\_\_\_\_. I AM AN ENUMERATOR/RESEARCHER WITH THE CENTRE FOR POVERTY ANALYSIS CONDUCTING A STUDY ON BEHALF OF A PROJECT ON SUPPORTING EFFECTIVE DISPUTE RESOLUTION (SEDR) IN SRI LANKA. THE QUESTIONS WILL BE ON KNOWLEDGE, ATTITUDE AND PRACTICES RELATED TO DISPUTE RESOLUTION. THE INTERVIEW WILL TAKE ABOUT 30 MINUTES. ALL THE INFORMATION WE OBTAIN WILL REMAIN STRICTLY CONFIDENTIAL AND PERSONALLY IDENTIFIABLE INFORMATION (PII) WILL NOT BE ANALYSED. ARE YOU WILLING TO PARTICIPATE? BY AGREEING TO BE INVOLVED IN THIS SURVEY, WE WILL BE ABLE TO LEARN FROM YOUR EXPERIENCE AND YOUR VIEWS

WE ARE CHOOSING EVERY 3<sup>RD</sup>/ 5<sup>TH</sup> HOUSEHOLD IN YOUR VILLAGE/ URBAN AREA. EVERY PERSON IN THIS NEIGHBOURHOOD HAS AN EQUAL CHANCE OF BEING INCLUDED IN THIS STUDY. YOUR HOUSEHOLD HAS BEEN CHOSEN BY CHANCE. WE WISH TO CHOOSE A PERSON RANDOMLY BETWEEN THE AGES OF 18-70 IN YOUR HOUSEHOLD TO DO THE INTERVIEW. COULD I HAVE THE NAMES OF THE PERSONS AT HOME. (DO NOT READ OUT FOLLOWING - CONFIRM THAT THE PERSONS SUGGESTED ARE MENTALLY AND PHYSICALLY ABLE TO ANSWER QUESTIONS. WRITE THE NAMES ON 'LOT PAPERS' PROVIDED AND ASK ONE OF THE HOUSEHOLD MEMBERS TO DRAW OUT ONE)

BEFORE COMMENCING THE INTERVIEW, I WOULD LIKE TO EMPHASISE THAT THERE ARE NO RIGHT OR WRONG ANSWERS TO THE QUESTIONS. LET US NOW START WITH A FEW GENERAL QUESTIONS ABOUT YOURSELF.

எனது பெயர்..... நான் வறுமை ஆராய்ச்சி நிலையத்தின் ஒரு தகவல் சேகரிப்பாளராக ஈடுபடுகிறேன். இந்த தகவல் சேகரிப்பானது, இலங்கையில் சச்சரவுகளுக்கான தீர்வுகளைப் பெற்றுக் கொடுக்க, நீதிமன்றத்திற்கு மாற்றாக இயங்கும் அமைப்புகள், /மன்றங்கள்/சபைகள்/சங்கங்கள்/நிறுவனங்கள் போன்றவைகளுக்கு உதவும் நிகழ்ச்சித்திட்டத்தின் சார்பாக முன்னெடுக்கப்படும் ஒரு ஆய்வுக்காக மேற்கொள்ளப்படுகிறது. கேட்கப்படவிருக்கும் வினாக்களானது, சச்சரவுகளுக்கான தீர்வு (பொறிமுறை) தொடர்பான அறிவு மனப்பாங்கு, மேற்கொள்ளப்படும் செயற்பாடுகள் சம்பந்தப்பட்டு அமைந்திருக்கும். இந்நேர்காணல் ஒரு 30 நிமிடங்களை எடுத்துக் கொள்ளும். உங்களிடமிருந்து பெற்றுக்கொள்ளப்படும் தகவல்கள் அனைத்தும் ரகசியமாகவும் நம்பகத்தன்மையுடனும் பேணப்படும் அத்துடன் தனிப்பட்ட நபர்களை அடையாளப்படுத்தும் தகவல்கள் ஆய்வினுள் உள்வாங்கப்பட மாட்டாது. நீங்கள் இந்த ஆய்வில் பங்குபற்ற விரும்புகிறீர்களா? நீங்கள் இந்த ஆய்வில் ஈடுபட உடன்படுவதனூடாக, உங்களது அனுபவங்களையும் பார்வைகளையும் உங்களிடமிருந்து நாங்கள் கற்றுக்கொள்ள ஒரு சந்தர்ப்பமாக அமையும்.

உங்களது கிராமசேவகர் பிரிவில், நாங்கள் ஒவ்வொரு 3/5 வீட்டிற்கு ஒரு வீட்டை தெரிவு செய்கிறோம். உங்களது கிராமசேவகர் பிரிவைச் சேர்ந்தவர்கள் அனைவரும் இந்த ஆய்வில் உள்வாங்கப்படுவதற்கான சமமான வாய்ப்பினைப் பெறுகின்றனர். உங்களுடைய வீடானது நிகழ்தகவு அடிப்படையில் தெரிவு செய்யப்பட்டுள்ளது. உங்களுடைய வீட்டிலுள்ளோரில் 18-65 வயதுக்கு இடைப்பட்ட ஒருவரை நிகழ்தகவு அடிப்படையில் இந்த நேர்காணலுக்காக தெரிவு செய்ய விரும்புகிறோம். உங்களது வீட்டிலுள்ளோரின் பெயர்களைப் பெறமுடியுமா? (இதனை வாசித்துக் காட்ட வேண்டாம்: நேர்காணலுக்கென முன்வருபவர் மனரீதியாகவும் உடல்ரீதியாகவும் கேள்விகளுக்கு பதிலளிக்கக் கூடியவரா என உறுதி செய்யுங்கள். தரப்பட்டிருக்கும் துண்டுத் தால்களில் பெயர்களை எழுதி, வீட்டிலுள்ளவர்களிடம் ஒன்றைத் தெரிவு செய்யச் சொல்லுங்கள்)

நேர்காணலை ஆரம்பிப்பதற்கு முன்பாக நான் அழுத்திச் சொல்ல விரும்பும் ஒரு விடயம் என்னவென்றால், நீங்கள் தரும் பதிலில் சரியான பதில், தவறான பதில் என்று எதுவும் இல்லை. உங்களது அனுபவங்களையும் அபிப்பிராயங்களையும் அறியவே விரும்புகிறோம். உங்களைப் பற்றிய சில பொதுவான கேள்விகளுடன் ஆரம்பிப்போம்.

මගේ නම \_\_\_\_\_. මම ශ්‍රී ලංකාවේ කාර්යක්ෂම ආරවුල් විසඳුම්කරණය (SEDR) සඳහා සහයෝගය දැක්වීමේ ව්‍යාපෘතිය යටතේ අධ්‍යයනයක් සිදු කරන දරිද්‍රතා විශ්ලේෂණ කේන්ද්‍රයේ පර්යේෂකයෙක් වෙමි.. මම ප්‍රශ්නාවලියේදී ආරවුල්

බේරුම්කරණය සඳහා වන විකල්ප ක්‍රමවේද පිලිබඳ දැනුම ආකල්ප හා භාවිතය පිලිබඳ සලකා බලනු ලැබේ. මෙම සම්මුඛ සාකච්ඡාව සඳහා විනාඩි 30ක පමණ කාලයක් ගතවේ. මෙහිදී ඔබ සපයන තොරතුරුවල රහස්‍යභාවය ආරක්ෂා කරන අතර ඔබේ අන්‍යෝන්‍යව තීරණය වන ආකාරයෙන් දත්ත ඉදිරිපත් නොකෙරේ . ඔබ මේ සඳහා දායක වීමට කැමතිද ?ඔබ මේ සඳහා කැමති නම් පමණක් අපට ඔබගේ අදහස් හා යෝජනා දැනගැනීමට හැකියාව ලැබෙනු ඇත.

අප ඔබගේ ප්‍රදේශයේ ගමේ/නගරයේ සෑම තෙවන සහ පස්වන නිවෙස් තෝරා ගනු ලබන අතර ඒ අනුව ඔබගේ නිවසද තෝරාගෙන ඇත. අපි කැමතියි ඔබගේ නිවසෙන් වයස 18-70 අතර කෙනෙකු අහඹු වශයෙන් තෝරාගෙන සාකච්ඡාව සිදු කරන්න. මට නිවසේ ඉන්න අයගේ නම් කියන්න පුළුවන්ද ? (මෙම කොටස අන් යට නොඇසෙන සේ කියවන්න. අදාළ පුද්ගලයා මානසික හා භෞතික වශයෙන් ප්‍රශ්න වලට උත්තර දීමට හැකි අයෙකුද යන්න තහවුරු කරගන්න. නිවසේ සාමාජිකයන්ගේ නම් ලැයිස්තුව ඔබ විසින් කොලයක සටහන් කරගන්න. ඉන් පසුව ඒ අතරින් එක නමක් තෝරාගන්නා ලෙස නිවසේ සාමාජිකයෙකුගෙන් ඉල්ලා සිටින්න )

අප විසින් අසනු ලබන ප්‍රශ්න වලට නිවැරදි හෝ වැරදි පිළිතුරු නොමැති අතර ඔබේ අවබෝධය අනුව පිළිතුරු ලබාදිය හැකිය. ඔබ පිළිබඳව සාමාන්‍ය ප්‍රශ්න කිහිපයකින් ප්‍රවේශය ලබාගැනීමට අවසර පතවු.

**A1. MAY I START NOW? நான் இப்போது தொடங்கலாமா? මම දැන් ප්‍රශ්නාවලිය ආරම්භ කරන්නද?**  
 **Yes [01], permission is given go to A2 and then begin the interview.** ඔව් [01], අවසර ලැබුණු අතර ඊළඟ ප්‍රශ්නය සමග සාකච්ඡාව ආරම්භ කරන්න  
 **No [02], permission is not given SURVEY TAKES YOU TO "ALT". Can you tell me an alternative time on which I can call you? Note down the time. If no time is provided inform supervisor.** නැත [02], අවසර නොලැබුණු අතර ඒ සඳහා වෙනත් වෙලාවක් විමසන්න. එම වෙලාව ලියා ගන්න. වෙනත් වෙලාවක් ලබා දුන්නේ නැත්නම් සමීක්ෂණ කණ්ඩායම් අධීක්ෂකට දැනුම් දෙන්න.

**A2. GPS: \_\_\_\_\_**  
GPS අගය

**A3. INTERVIEWER NAME நேர்முகம் செய்பவரின் பெயர்**  
සාකච්ඡාව සිදු කරන්නාගේ නම:  
Name.....

**A4. SUPERVISOR NAME අධීක්ෂණ නිලධාරියාගේ නම**  
மேற்பார்வையாளரின் பெயர்  
Select Name

**A5. NAME OF THE RESPONDENT பதிலளிப்பவரின் பெயர்;**  
පිළිතුරු ලබා දෙන්නාගේ නම  
Select Name .....

LOCATION ADDRESS?  
**A6. DISTRICT மாவட்டம்** දිස්ත්‍රික්කය  
**A7. DIV. SEC. DIVISION பிரதேச செயலக பிரிவு** ඌ. ලේ. කොට්ඨාශය  
**A8. GRAMA NILADHARI DIVISION/ NUMBER**  
கிராம சேவகர் பிரிவு ඌம் නිලධාරී වසම/අංකය  
**A9. HOUSE NUMBER/ "NAME" வீட்டு இலக்கம் / "பெயர்" නිවාස අංකය/නම**

**A10. CONTACT NUMBER (IN CASE CLARIFICATIONS ARE NECESSARY):**  
தொடர்பிலக்கம் ( தெளிவுபடுத்தல்களில் அவசியம்) :  
දුරකථන අංකය ( කිසියම් අවස්ථාවකදී සම්බන්ධ කර ගැනීමට අවශ්‍ය වුවොත්):  
\_\_\_\_\_

**A11. SEX பால்** ලිංගිකත්වය  
Male -1  
Female – 2  
Other - 3

**A12. AGE SHOW FLASHCARD**  
வயது (தெளிவுபடுத்தல் அட்டையை காட்டுக) වයස  
18-19  
20-24  
25-49







**KNOWLEDGE (B)**

அறிவு (B)

දැනුම (B)

<p>Dispute Types</p> <p>1. Disputes with the neighbours அயலவர்களுடனான சச்சரவுகள் අසල්වැසියන් සමග ආරවුල්</p> <p>2. Gang Violence குழு வன்முறை සමූහ භීෂනයන්</p> <p>3. Criminal activity குற்றச் செயல்பாடுகள் අපරාධ ක්‍රියා</p> <p>4. Elections related தேர்தலுடன் தொடர்புபட்டவைகள் මැතිවරණ ආශ්‍රිත</p> <p>5. Youth clashes இளைஞர்களுக்கும் இடையிலான மோதல் வரல்கள் ගැටුම්</p> <p>6. Land use/ Land ownership காணி உபயோகித்தல்/ காணி உரிமை தொடர்பானவை ඉඩම් භාවිතය/හිමිකම</p> <p>7. Displacement (involuntary)</p>	<p>B1 WHAT ARE THE MAIN 5 TYPES OF DISPUTES THAT OCCUR IN YOUR COMMUNITY DURING THE PAST 12 MONTHS? கடந்த 12 மாத காலப்பகுதியில் உங்களது சமூகத்தில் என்ன வகை சச்சரவுகள் நிகழ்ந்திருக்கின்றன? (5 வரை தெரிவு செய்க) *தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: எத்தனை என்பதைக் குறித்துக் கொண்டு மறக்காமல்</p>	<p>B2 ABOUT TYPE OF DISPUTE *ENUMERATOR INSTRUCTION - THE NUMBER OF QUESTION SETS SHOULD CORRESPOND WITH THE NUMBER ENTERED IN B1.1* ආරවුල් වර්ගය පිළිබඳව *තොරතුරු අසන්නාට උපදෙස් - පිළිතුරු සෑව ගණන B1.1 දැක්වූ ගණනට සමාන විය යුතුය* සச்சරවු වகை தொடர்பாக *தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: B1.1</p>	<p>B2A HOW MANY OF THIS TYPE OF DISPUTE WERE REPORTED TO RELEVANT PARTIES? (IF DONT KNOW, ENTER 99999) இந்த வகை சச்சரவுகளில் எத்தனை, சம்பந்தப்பட்ட தரப்பினரிடம் புகார் செய்யப்பட்டுள்ளது? (அவர்களுக்கு தெரியாவிடின் 9999 எனக் குறிப்பிடுக) ආකාරයෙන් සමස්ත පාර්ශ්වයන්ට දැනුම් දෙනු ලැබූ</p>	<p>B3 HOW MANY OF THIS TYPE OF DISPUTE WERE RESOLVED DURING THE PAST 12 MONTHS? (IF DONT KNOW, ENTER 99999) கடந்த 12 மாத காலப்பகுதியில் ஈந்த வகை சச்சரவுகள் எத்தனை தீர்க்கப்பட்டிருக்கும்? (அவர்களுக்கு தெரியாவிடின் 9999 எனக் குறிப்பிடுக) පසුගිය මාස 12ක පමණ කාලයේදී මෙම ආරවුල් වර්ගය කොපමණ</p>	<p>B4 HOW MANY CASES OF THIS TYPE OF DISPUTE REMAINS UNRESOLVED DURING THE PAST 12 MONTHS? (IF DONT KNOW, ENTER 99999) கடந்த 12 மாத காலப்பகுதியில், இந்த வகை சச்சரவுகளில் எத்தனை இன்னும் தீர்வு காணப்படாமல் இருக்கின்றன?</p>	<p>B5 HOW MANY TIMES DID THIS DISPUTE RECUR IN THE PAST 12 MONTHS? (IF DONT KNOW, ENTER 99999) அத்தகைய சச்சரவுகளில் இவ்வகையான சச்சரவு மீண்டும் நிகழ்ந்திருக்கிறதா? பසුගිය මාස 12ක පමණ කාලයේදී මෙම ආරවුල් වර්ගය කොපමණ ගණනක් නැවත සිදුවන්නේ</p>	<p>B6 WHO WOULD YOU SAY WAS ACTIVE IN RESOLVING THIS TYPE OF DISPUTE IN YOUR COMMUNITY? உங்களது சமூகத்தில் சச்சரவுகளைத் தீர்த்து வைப்பதில் முனைப்புடன் இயங்குபவர்கள் யாரெனச் சொல்வீர்கள்? 1. POLICE பொலிஸ் පොලීසිය 2. COURT நீதிமன்றம் උසාවිය</p>
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<p>சமூகங்களுக்கு இடையிலான முரண்பாடுகள் ஊழி அடிப்படையிலான அடிப்படை 17. Other (specify) வேறு (குறிப்பிடுக) வெவ்வேறு (தனித்தனி) )</p>							<p>8. PRAJA MANDALAYA பிரஜா மண்டலம் புது மண்டலம்</p> <p>9. VILLAGE LEVEL SOCIETIES கிராம மட்ட சங்கங்கள் (RDS/WRDS / இளைஞர் கழகம்/ மரண உதவி சங்கம்) ஊழி அடிப்படை (மரணம்/ யூனியன் ஊழி/ஊழி சங்கம்/கா னா ஊழி)</p> <p>10. PRODUCER SOCIETIES உற்பத்தியாள ர் சங்கங்கள் (விவசாய சங்கம் / மீனவ சங்கம்) நிச்சலகம் நிச்சலகம் (ஊழி சங்கம்/ஊழி ஊழி)</p> <p>11. VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஊழி அடிப்படை</p> <p>12. ESTATE MANAGER</p>
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							தோட்ட அதிகாரி லு டிக்காய்/கல் மனாகரண 13. OTHER வேறு லென்
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<p>B7 ALTERNATIVE DISPUTE RESOLUTION IS A PROCESS TO</p> <p><b>சச்சரவுகளுக்கான தீர்வுகளைப் பெற்றுக் கொடுக்க, நீதிமன்றத்திற்கு மாற்றாக இயங்கும் அமைப்புகள், /மன்றங்கள்/சபைகள்/சங்கங்கள்/நிறுவனங்கள் போன்றவைகளின் செயன்முறையானது</b></p> <p>ஞர்வூல் விசடா ஁கீ஡ ஁டஞா வி஡ல்஡ ஡ு஡வீடீயன் ஡ுன்஡஡ீ ஁஡ாவி ஡டீடீயன் ஡ி஡஡ ஡ிய஡ ஡ு஡வீடீயன் ஡ன்஡ன் ஁டஞ஡ீ ஡ைரன்஡ன்</p>	<ol style="list-style-type: none"> <li>1. FIND OUT FACTS OF A DISPUTE சச்சரவுகளுக்கான காரணத்தினைக் கண்டறிதல் ஞர்வூல் ஁டஞா ஡ர்஡ு ஡ு஡ா ஁கீ஡</li> <li>2. DECIDE ON MONETARY COMPESATION ஡ண நீதியாக ஡ஸ்ட்ட ஈட்டினைத் தீர்மாணித்தல் ஡ுடீ஡ன் ஡ைரன் ஡ன்஡ீய ஁஡஡ ஡ீர஡ு ஡ீரீ஡ன்</li> <li>3. DECIDE ON WHO IS AT FAULT தவறு யார் ஡க்க஡ ஁஡த் தீர்மாணித்தல் ஡ுடீ஡ ஡஡ுர்஡ன்஡ ஡ன்஡ ஡ீர஡ு ஡ீரீ஡</li> <li>4. SETTLE A DISPUTE WITH THE HELP OF NETURAL THIRD PARTY ஁ரு சச்சரவினை ஡ுயல்஡ான ஡ுண்஡ா஡் தர஡்஡ினரின் ஡தவியுடன் ஡ுடிவுக்கு ஡ொண்டுவருதல் ஡ெ஡஡ ஡ார்஁஡ெ஡ ஁஡஡ார் ஡஡஡ ஞர்வூல் ஡ீர஡ு஡ு஡ ஡ீரீ஡</li> <li>5. LISTEN TO THE COMPLAINING PARTY ஡ுகார் ஁ளித்தவரின் தர஡்஡ினை ஡ெவி஡஡ுத்தல் ஡ு஡ீ஡ீ஡ார் ஡ார்஁஡ெ஡ ஡஡ன்஡ீ஡</li> <li>6. LISTEN TO THE ACCUSED PARTY ஡ுகார் ஡ெய்஡஡்஡வரின் தர஡்஡ினை ஡ெவி஡஡ு஡தாக ஡ுருக்கு஡் ஡ுடீ஡ ஡ீ஡ு஡ ஡ார்஁஡ெ஡ ஡஡ன்஡ீ஡</li> <li>7. DON'T KNOW/ NO COMMENTS <b>தெரியாது / கருத்தில்லை</b> ஡ு஡஡ீ/ ஡ு஡ி஡ார்஡ன் ஡ு஡஡ு஡</li> <li>8. OTHER (SPECIFY) வேறு (஡ுறி஡்஡ி஡ு஡) ஡ெ஡ன் (஡ன்஡ன்஡ன்)</li> </ol>	
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<p>B8 WHAT TYPES OF ALTERNATE DISPUTE RESOLUTION PROCESSES ARE THERE IN YOUR AREA? (CHOOSE UPTO 3)</p> <p>சச்சரவுகளுக்கான என்னவகையான மாற்றுத் தீர்வு முறைகள் உங்களது பிரதேசத்தில் காணப்படுகின்றன? ஐமன னாகாரயே லிகல் னார்புல் னிராகரண னியாலின் னெ பூடேயயே னிவெடி? னுனக் னைர்னன்</p>	<ol style="list-style-type: none"> <li>1. GOVERNMENT OFFICIAL (GN/ PHM, DS, SAMURDHI OFFICER, DISTRICT SECRETARY) அரசு உத்தியோகத்தர்கள் (கிராம சேவகர்/பொது மருத்துவ தாதி/பிரதேச செயலாளர்/சமுர்த்தி அலுவலகர்/மாவட்ட செயலாளர்) ராய னிலடாரீன் (ஐம னிலடாரீ/புலுல் னேவா னிலடாரீ/பூடேயய லேகமீ/ னபூர்ன னிலடாரீ/டின்திக் லேகமீ)</li> <li>2. Police போலீஸ் னாலீகிய</li> <li>3. ELECTED OFFICIALS (MP, COUNCIL MEMBERS) தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்) னன்டேயன் னேர்னு னிலடாரீன் (பாரீலீமேன்னு னன்னி /னானரிக னனா னன்னி)</li> <li>4. COMMUNITY MEDIATION BOARDS சமூக மத்தியஸ்த சபை பூன னமல் னனீனெ</li> <li>5. DIVISIONAL RECONCILIATION COMMITTEE பிரதேச னல்லிணக்க சபை னைனயான னமீபு</li> <li>6. PRAJA MANDALAYA பிரஜா மண்டலய பூன னனீனெ</li> <li>7. RELIGIOUS LEADERS மதத் தலைவர்கள் னானமீக னானகயன்</li> <li>8. RDS/ WRDS கிராம அபிவிருத்தி சங்கங்கள் ஐமீய னனர்னன னேபாரீனமேன்னுன</li> <li>9. ELDERS முதியோர்கள் னூனீனியே</li> <li>10. TRADE SOCIETIES வியாபார சங்கங்கள் னெலுடி னனானமீ</li> <li>11. COMMUNITY ORGANIZATIONS கிராம மட்ட குழுக்கள் னனான னனீனன</li> <li>12. OTHER</li> </ol>	
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<p><b>B11 WHO MANAGES THE MEDIATION PROCESS IN A COMMUNITY MEDIATION BOARD?</b>  சமூக மத்தியஸ்த சபையில் மத்தியஸ்தத்த செயற்பாடையார்  மேற்கொள்கிறார்கள்/  நிருவகிக்கிறார்கள்?  பூசா ஸ்தம்பகரண கமீட்டீயே கியாவலீய / கபயூஜ மெஸேயவனே கபூரூன்  விஸீனீ?</p>	<ol style="list-style-type: none"> <li>1. JUDGE நீதிபதி வினியூர்</li> <li>2. LAWYERS சட்டத்தரணி நிதிஜீயன்</li> <li>3. POLICE பொலீஸ் பேலீயீய</li> <li>4. GOVERNMENT OFFICIALS அரசாங்க உத்தியோகத்தர்கள் ரக்யே நிரடாநீன்</li> <li>5. PERSON TRAINED IN DISPUTE RESOLUTION FROM THE COMMUNITY சச்சரவுகளைத் தீர்ப்பதற்கென பயிற்றுவிக்கப்பட்ட அந்தந்த சமூகத்தைச் சேர்ந்த நபர்கள் ஞரபூலீ நெர்ஊகரணய பிலீநீடி பூசாவே பூபூபூல லடி கெனெகீ</li> <li>6. VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஸமீலல பூபூலீன்</li> <li>7. JP சமாதான நீதிவான்ஸாமடான வினியீலயகாரலர்</li> <li>8. RELIGIOUS LEADERS மதத் தலைவர்கள் ஞஸமீக நாயகயன்</li> <li>9. RETIRED PERSONS ஓய்வு பெற்றவர்கள் விஸூம லன் பூடீஸலீயீன்</li> <li>10. DON'T KNOW தெரியாது னாடீ</li> <li>11. OTHER (SPECIFY) வேறு (குறிப்பிடுக) லெனன் (டீகீலீன்)</li> </ol>	
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<p><b>B14 HOW LONG DOES IT TAKE TO RESOLVE A MATTER AT A COMMUNITY MEDIATION BOARD?</b></p> <p>சமூக மஸ்தியத்த சபையில் ஒரு பிரச்சினையைத் தீர்ப்பதற்கு எவ்வளவு காலமெடுக்கும்? பூசா ஸமூகர்களு மனவலயே டுடலவகை திரகரகூய கிரமெடு டெலத காலய கஃபமனடி?</p>	<ol style="list-style-type: none"> <li>1. Few hours/ Less than a day சில மணித்தியாலங்கள் / ஒரு நாளை விடக் குறைவு பூச கிதீபயகை/தீதகெ டுபுலென்</li> <li>2. FULL DAY ஒரு நாள் ஃமூபூர்ன தீதயகை</li> <li>3. TWO – SEVEN DAYS நாட்களுக்குள் / ஒரு வாரத்தினை விடக் குறைவு தீத டேகை ஃடு டத தகைலா காலயகை</li> <li>4. A WEEK ஒரு வாரம் ஃதீயகை</li> <li>5. 2-4 weeks/ Less than a month 2-4 வாரத்திற்குள் / ஒரு மாதத்தினை விடக் குறைவு ஃதீ-2-4 தகைலா/மஃயகெ டுபுலென்</li> <li>6. A MONTH ஒரு மாதம் மஃயகை</li> <li>7. 2-3 months 2-3 மாதத்திற்குள் மஃய 2-3கை</li> <li>8. 4-12 months மாதத்திற்குள் மஃய 4-12கை</li> <li>9. A YEAR ஒரு வருடம் லஃரகை</li> <li>10. MORE THAN A YEAR ஒரு வருடத்தினை விட அதிகம் லஃரகெ லுபீயென்</li> <li>11. DEPENDS ON THE CASE கொண்டு வரப்படும் புகாரைப் பொறுத்தது காரகூய மத தீரகூய லே</li> <li>12. DON'T KNOW தெரியாகு தஃடதீ</li> </ol>	
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<p><b>B17 COMMUNITY MEDIATION BOARD SESSION IS COMPULSORY BEFORE GOING TO A COURT OF LAW?</b></p> <p>நீதிமன்றத்திற்குச் செல்வதற்கு முன்பாக சமூக மத்தியஸ்த சபையின் செயலமர்விற்குச் செல்வது கட்டாயமானதாகும்</p> <p>අධිකරණයේ ක්‍රියාමාර්ග වෙත යෑමට පෙර ප්‍රජා සමථ මණ්ඩල සැසි සඳහා සහභාගීවීම අනිවාර්ය වේ</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் இல்லை</li> <li>2. NO இல்லை නැත</li> <li>3. IN CERTAIN INSTANCES குறிப்பிட்ட (சந்தர்ப்பங்களில்) சச்சரவுகளின் போது සමහර අවස්ථාවලදී</li> <li>4. DON'T KNOW தெரியாது නොදீ</li> </ol>	
<p><b>B18 CAN THE INFORMATION DISCUSSED IN THE COMMUNITY MEDIATION BOARD BE USED IN COURTS?</b></p> <p>சமூக மத்தியஸ்த சபையில் உரையாடப்படும் தகவல்கள் நீதிமன்றத்திலும் பயன்படுத்தப்பட முடியுமா? ප්‍රජා සමථකරණ මණ්ඩලය තුළ සාකච්ඡා කරන ලද කරුණු අධිකරණයේ භාවිත කළ හැකිද?</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் இல்லை</li> <li>2. NO இல்லை නැත</li> <li>3. DON'T KNOW தெரியாது නොදீ</li> </ol>	
<p><b>B19 IF A COMMUNITY MEDIATION BOARD PROCESS IS INITIATED THEN YOU CANNOT GO TO COURTS</b></p> <p>சமூக மத்தியஸ்த சபைக்கு சச்சரவுகள் கொண்டு வரப்பட்ட பிறகு அதனை நீதிமன்றத்திற்கு கொண்டு செல்ல முடியாது ප්‍රජා සමථ මණ්ඩල ක්‍රියාවලියක් ආරම්භ කර ඇත්නම් ඔබට අධිකරණයට යා නොහැක.</p>	<ol style="list-style-type: none"> <li>1. TRUE உண்மை සත්‍යය වේ</li> <li>2. FALSE பொய் අසත්‍යය වේ</li> <li>3. DON'T KNOW தெரியாது නොදீ</li> </ol>	
<p><b>B20 AFTER FINAL OUTCOME AT THE COMMUNITY MEDIATION BOARD YOU CANNOT GO TO COURTS</b></p> <p>சமூக மத்தியஸ்த சபையில் இறுதித் தீர்ப்பு வந்த பிறகு உங்களால் நீதிமன்றத்திற்குச் செல்ல முடியாது ප්‍රජා සමථ මණ්ඩල ක්‍රියාවලියේ අවසාන ප්‍රතිඵලයෙන් පසු ඔබට අධිකරණයට යා නොහැක</p>	<ol style="list-style-type: none"> <li>1. TRUE உண்மை සත්‍යය වේ</li> <li>2. FALSE பொய் අසත්‍යය වේ</li> <li>3. DON'T KNOW தெரியாது නොදீ</li> </ol>	

<p><b>B21 DOES THE COMMUNITY MEDIATION BOARD ISSUE A CERTIFICATE ON THE SETTLEMENT AT THE END OF THE HEARING</b>  சமூக மத்தியஸ்த சபையானது/இணக்க சபையானது, சச்சரவினைத் தீர்த்துவைக்கும் இறுதி நாளில், தீர்த்துவைத்ததற்கான சான்றிதழ் ஏதேனும் வழங்குகிறதா?  ප්‍රජා සමාජ මණ්ඩලය විසින් ආරවුල් නිරකරණයෙන් පසු ඒ පිලිබඳ සහතිකයක් නිකුත්කර තිබේද?</p>	<ol style="list-style-type: none"> <li>1. Yes ஆம் இல்லை</li> <li>2. No இல்லை නැත</li> <li>3. Don't know தெரியாது னோடி</li> </ol>	
<p><b>B22 HAVE YOU COME ACROSS DOCUMENTS ON COMMUNITY MEDIATION BOARD?</b>  சமூக மத்தியஸ்த சபை பற்றிய பதிவுகள்/ஆவணங்கள் எதையும் நீங்கள் பார்க்க/தெரிந்து கொள்ள நேர்ந்துள்ளதா?  ප්‍රජා සමාජකරණ මණ්ඩලය පිලිබඳ කිසියම් ලියවිල්ලක් ඔබ ලබා තිබේද?</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் இல்லை</li> <li>2. NO இல்லை නැත</li> </ol>	

<p>B23 HOW DID YOU GET TO KNOW ABOUT THE COMMUNITY MEDIATION BOARD (CHECK ALL)?</p> <p>சமூக மத்தியஸ்த சபை பற்றி நீங்கள் எப்படித் தெரிந்து கொண்டீர்கள்? (அனைத்தையும் சரிபார்க்கவும்) இவ் வசூல்களை மீண்டும் பிழைக்கக் கூடுதல் என்று கவலை?</p>	<ol style="list-style-type: none"> <li>1. POLICE பொலீஸ் பொலீஸ் மூலம்</li> <li>2. COURTS நீதிமன்றம் அரசாங்கத்தின் மூலம்</li> <li>3. GOVERNMENT OFFICIALS அரசாங்க அலுவலர்கள் அரசாங்கத்தின் மூலம்</li> <li>4. ELECTED OFFICIALS தேர்வு செய்யப்பட்ட அரசியல்வாதிகள் (அரசியல் அலுவலர்கள்) அரசாங்கத்தின் மூலம்</li> <li>5. RELIGIOUS LEADERS மதத் தலைவர்கள் மதமூலம்</li> <li>6. TV தொலைக்காட்சி ரேடியோ</li> <li>7. RADIO வானொலி ஒலிபெருக்கி</li> <li>8. NEWS WEBSITES செய்தி வலைத்தளங்கள் புத்தகம் அல்லது செய்தி</li> <li>9. ONLINE NEWSPAPERS ஒன்லைன் பத்திரிகைகள் இணையத்தில்</li> <li>10. SOCIAL MEDIA சமூக வலைத்தளங்கள் (முகநூல், டுவிட்டர்) டிஜிட்டல் மூலம் (ஃபேஸ்புக், டிஸ்டாண்ட்)</li> <li>11. DIGITAL MESSAGING APP டிஜிட்டல் பரிவர்த்தனை செயலிகள் (வட்ஸ் அப், வைபர்) டிஜிட்டல் மூலம் (வட்ஸ் அப், வைபர்)</li> <li>12. PHOTOSHARING புகைப்பட பரிமாற்றம் (இன்ஸ்டாகிராம்) வாய்வழி புகைப்படம் (ஃபேஸ்புக்)</li> <li>13. VIDEO SERVICES காணொலி சேவைகள் (யூடியூப்) வீடியோ (டி.வி)</li> <li>14. NEWSPAPERS – PRINT செய்தித்தாள்கள் புத்தகம்</li> <li>15. WORD OF MOUTH கவலை</li> <li>16. BANNERS, POSTERS பதாகைகள், கவரெட்டிகள் டிஸ்டாண்ட், ஃபேஸ்புக்</li> <li>17. REFERRED/ BEEN TO CMB வேறு நபர்கள் மூலம் / சங்க உறுப்பினராகையால்வென்ற பார்வையின் மூலம் மெய்நிகர் கை நிபந்தனை மூலம் மீண்டும் கவலை கூடுதல்</li> <li>18. FRIENDS/ NEIGHBORS/ ASSOCIATES நண்பர்கள் / அயலவர்கள் / நெருங்கிய உறவுகள் யாருமில்லை/அல்லவென்ற/கவலை கூடுதல்</li> <li>19. AWARENESS/EDUCATION விழிப்புணர்வு / கல்வியறிவு ..... கவலை/கவலை</li> </ol>	
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	<p>20. NON-GOVERNMENTAL ORGANIZATION அரசு சார்பற்ற நிறுவனங்கள் ராசா நாவை ஸ்லீலா</p> <p>21. NOT HEARD கேள்விப்பட வில்லை ஈ பீலீலே ஈஈ நான</p> <p>22. OTHER (SPECIFY) லேனை (ஈக்லனை)</p>	
<p>B24 DID THEY PROVIDE INFORMATION USEFUL FOR DECIDING ON GOING TO RESOLVE A DISPUTE AT A COMMUNITY MEDIATION BOARD?</p> <p>அவர்கள் வழங்கிய தகவல்கள், ஒரு சச்சரவினைத் தீர்த்துக் கொள்வதற்காக சமூக மத்தியஸ்த சபைக்குச் செல்வதற்கான தீர்மானத்தை மேற்கொள்ள உதவியாக இருந்தனவா? கூட்டுவக் விஈலா கழிம ஈஈலா ஈமல் மன்கிலுக் லேன யூம கிரனய கிரிமல் ஓலஈல் லன நாரகூர் ஈலுன் விஈன் லலாஈ கிலே?</p>	<p>1. YES ஆம் ஈலி</p> <p>2. NO இல்லை நான</p> <p>3. NOT RELEVANT பொருத்தமற்றது ஈலால் லாவே</p> <p>4. DON'T NOW தெரியாது லாஈ</p>	

**ATTITUDE (C) அணுகுமுறை (C) ஈகல்ப (C)**

**C1. WHO IN YOUR OPINION WHO MANAGES/ DISPUTE RESOLUTION WELL(CHOOSE 3)?**

உங்களின் அபிப்பிராயத்தில், யார் சச்சரவுகளை சிறப்பாக தீர்த்துவைக்கிறார்கள்? இவரின் அடிப்படை அடிப்படையில் தீர்ப்பளிக்கும் செயல்திறம் ஓரூ ஓரூரின் கீழ் கரன்னை கவரன்னை?

1. POLICE பொலிஸ் ஓலீஸீய
2. COURT நீதிமன்றம் ஓலீய
3. GOVERNMENT OFFICIAL (GN/ PHM, DS, SAMURDHI OFFICER, DISTRICT SECRETARY) அரசாங்க அலுவலகர்கள்(கிராம சேவகர், பொது மருத்துவ தாதி, சமுர்த்தி அலுவலகர், பிரதேச செயலாளர், மாவட்ட செயலாளர்) ரச்சே தீலடாரீன்(ஓம ஓலீய/பவூலீ ஓலீய தீலடாரீ/ஓலூரீ தீலடாரீ/ஓலீய ஓலீய/ஓலூரீ/ஓலீய ஓலீய/ஓலீய ஓலீய)
4. ELECTED OFFICIALS (MP, COUNCIL MEMBERS) தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்)லீனீய ஓலீய தீலடாரீன்,(ஓலீய ஓலீய ஓலீய ஓலீய)
5. COMMUNITY MEDIATION BOARDS சமூக மத்தியஸ்த சபை பூல ஓலீய ஓலீய
6. DIVISIONAL RECONCILIATION COMMITTEE பிரதேச நல்லிணக்க சபை ஓலீய ஓலீய
7. RELIGIOUS LEADERS மதத் தலைவர்கள் ஓலீய ஓலீய ஓலீய ஓலீய
8. PRAJA MANDALAYA பிரஜா மண்டலய பூல ஓலீய
9. VILLAGE LEVEL SOCIETIES கிராம மட்ட சங்கங்கள் (RDS/WRDS/ இளைஞர் கழகம்/ மரண உதவி சங்கம்) ஓலீய ஓலீய ஓலீய (ஓலீய ஓலீய/ஓலீய ஓலீய/ஓலீய ஓலீய)
10. PRODUCER SOCIETIES உற்பத்தியாளர் சங்கங்கள் (விவசாய சங்கம் / மீனவ சங்கம்) தீலடாரீய ஓலீய (ஓலீய ஓலீய/ஓலீய ஓலீய)
11. VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஓலீய ஓலீய
12. ESTATE MANAGER தோட்ட அதிகாரி ஓலீய ஓலீய/ஓலீய ஓலீய
13. NONE எதுவும் இல்லை கிஓலீய ஓலீய
14. DON'T KNOW தெரியாது ஓலீய
15. OTHER வேறு ஓலீய

<p><b>C1.A. WHAT IS YOUR 1ST CHOICE?</b> எது உங்களுடைய முதலாவது தேர்வாகும்? எண் 1 டி நேர்வு பிழைக்கக் கூடுமா?</p>	<ol style="list-style-type: none"> <li>1. POLICE பொலிஸ் போலீஸிய</li> <li>2. COURT நீதிமன்றம் டீலிய</li> <li>3. GOVERNMENT OFFICIAL (GN/ PHM, DS, SAMURDHI OFFICER, DISTRICT SECRETARY) அரசாங்க அலுவலகர்கள்(கிராம சேவகர், பொது மருத்துவ தாதி, சமுர்த்தி அலுவலகர், பிரதேச செயலாளர், மாவட்ட செயலாளர்) ரக்யே கிலடாரீன்(ஊம லேவக/பபுல் லேவக கிலடாரீ/லபுரீடி கிலடாரீ/டிஸ்திக் லேகமீ/புரடேஸிய லேகமீ/ஊலி கியாமக</li> <li>4. ELECTED OFFICIALS (MP, COUNCIL MEMBERS) தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்)லிநீடேயன் நேர்வு கிலடாரீன்,(பாடீலீலேன்நு மன்திரீ,நாடுக லலா மன்திரீ)</li> <li>5. COMMUNITY MEDIATION BOARDS சமூக மத்தியஸ்த சபை பூசா லமந மன்திலடல</li> <li>6. DIVISIONAL RECONCILIATION COMMITTEE பிரதேச நல்லிணக்க சபை கைபியாட கமீபு</li> <li>7. RELIGIOUS LEADERS மதத் தலைவர்கள் லாடுகை நாயகயன்/டாயக லலா/கமீபு</li> <li>8. PRAJA MANDALAYA பிரஜா மண்டலய பூசா மன்திலடல</li> <li>9. VILLAGE LEVEL SOCIETIES கிராம மட்ட சங்கங்கள் (RDS/WRDS/ இளைஞர் கழகம்/ மரண உதவி சங்கம்) ஊம மபபமே லமீதி (மரணாடார/யேபுன் லமீதி/ஊம லமபரீடன/கான்கா லமீதி)</li> <li>10. .... PRODUCER SOCIETIES உற்பத்தியாளர் சங்கங்கள் (விவசாய சங்கம் / மீனவ சங்கம்) கிஷ்பாடகயன்லே லமீதி (ஊலி லபீடான/டிலிர் லமீதிய)</li> <li>11. .... VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஊமபல பூபுலிர்ன்</li> <li>12. .... ESTATE MANAGER தோட்ட அதிகாரி லநு லடிக்காரிய/கலமநாகரண</li> <li>13. OTHER வேறு லெனன்</li> </ol>	
<p><b>C2. WHAT IS THE RATIONALE FOR YOUR RANK - 1 CHOICE ABOVE?</b> நீங்கள் முதலாவது இடத்தினை அவர்களுக்கு வழங்கியதற்கான காரணம் என்ன? நேர்மப லேநுல கமீடி (ஊந லுண் 1 டி நேர்வு பிழைக்கக் கூடுமா)?</p>	<p>TEXT INPUT</p>	

<p><b>C3. YOUR IDEAL COMPOSITION OF ALTERNATE DISPUTE RESOLUTION FORUM WOULD BE</b></p> <p>சச்சரவுகளுக்கான மாற்றுத் தீர்வுகள் மன்றக் குழுவில் உள்ளடங்கியிருக்க வேண்டியவர்கள் என நீங்கள் எதிர்பார்ப்பவர்களின் விகிதாசாரம்</p> <p>ஐஐஓ டிபென்சை விகிதம் ஃபார்வூல் திராகரன் கண்டியம் விச னகன்னை</p>	<p><b>1. GOVERNMENT OFFICIALS</b> அரசாங்க அலுவலகர்கள் ராஜா திரிடாஓன்</p> <p><b>2. ELECTED OFFICIALS</b> தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்)</p> <p>சன்டெயன் னேர்ஷூ திரிடாஓன்</p> <p><b>3. RELIGIOUS LEADERS</b> பாஸ்திரை தாயகயன்</p> <p><b>4. VILLAGE ELDERS</b> கிராமத்தின் மூத்தவர்கள் ஓமே வுடிகிஓயன்</p> <p><b>5. VILLAGE YOUTH</b> கிராம இளைஞர்கள் ஓமே தர்ஷூயன்</p>	
<p><b>C4. ALTERNATE DISPUTE RESOLUTION FORUM SHOULD HAVE</b></p> <p>சச்சரவுகளுக்கான மாற்றுத் தீர்வுகள் வழங்கும் மன்றத்தில் கட்டாயம் உள்ளடக்கப்பட வேண்டியவர்கள்</p> <p>விகிதம் ஃபார்வூல் திராகரன் திரியாவலிச ஃனுவ ஃஓஓய ஃனுவ ஓன்னை</p>	<p>1. ONLY MALES ஆண்கள் மாத்திரம் ஃஓஓயன் ஃஓஓய</p> <p>2. ONLY FEMALES பெண்கள் மாத்திரம் ஓஓஓயன் ஃஓஓய</p> <p>3. MORE MALES AND LESS FEMALES அதிக ஆண்களும் குறைவான பெண்களும் ஓஓஓய ஓஓஓயன் ஃஓஓய ஃஓஓய ஓஓஓயன் ஓஓஓய</p> <p>4. MORE FEMALES AND LESS MALES அதிக பெண்களும் குறைவான ஆண்களும் ஓஓஓய ஓஓஓயன் ஓஓஓய ஓஓஓய ஓஓஓயன் ஓஓஓய</p> <p>5. SAME NUMBER OF MALES AND FEMALES ஓஓஓயளவு எண்ணிக்கையான ஆண்களும் பெண்களும் ஓஓஓயன் ஃஓஓய ஓஓஓய ஓஓஓயன்</p> <p>6. Capacity to Mediation should be the criteria</p> <p>7. Depends on the issue</p> <p>8. Others (Specify) வேறு ஓஓஓயன் ஓஓஓயன்</p>	
<p><b>C5. THE CHAIR OF ALTERNATE DISPUTE RESOLUTION FORUM SHOULD BE</b></p> <p>சச்சரவுகளுக்கான மாற்றுத் தீர்வுகள் வழங்கும் மன்றத்தில் தலைமையாக இருக்க வேண்டியவர்</p> <p>விகிதம் ஃபார்வூல் திராகரன் ஃஓஓய ஓஓஓய ஓஓஓயன் ஓஓஓய</p>	<p>1. MALE ஆண் ஃஓஓய</p> <p>2. FEMALE பெண் ஓஓஓய</p> <p>3. NO PREFERENCE அப்படி எந்த முன்னுரிமை விருப்பும் இல்லை ஓஓஓயன் ஓஓஓயன் ஓஓஓயன் ஓஓஓயன் ஓஓஓயன்</p>	

<p>C6. IF YOU HAVE USED ALTERNATIVE DISPUTE RESOLUTION IN THE PAST 2 YEARS, WHICH WOULD YOU SAY WAS MOST IMPORTANT FOR YOU</p> <p>கடந்த இரு வருடங்களில் நீங்கள் 'சச்சரவுகளுக்கான மாற்றுத் தீர்வுகள் (மன்றத்தினை) பயன்படுத்தி இருந்திருப்பின், எது உங்களுக்கு மிகவும் முக்கியமானதாக இருந்தது? பஃரிய வஃர டேக வுல ஓவ் வீஃன் வீகல்ப ஃரபுல் திராகர்ஊ கும்வேடிய ஓவீனா கலே தஃ ஓனா வுடறன் புவே யஃ ஓவ்வ ஓரஃனன்னை கும்ஃடி?</p>	<ol style="list-style-type: none"> <li>1. FINANCIAL COMPENSATION நிதியளவிலான நஸ்டயீடு மூலம் வன்ஃடி</li> <li>2. APOLOGY மன்னிப்பு ஃலாவ</li> <li>3. UNDERSTANDING OF BOTH SIDES இரு தரப்பினையும் புரிந்து கொள்ளல் டேஃரீஸவய னேர்ஃமீ ஓரீஃம</li> <li>4. ASSURANCE IT WILL NOT HAPPEN AGAIN அது எதிர்காலத்தில் மீண்டும் நடக்காமல் இருப்பதற்கான உறுதிப்பாடு துலவ ஃய ஃடி ஓலவன வலவ வன ஃஃனிகய</li> <li>5. CORRECTIVE MEASURES சரிசெய்வதற்கான நடவடிக்கைகள் திவூர்டி கிரீமே கும்</li> <li>6. PUBLICITY ABOUT THE ISSUE குறித்த பிரச்சினை பற்றி மக்கள் அவதானத்தை உருவாக்க ஓர்ஃலவ பீலிவடி பூஃஃஃடி</li> <li>7. DID NOT GO TO ALTERNATE DISPUTE RESOLUTION சச்சரவுகளுக்கான மாற்றுத் தீர்வுகள் (மன்றத்தினை) பயன்படுத்தவில்லை வீகல்ப ஓவீஃகர்ஊ கும்வலலீகை ஓலே துன</li> </ol>	
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<p>C8. TO RESOLVE A COMMUNITY ISSUE, I AM LIKELY TO SPEND MORE TIME BY GOING TO (*ENUMERATOR INSTRUCTION - DO NOT READ OUT THE RESPONSES LOUD BUT PLEASE PROMPT FOR MORE THAN 1 - UP TO 3*)</p> <p>நீங்கள் ஏதாவது ஒரு சமூகப் பிரச்சினையை எதிர்கொள்ளும் பொழுது தீர்த்துக் கொள்வதற்கு யாரிடம் செல்வதால் அதிக நேரத்தினை செலவளிக்க உங்களுக்கு வாய்ப்புள்ளது? *தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: இந்த தெரிவுகளை வாசித்துக் காட்ட வேண்டாம். தகவல் தருபவர் அவராகச் சொல்ல வேண்டும். ஆனால், அவர் ஒன்றை விட அதிகம் சொல்ல தூண்டுங்கள். (3 தெரிவு வரை)</p> <p>பூசா டூப்பிவிக் விசடா டூகிமேடி லூபி லடியென் காலச டை கர்னன்ன் ....ஓய விடய *கைரஜூர் டிசன்னை டூபடேசீ - மெம பிலேஜூர் கியலின்ன டூபா. டூக பிலேஜூர்க லடா லடா டூகிமெ டூன்சாஹ கர்னன். பிலேஜூர் 3க் டூன்வா கைர்னன்*</p>	<ol style="list-style-type: none"> <li>1. POLICE பொலிஸ் போலீசீய</li> <li>2. COURT நீதிமன்றம் டூபாலீய</li> <li>3. GOVERNMENT OFFICIAL (GN/ PHM, DS, SAMURDHI OFFICER, DISTRICT SECRETARY) அரசாங்க அலுவலகர்கள்(கிராம சேவகர், பொது மருத்துவ தாதி, சமுர்த்தி அலுவலகர், பிரதேச செயலாளர், மாவட்ட செயலாளர்) ரக்யே கிலடாஓன்(ஓம டூபலக/பபுலீ டூபாஓ கிலடாஓ/பபுலீ கிலடாஓ/டூபலீக் டூபலீ/பூடேஓய டூபலீ/ஓபி கியலக</li> <li>4. ELECTED OFFICIALS (MP, COUNCIL MEMBERS) தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்)லன்டூயென் டூபலீ கிலடாஓன்,(பாஓலீமேன்ஜ மன்ஜி,காலக டூபா மன்ஜி)</li> <li>5. COMMUNITY MEDIATION BOARDS சமூக மத்தியஸ்த சபை பூசா டூபல மன்டலய</li> <li>6. DIVISIONAL RECONCILIATION COMMITTEE பிரதேச நல்லிணக்க சபை கைபியாஓ கமீபூ</li> <li>7. RELIGIOUS LEADERS மதத் தலைவர்கள் டூபலீய கியலகன்/டூபல கலா/கமீபூ</li> <li>8. PRAJA MANDALAYA பிரஜா மண்டலய பூசா மன்டலய</li> <li>9. VILLAGE LEVEL SOCIETIES கிராம மட்ட சங்கங்கள் (RDS/WRDS/ இளைஞர் கழகம்/ மரண உதவி சங்கம்) ஓம மெமெமே டூபலீ (மரணாஓர்/ஓபுலீ டூபலீ/ஓம டூபலீ/காந்நா டூபலீ)</li> <li>10. .... PRODUCER SOCIETIES உற்பத்தியாளர் சங்கங்கள் (விவசாய சங்கம் / மீனவ சங்கம்) கிபூடூகயன்ஓ டூபலீ (ஓபி டூபலீ/டூபலீ டூபலீ)</li> <li>11. .... VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஓமெல பூபலின்</li> <li>12. .... ESTATE MANAGER தோட்ட அதிகாரி லஜ டூபலீ/கலமகாஓர்-ஓய</li> <li>13. WILL NOT GO TO ANYBODY யாரையும் அணுகுவதில்லை கிபூபெக லெஹ டூபலீ டூபலீ</li> <li>14. OTHER வேறு லெஹ</li> </ol>
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<p>C9. TO RESOLVE A COMMUNITY ISSUE, I AM LIKELY TO SPEND MORE MONEY BY GOING TO (*ENUMERATOR INSTRUCTION - DO NOT READ OUT THE RESPONSES LOUD BUT PLEASE PROMPT FOR MORE THAN 1 - UP TO 3*)</p> <p>நீங்கள் ஏதாவது ஒரு சமூகப் பிரச்சினையை எதிர்கொள்ளும் பொழுது தீர்த்துக் கொள்வதற்கு யாரிடம் செல்வதால் அதிக பணத்தினை செலவளிக்க உங்களுக்கு வாய்ப்புள்ளது? *தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: இந்த தெரிவுகளை வாசித்துக் காட்ட வேண்டாம். தகவல் தருபவர் அவராகச் சொல்ல வேண்டும். ஆனால், அவர் ஒன்றை விட அதிகம் சொல்ல தூண்டுங்கள். (3 தெரிவு வரை)</p> <p>பூசா டூப்பிவிக் விசடா டூகிமேடி லூபி விசயென் பூடி லீ நாசீகி கரன்னை ரிய விடெ *கைரஜூர் டிசன்னை டூபுடி - மெம பிசூஜூர் கிசலனை டிபா. டிக பிசூஜூர்கெ விசா லூ டூகிமெ டூன்சா கரன்னை. பிசூஜூர் 3க டிசீலா கைரன்னை*</p>	<ol style="list-style-type: none"> <li>1. POLICE பொலிஸ் போலீசீய</li> <li>2. COURT நீதிமன்றம் டூபாலீய</li> <li>3. GOVERNMENT OFFICIAL (GN/ PHM, DS, SAMURDHI OFFICER, DISTRICT SECRETARY) அரசாங்க அலுவலகர்கள்(கிராம சேவகர், பொது மருத்துவ தாதி, சமுர்த்தி அலுவலகர், பிரதேச செயலாளர், மாவட்ட செயலாளர்) ரக்யே கிசூடானீ(ஊம சேவிக/பூபூ டூபூவா கிசூடானீ/பூபூடி கிசூடானீ/டிசீகிசீ லேகமீ/பூடிசீய லேகமீ/ஊபி கிசூமக</li> <li>4. ELECTED OFFICIALS (MP, COUNCIL MEMBERS) தெரிவு செய்யப்பட்ட அரசியல் அலுவலகர்கள் (பாராளுமன்ற உறுப்பினர், ஏனைய சபை உறுப்பினர்)வன்டிசென் லேகூஜூ கிசூடானீ,(பூடிசீமேன்ஜ மன்ஜி,காடுகி சூபா மன்ஜி)</li> <li>5. COMMUNITY MEDIATION BOARDS சமூக மத்தியஸ்த சபை பூசா சூமக மன்டிசூய</li> <li>6. DIVISIONAL RECONCILIATION COMMITTEE பிரதேச நல்லிணக்க சபை கைபூயூக கமீபூ</li> <li>7. RELIGIOUS LEADERS மதத் தலைவர்கள் டூடுகிசூ கிசூகயன்/டிசூகி சூபா/கமீபூ</li> <li>8. PRAJA MANDALAYA பிரஜா மண்டலய பூசா மன்டிசூய</li> <li>9. VILLAGE LEVEL SOCIETIES கிராம மட்ட சங்கங்கள் (RDS/WRDS/ இளைஞர் கழகம்/ மரண உதவி சங்கம்) ஊம மெமமே சமீகி (மூசூடூர்/யூபூன் சமீகி/ஊம சூபூடி/காசீகா சமீகி)</li> <li>10. .... PRODUCER SOCIETIES உற்பத்தியாளர் சங்கங்கள் (விவசாய சங்கம் / மீனவ சங்கம்) கிசூபூகிசூன்சூ சமீகி (ஊபி சூபூடி/டிபூ சமீகி)</li> <li>11. .... VILLAGE ELITES கிராம மட்ட பிரதானிகள் ஊபூபூ பூபூபூன்</li> <li>12. .... ESTATE MANAGER தோட்ட அதிகாரி வஜ டிடிசூகூடு/கலூமகாசூகூய</li> <li>13. WILL NOT GO TO ANYBODY யாரையும் அணுகுவதில்லை கிசூபூகி வூகி கிசூகி டூகி</li> <li>14. OTHER வேறு வூகி</li> </ol>
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<p><b>C15. (IF FALSE) COMMUNITY MEDIATION BOARD DOES NOT HELP ENSURE SOCIAL COHESION WITHIN THE COMMUNITY BECAUSE</b></p> <p>பெயர் எனில், சச்சரவுகளுக்கான மாற்றுத் தீர்வு (முறைவழியானது) சமூகத்திற்குள்ளான சமூக ஒன்றிணைப்பை உறுதிப்படுத்துவதில்லை. ஏனெனில், வுர்டி நை; ஸமப் மனவிலை சனாவ துல ஸமாத சகலுதகை நவபுரூ கிரீமெ ஸேது நாவை. மகி திவாடி யன்...</p>	<ol style="list-style-type: none"> <li>1. BIASED DECISIONS DUE TO CASTE, MONEY, POSITION சாதி, பணம், தகுதி நிலை போன்றவைகளைப் பார்த்து பக்கச்சார்பாக முடிவெடுக்கின்றனர் பூடி, கலைய ஹ நவ்விலை மன தீர்வு பகிபசாதி வை</li> <li>2. BIASED TOWARDS INSTITUTIONS AND NOT PEOPLE நிறுவனங்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஒழிய மக்களுக்கு அல்ல தீர்வு னாயனன வை பகிபசாதி வன னநர சனாவ வை நாவை</li> <li>3. BIASED TOWARDS PEOPLE AND NOT INSTITUTIONS மக்களுக்கு பக்கச் சார்பாக இருக்கின்றனரே ஒழிய நிறுவனங்களுக்கு அல்ல னாயனன வை பகிபசாதி நாவை னநர சனாவ வை பகிபசாதி வை</li> <li>4. BIASED TOWARDS FEMALES AND NOT MALES பெண்களுக்கு பக்கச் சார்பாக இருக்கின்றனரே ஒழிய ஆண்களுக்கு அல்ல பிர்மீன் வை பகிபசாதி நாவை னநர கான்நாவன் வை பகிபசாதி வை</li> <li>5. BIASED TOWARDS MALES AND NOT FEMALES ஆண்களுக்கு பக்கச் சார்பாக இருக்கின்றனரே ஒழிய பெண்களுக்கு அல்ல னாயனன வை பகிபசாதி நாவை னநர பிர்மீன் வை பகிபசாதி வை</li> <li>6. BIASED TOWARDS ELDERLY AND NOT YOUTH முதியவர்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஒழிய இளைஞர்களுக்கு அல்ல நர்வூயன் வை பகிபசாதி நாவை னநர நாவை வூவீவீயன் வை பகிபசாதி வை</li> <li>7. BIASED TOWARDS YOUTH AND NOT ELDERLY இளைஞர்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஒழிய முதியவர்களுக்கு அல்ல வூவீவீயன் வை பகிபசாதி நாவை னநர நர்வூயன் வை பகிபசாதி வை</li> <li>8. DOES NOT SOLVE THE ISSUE பிரச்சினை தீர்ப்பதில்லை னாயனன விவாடினன் நர்வூயன்</li> <li>9. OTHER வேறு வையன்</li> </ol>	
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<p><b>C18. (IF FALSE) ALTERNATE DISPUTE RESOLUTION MECHANISMS (OTHER THAN COMMUNITY MEDIATION BOARD) DOES NOT HELP ENSURE SOCIAL COHESION WITHIN THE COMMUNITY BECAUSE</b></p> <p>பொய் எனில், அவர்கள் சமூகத்திற்குள்ளான சமூக ஒன்றிணைப்பை உறுதிப்படுத்துவதில்லை. ஏனெனில், வுர்டி நமீ; ஃரவூட் திராகரண துமவேடய (பூசு ஃமல மனீவலய ஃமலரல) சனலல துல ஃலாச சகலுதகல தலவூரூ கிரீமல ஃனல தலல. மக திபாட யன்</p>	<ol style="list-style-type: none"> <li>1. BIASED DECISIONS DUE TO CASTE, MONEY, POSITION சாதி, பணம், தகுதி நிலை போன்றவைகளைப் பார்த்து பக்கச்சார்பாக முடிவெடுக்கின்றனர் பூடீ, கலய ஃ நன்வல மல திரண ஃகலபாதி லே</li> <li>2. BIASED TOWARDS INSTITUTIONS AND NOT PEOPLE நிறுவனங்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஓழிய மக்களுக்கு அல்ல திரண ஃயனல லே ஃகலபாதி லன ஃநல சனலல லே தலலே</li> <li>3. BIASED TOWARDS PEOPLE AND NOT INSTITUTIONS மக்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே நிறுவனங்களுக்கு அல்ல ஃயனல லே ஃகலபாதி தலலன ஃநல சனலல லே ஃகலபாதி லே</li> <li>4. BIASED TOWARDS FEMALES AND NOT MALES பெண்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஓழிய ஆண்களுக்கு அல்ல பீரீதீன் லே ஃகலபாதி தலலன ஃநல கான்தலலன் லே ஃகலபாதி லே</li> <li>5. BIASED TOWARDS MALES AND NOT FEMALES ஆண்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஓழிய பெண்களுக்கு அல்ல ஃலுதூன் லே ஃகலபாதி தலலன ஃநல பீரீதீன் லே ஃகலபாதி லே</li> <li>6. BIASED TOWARDS ELDERLY AND NOT YOUTH முதியவர்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஓழிய இளைஞர்களுக்கு அல்ல தரூணயன் லே ஃகலபாதி தலலன ஃநல தலல லூபீதீயன் லே ஃகலபாதி லே</li> <li>7. BIASED TOWARDS YOUTH AND NOT ELDERLY இளைஞர்களுக்கு பக்கச்சார்பாக இருக்கின்றனரே ஓழிய முதியவர்களுக்கு அல்ல லூபீதீயன் லே ஃகலபாதி தலலன ஃநல தரூணயன் லே ஃகலபாதி லே</li> <li>8. DOES NOT SOLVE THE ISSUE பிரச்சினை தீர்ப்பதில்லை ஃலலூ லீஃடீன்னே தலல</li> <li>9. NO AUTHORITY அதிகாரமில்லை லலயக தலல</li> <li>10. OTHER வேறு லேதன்</li> </ol>	
<p><b>C19. WOULD YOU LIKE TO LEARN ABOUT THE COMMUNITY MEDIATION BOARD PROCESS?</b></p> <p>சமூக மத்தியஸ்த சபையின் செயன்முறைகள் பற்றி அறிந்து கொள்ள விரும்புகிறீர்களா? இல ஃமல மனீவலதூயலலீய பீரீலே ஓலன ஃதீமல கலூதன்க ஃகலவன்னே?</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் லே</li> <li>2. NO இல்லை தலல</li> <li>3. DON'T KNOW தெரியாது தலலதீ</li> </ol>	
<p><b>C20. WOULD YOU LIKE TO TRAIN TO BECOME A MEDIATOR?</b></p> <p>ஓல மத்தியஸ்தராக ஆலுவதற்கு பயிற்சியைப் பெற்றுக் கொள்ள விரும்புகிறீர்களா? இல ஃமலகரூலக லீமல ஓலன ஃதீமல கலூதீ?</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் லே</li> <li>2. NO இல்லை தலல</li> <li>3. DON'T KNOW தெரியாது தலலதீ</li> </ol>	







<p>D9. WERE YOU OR ANYONE IN YOUR HOUSEHOLD INVOLVED IN AN INDIVIDUAL OR COMMUNITY DISPUTE IN THE PAST 12 MONTHS?</p> <p>கடந்த 12 மாதங்களில் நீங்கள் அல்லது உங்கள் வீட்டில் யாராவது ஒரு தனிநபர் அல்லது சமூக சச்சரவு ஒன்றில் சம்பந்தப்பட்ட/ ஈடுபட நேர்ந்ததா?</p> <p>පසුගිය මාස 12 තුළ ඔබ හෝ ඔබගේ නිවසේ කිසිවෙකු අන්තර්- පුද්ගලයෙක් ප්‍රජා ආරවුලකට සම්බන්ධ වී සිටියාද?</p>	<p>YES – 1 ஆம் இல NO – 2 இல்லை නැත</p>	
<p>D10. WHAT WAS THE DISPUTE?</p> <p>அந்த சச்சரவு என்ன?</p> <p>ආරවුල කුමක්ද?</p>	<p>TEXT INPUT</p>	



<p>D11. WHY DID YOU APPROACH THEM? நீங்கள் ஏன் சமூக மத்தியஸ்த சபையினை நாடிநீங்கள்? இவ் இவ்வின் வெற சலஜுனே ஈயி?</p>	<ol style="list-style-type: none"> <li>1. IT WAS THE BEST OPTION பொருத்தமானவர்கள் அவர்கள்தான் சய ஹைடெலி வீகல்பயமோ WAS REFERRED BY POLICE/COURTS/HOSPITAL பொலிஸ்/நீதிமன்றம்/வைத்தியசா லை இங்கு செல்லும்படி குறிப்பிட்டது சோலிசிய/ஈசாவிய/ஓர்ஓல மசின் மெய சிர்ஓேஓ கல சிய</li> <li>2. THE OTHER PARTY TOOK THE MATTER TO THE COMMUNITY MEDIATION BOARD எதிர்(மற்றைய) தரப்பினர் சச்சரவினை சமூக மத்தியஸ்த சபைக்கு கொண்டு சென்றனர் ஈனை சார்ஓலய ஈர்ஓல சமல மனீஓலய வெற ஓன ஈ சிய</li> <li>3. IT IS CHEAPER இது செலவு குறைவானது சய வீஓஓஓ ஈவல சிய</li> <li>4. LANGUAGE USED IS COMFORTABLE இங்கு பயன்படுத்தப்படும் மொழி சௌகரியமானது சாலல கரல சாலல பலஜ சிய</li> <li>5. AS OTHER WOMEN SUGGESTED IT இன்னொரு பெண் இதனைப் பரிந்துரை செய்ததனால் வெறன் கான்தாவன் ஓர்சல கல சிய</li> <li>6. DISTANCE தூரம் குறைவு ஓர் ஈய சிய</li> <li>7. RESPECT மரியாதை (சய) ஓர்ஓலய</li> <li>8. SOCIAL STIGMA ATTACHED TO APPROACHING OTHER (FORMAL) MECHANISMS வழமையான (முறையான, நீதிமன்றம்) போன்ற பொறிமுறைகளை நாடுவதில் உள்ள சமூகக் களங்கத்தினால் ஈனை கல வெஓ ஓலஓ ஓலலி வீலே சலலல சலச சீலய சிய</li> <li>9. OTHER (SPECIFY) வேறு (குறிப்பிடுக) வெறன் (ஓன்வன்)</li> </ol>	
<p>D12. WERE THE PARTIES SATISFIED WITH RESOLUTION OF THE MATTER சமூக மத்தியஸ்த சபையினால் குறித்த சச்சரவிற்கு முன்வைத்த தீர்வில் இரு தரப்பினரும் திருப்தி அடைந்தார்களா? சமல மனீஓலய ஓலஓஓன் சிரகர்ஓய ஓலலஓஓ கனீஓயமீ தாசீலின் ஓலஓஓ?</p>	<ol style="list-style-type: none"> <li>1. YES ஆம் ஓல</li> <li>2. NO இல்லை ஓல</li> <li>3. NOT YET OVER இன்னும் முடிவடையவில்லை வலஓ ஈலசன் ஓல</li> </ol>	<p>GO TO D16 GO TO D13 GO TO D16</p>
<p>D13. WHY WERE THE PARTIES NOT HAPPY? ஏன் அந்த தரப்பினர்கள் திருப்தியடையவில்லை? சார்ஓலயன் சலஓஓ சன் ஓலலஓஓ ஈயி?</p>	<p>INPUT TEXT</p>	



<p><b>D18. WHAT AREAS NEED IMPROVEMENT IN COMMUNITY MEDIATION BOARD?</b></p> <p>சமூக மத்தியஸ்த சபையின் / இணைக்க சபையின் எந்தப் பகுதிகள் மேம்படுத்தப்பட வேண்டிய தேவை உள்ளன?</p> <p>புது ஊழை மூலக க்ரியாவிலே நவ தூரவன் ஊவர்ட்வை விட யுது ஈஊ ஊவவாடி?</p>	<ol style="list-style-type: none"> <li>1. INITIAL COMMUNICATION ஆரம்பத் தொடர்பாடல் ஈரஊக ஊன்கிவீடினை</li> <li>2. PROCESS (HOW MEDIATION WAS CONDUCTED) படிமுறைச் செயற்பாடு (எப்படி மத்தியஸ்தம் மேற்கொள்ளப்படுகிறதோ அந்த விடயத்தில்) ஊவீடிடி(ஈரவூலீ கிரகரக ஊவீடிடி)</li> <li>3. LANGUAGE USED பயன்படுத்தப்படும் மொழியில் ஊவின ஊவாவி</li> <li>4. TIME TAKEN அமர்வு நிகழும் நேரம் விலாவி</li> <li>5. VENUE இடம் ஊவாவி</li> <li>6. ABILITY TO PUSH TOWARDS SETTLEMENT தீர்வை நோக்கி நகர்த்துவதற்கான இயலுமை ஊவாடின விவவ ஊவவ கிரீமே ஊகியாவி</li> <li>7. POST- MEDIATION COMMUNICATION மத்தியஸ்தத்திற்குப் பின்னரான தொடர்பாடல் ஊவவாவி ஊவவகரக ஊன்கிவீடினை</li> <li>8. ESTABLISHMENT OF SEPARATE ISSUE SPECIFIC BOARDS (LAND/ FINANCE) வெவ்வேறு வகைப் பிரச்சனைகளுக்கென விசேட சபைகளை நிறுவுவதில் (காணி/ நிதி) விவிட விவீக ஊவவ ஊவாவி ஊவவி கிரீம (ஊவவி/வூடி)</li> <li>9. REQUIRE POWER/ BALANCE அதிகாரம் / சமநிலை தேவை ஊவவ ஊவவ வி</li> <li>10. UNBIASED/ BALANCED BOARD பாரபட்சமற்ற/சமநிலை வாரியம் ஊவவஊவி ஊவவ/ ஊவவ மூலகஊவ</li> <li>11. CREATE AWARENESS விழிப்புணர்வை ஊவவாக்குங்கள் ஊவவவஊவி ஊவவி கிரீம</li> <li>12. NOTHING TO SAY/ NO IDEA சொல்ல எதுவும் இல்லை / கருத்தில்லை ஊவவஊவ ஊவவ/ஊவவி</li> <li>13. OTHER (SPECIFY) வேறு (குறிப்பிடுக) வவவ (ஊவவவ)</li> </ol>	
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<p>D19. WHAT IS YOUR MOST TRUSTED INFORMATION SOURCE ON AVAILABLE GOVERNMENT SERVICES?  அரசாங்க சேவைகளை அறிந்து கொள்ள நீங்கள் அதிகம் நம்பும் தகவல் வளங்கள் எது?  ரசு சேவை சீலிபெடி இல வமான்ம விஸ்தாசய நவன தைரதுரு மூலாடி லைவாடி?</p>	<ol style="list-style-type: none"> <li>1. TV</li> <li>2. RADIO</li> <li>3. NEWS WEBSITES செய்தி வலைத்தளங்கள் சூவாந்தி வெலி டிவி</li> <li>4. ONLINE NEWSPAPERS ஒன்லைன் செய்திப் பத்திரிகைகள் இன்டீயன் சூவன்சன்</li> <li>5. SOCIAL MEDIA சமூக வலைத்தளங்கள் (முகனூல், டுவிட்டர்) ஃலாச லாமாய (ஸேசு இன், வெலிசர்)</li> <li>6. DIGITAL MESSAGING APP டிஜிடல் பரிவர்த்தனை செயலிகள் (வட்ஸ் அப், வைபர்) ஃபீசுலு மூசேசு (வெசு டிசு, வெலிசர்)</li> <li>7. PHOTOSHARING புகைப்பட பரிமாற்றம் (இன்ஸ்டாகிராம்) லாயாசு ஐலலாசு (ஓன்சுலுசு)</li> <li>8. VIDEO SERVICES காணொலி சேவைகள் (யூடியூப்) வீஃயே (யூ லுவி)</li> <li>9. NEWSPAPERS – PRINT செய்திப் பத்திரிகை சூவன்சன்</li> <li>10. WORD OF MOUTH வாய் வழி ஊடாக கை வெலையேன்</li> <li>11. BANNERS, POSTERS பதாகைகள், சுவரொட்டிகள் லுதரசு, சேசுசுலுசு</li> <li>12. GOVERNMENT INFORMATION CENTRE (HOTLINE 1919) அரசு தகவல் மையம் (HOTLINE 1919) ராசு தைரதுரு கைசுலுசு (1919)</li> <li>13. NONE எதுவுமில்லை தைரதுரு மூலாடி துத</li> <li>14. OTHER (SPECIFY) வேறு (குறிப்பிடுக) வெலன் (டிவன்சன்)</li> </ol>	
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<p>D20. CHOICE 1 MAIN CHANNELS/ APPLICATIONS FOR TRUSTED INFORMATION SOURCE ON AVAILABLE GOVERNMENT SERVICES? *ENUMERATOR INSTRUCTION - IF D19 IS 10 (WORD OF MOUTH), STATE N/A*</p> <p>முதலாவதாக தெரிவு செய்த ஊடகத்தில் குறிப்பாக எதை பயன்படுத்துகின்றீர்கள் (எந்த அலைவரிசை / செயலி) தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: D19ல் அவரின் தெரிவு 10 ஆவதாக (வாய் வழியினூடாக) இருப்பின், NA எனக் குறிப்பிடவும்.</p> <p>விலாந்தீர்வு விவரம் கவனம் குறித்து (நாடுகளை ஹேர் டீப்) நமீ கர்னீ: *கோர்தர் அஃனீனாஃ ஃபுடீ - D19 10 (கஃ ஃவனயீ) நமீ, N/A டீவீனீ*</p>	<p>TEXT INPUT</p>	<p>EXCEPT 10</p>
<p>D21. CHOICE 2 MAIN CHANNELS/ APPLICATIONS FOR TRUSTED INFORMATION SOURCE ON AVAILABLE GOVERNMENT SERVICES? *ENUMERATOR INSTRUCTION - IF D19 IS 10 (WORD OF MOUTH), STATE N/A*</p> <p>இரண்டாவதாக தெரிவு செய்த ஊடகத்தில் குறிப்பாக எதை பயன்படுத்துகின்றீர்கள் (எந்த அலைவரிசை / செயலி) தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: D19ல் அவரின் தெரிவு 10 ஆவதாக (வாய் வழியினூடாக) இருப்பின், NA எனக் குறிப்பிடவும்.</p> <p>விலாந்தீர்வு விவரம் கவனம் டீவீனீ (நாடுகளை ஹேர் டீப், ) நமீ கர்னீ: *கோர்தர் அஃனீனாஃ ஃபுடீ - D19 10 (கஃ ஃவனயீ) நமீ, N/A டீவீனீ*</p>	<p>TEXT INPUT</p>	<p>EXCEPT 10</p>



<p>D22. CHOICE 3 MAIN CHANNELS/ APPLICATIONS FOR TRUSTED INFORMATION SOURCE ON AVAILABLE GOVERNMENT SERVICES? *ENUMERATOR INSTRUCTION - IF D19 IS 10 (WORD OF MOUTH), STATE N/A</p> <p>இரண்டாவதாக தெரிவு செய்த ஊடகத்தில் குறிப்பாக எதை பயன்படுத்துகின்றீர்கள் (எந்த அலைவரிசை / செயலி) தகவல் சேகரிப்பவருக்கான அறிவுறுத்தல்: D19ல் அவரின் தெரிவு 10 ஆவதாக (வாய் வழியினூடாக) இருப்பின், NA எனக் குறிப்பிடவும்.</p> <p>වඩාත්ම විශ්වාසය තබන තුන්වෙනි මූලාශ්‍ර (නාලිකා හෝ ඇප්) නම් කරන්න: *තොරතුරු අසන්නාට උපදෙස් - D19 10 (කට වචනයෙන්) නම්, N/A දක්වන්න*</p>	<p>TEXT INPUT</p>	<p>EXCEPT 10</p>
<p>D23. YOUR MOST USED MEDIA SOURCE TO OBTAIN INFORMATION ON AVAILABLE GOVERNMENT SERVICES - LANGUAGE? நீங்கள் அரசாங்கத்திடமிருந்து பெற்றுக்கொள்ள முடியுமான சேவைகள் பற்றிய தகவல்களைப் பெறுவதற்கு பயன்படுத்தும் ஊடகத்தின் மொழி? කුමන භාෂා මධ්‍යය ඉහත මූලාශ්‍ර තුනෙන් ඔබ තොරතුරු ලබන්නේ කුමන භාෂාව මගින්ද?</p>	<ol style="list-style-type: none"> <li>1. ENGLISH ஆங்கிலம் ஓஹிஹி</li> <li>2. SINHALA சிங்களம் சிஹல</li> <li>3. TAMIL தமிழ் தேமல</li> </ol>	

<p>D24. YOUR MOST USED MEDIA SOURCE TO OBTAIN INFORMATION ON AVAILABLE GOVERNMENT SERVICES - FREQUENCY (CHOOSE ONE)</p> <p>அதனை எத்தனை முறை பயன்படுத்துகிறீர்கள்? (ஒன்றை தேர்ந்தெடுக்கவும்)</p> <p>இவ் வடிக் வகையேன் னாவிக் கரன தோர்துர் லாமியேன் ,கொபமகூ லார் கனகை இவ் மெம மூலாக துன னாவிகா கரன்தே டீ? (ஃககை தைர்ரன்த)</p>	<ol style="list-style-type: none"> <li>1. WEEKENDS வார இறுதி நாட்களில் னகி டீன்தகே</li> <li>2. ATLEAST 1 DAY DURING WEEKDAYS வார நாட்களில் குறைந்தது ஒரு நாள் னகியகை டீபூம தரமே டீனகை</li> <li>3. ATLEAST 2 DAYS DURING WEEKDAYS வார நாட்களில் குறைந்தது இரு நாள் னகியகை டீபூம தரமே டீன 2கை</li> <li>4. ATLEAST 3 DAYS DURING WEEKDAYS வார நாட்களில் குறைந்தது 3 நாள் னகியகை டீபூம தரமே டீன துனகை</li> <li>5. ATLEAST 4 DAYS DURING WEEKDAYS வார நாட்களில் குறைந்தது 4 நாள் னகியகை டீபூம டீன தரைகை</li> <li>6. EVERY WEEKDAY வார நாட்களில் ஒவ்வொரு நாளும் னகூ னகியகே டீனகை</li> <li>7. EVERYDAY எல்லா நாட்களும் னகூ டீனகை</li> <li>8. AS NEEDED தேவை எனில் டீபூமவ டூ டீ</li> </ol>	
<p>D25. WHAT TIMES DO YOU USE/ WATCH/ READ THE MAIN THREE SOURCES</p> <p>எந்த நேரத்தில் நீங்கள் அப்பிரதான மூன்று வளங்களை பயன்படுத்துகிறீர்கள்/ பார்க்கிறீர்கள்/ வாசிக்குகிறீர்கள்?</p> <p>இவ் மெம மூலாக துன மகின்த தோர்துர் லென்தே கும்ம வலலகடீடீ?</p>	<ol style="list-style-type: none"> <li>1. BEFORE 8 AM காலை 8 மணிக்கு முதல் ஃ.வ.8 ஃ ஃ</li> <li>2. BETWEEN 8AM – 12 NOON காலை 8 மணியிலிருந்து மதியம் 12 மணிக்குள் ஃ.வ.8-12. டீந</li> <li>3. 12 NOON- 4 PM மதியம் 12 மணியிலிருந்து – 4.00pm டீபவல் 12-4 டீந</li> <li>4. 4 PM – 7 PM ஃ.வ. 4 - 7 டீந</li> <li>5. 7 PM – 1 AM ஃ.வ. 7- ஃ.வ. 1 டீந</li> </ol>	

THANK THE RESPONDENT FOR TAKING THE TIME IN RESPONDING TO THE QUESTIONNAIRE. ASK WHETHER THE PERSON HAS ANY QUESTIONS.

இவ் காலக வக கரமீன்த டீஃ ஃமக மெம ஃமீமூக ஃககவீலாவஃ ஃனனாஃ டூவஃ லொனொம ஃகூகி. இவஃ டீஃஃன்த டீஃ டீநகூகீமஃ கிஃஃவகை திஃஃவவடீ?

THANK AGAIN AND TAKE LEAVE

தகவந் ஃகூகி கர ஃமூ டீன்த.

## ANNEX 2: QUALITATIVE QUESTION GUIDES

### Supporting Effective Dispute Resolution (SEDR) Project: Knowledge, Attitudes and Practices Survey

#### *Guiding Questions for*

#### **Key Informant Interview**

##### **I. Interview**

##### **Enumerator's information**

Name of interviewer/s:

Name of the note taker/s:

Date of interview:

Time of interview:

Place in which the discussion took place:

##### **II. Respondent:**

Name of the respondent:

Organisation (if applicable):

Designation:

DS Division:

District:

III. Comments regarding the interview (to be filled in soon after completion of interview)

**A: Engagement with alternative dispute resolution including Community Mediation Boards**

1. What is your role in relation to Alternative Dispute Resolution and Community Mediation? Do you play a supervisory/coordinator or any other role? Please explain
2. Who are the other actors/entities/organisations that engage with dispute resolution and community mediation? What are their roles?
3. Are you aware of any government plans for the enhancement/ strengthening of ADR and CMBs?

**B: Disputes**

1. How would you define a dispute?
2. How many community level disputes occurred in your area in the last 12 months?
3. How many community level disputes were reported over the last 12 months?
4. What is the nature of community level disputes?
5. What are the dispute resolution mechanisms available in your area?

6. What kinds of disputes are resolved, and what kinds of disputes remain unresolved at the community level?
7. How many individual/ household level disputes resolved in the last 12 months?
8. What percent of individual/ household level disputes resolved in the last 12 months?
9. How many community level disputes resolved in the last 12 months?
10. What percent of community level disputes resolved in the last 12 months?
11. Are these dispute resolution mechanisms effective in resolving disputes?
12. What is the process followed in these mechanisms?
13. Why certain disputes are difficult to resolve? What are the bottlenecks?

### **C: Unresolved disputes**

1. How many community level disputes unaddressed and/ or unresolved in the last 12 months?
2. What percent of community level disputes unaddressed and/ or unresolved in the last 12 months?
3. What is the impact of these unresolved disputes at the community level?
4. How many individual/ household level disputes unaddressed and/ or unresolved in the last 12 months?
5. What percent of individual/ household level disputes unaddressed and/ or unresolved in the last 12 months?
6. What is the impact of these unresolved disputes at the household level?
7. What kind of disputes have more impact on community relations than others? (probe for land, inter/intra-community tensions, violence, crime)
8. Can these disputes escalate into bigger tensions, if not resolved? How? (some points for probing)
  - Increasing number of disputing parties by the inclusion of new actors/groups
  - Further polarisation of parties
  - Deterioration of relationships between different actors
  - Loss of motivation by parties
  - Feeling of injustice and being mistreated
  - Lack of faith in dispute resolution mechanisms
9. Where are these disputes taken to? Who will get involved in resolving these?

### **D: Alternative dispute resolution mechanisms**

1. What are the different Alternative Dispute Resolution (ADR) mechanisms in use in Sri Lanka?
2. What are the different ADRs present in your area? Who plays a key role in these?
3. What is your opinion about the use of these mechanisms in your area?
4. For which types of disputes (including land related disputes) would people use ADR? Why? (probe by socio-economic characteristics such as ethnicity, gender, etc.)
5. What is their understanding of the steps followed in the dispute resolution process, mediators/composition, time taken for resolution/mediation? What were their experiences/satisfaction levels like?

6. How effective are community mediation boards?
7. How sustainable are these resolutions and settlements?
8. Do people take family disputes to the ADRs? If yes, what kind of ADRs are used to resolve family disputes?
9. What about land disputes?
10. What about financial/commercial disputes?
11. How are the disputes between different identity groups (religious, ethnic, or caste) resolved?

#### **E: Information about ADRs**

1. What are the main information sources on government services? How effective are these?
2. Are you aware of any awareness training material on Community Mediation Boards? How were they disseminated? How effective do you think these are?
3. What are the ways in which awareness can be effectively enhanced to improve the outcome of ADRs and CMBs?
4. How many awareness raising materials on ADR incl. CMBs you could recall?

#### **F: Skills and capacities**

1. What are the existing skills and capacities of those who engage in ADR processes including Community Mediation? are they sufficiently equipped to understand the disputes to direct them towards settlements? What are the key skill and capacity related gaps? What needs to be developed and strengthened? How?
2. What about the special mediation boards? What kind of skills are necessary to become mediators or chairpersons of these SMBs? Is it different from CMBs?
3. Who can get involved to enhance these skills and capacities? What are the government and non-government agencies responsible for this?
4. Have you gone through training/capacity enhancement programmes in the past? How can these be more effective? What are the areas of improvement?
5. What about the process of recruitment of mediators? How will this help improve skills and capacities? Should mediation skills be a prerequisite for recruitment? How can this be done?
6. What changes should be made to the existing ADR and Community Mediation Boards? How can they be more effective in ensuring cohesion within the communities they operate?

**Supporting Effective Dispute Resolution (SEDR) Project: Knowledge, Attitudes and Practices Survey**

*Guiding Questions for*

**Focus Group Discussion with Mediators**

**I. Interview**

Name of interviewer/s:

Name of note taker/s:

Date:

Time of interview: From \_\_\_\_\_ To: \_\_\_\_\_

Place in which discussion took place:

GN Division/ Village:

DS division:

District:

**II. FGD Participants**

No.	Name (family name not needed)	Gender	Age	Additional information (if needed)
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

No.	Name (family name not needed)	Gender	Age	Additional information (if needed)
11				
	Total #_____			

**III. Any comments/observations about interview:**



## **A: Disputes and dispute resolution**

14. How would you define a dispute?

### *Inter-personal disputes*

15. How many individual/ household level disputes resolved in the last 12 months?

16. What percent of individual/ household level disputes resolved in the last 12 months?

### *Inter-group disputes*

17. How many community level disputes occurred in your area in the last 12 months?

18. How many community level disputes were reported over the last 12 months?

19. How many community level disputes resolved in the last 12 months?

20. What percent of community level disputes resolved in the last 12 months?

### *Dispute resolution*

21. What is the nature of community level disputes?

22. What kinds of disputes are resolved, and what kinds of disputes remain unresolved at the community level?

23. What are the dispute resolution mechanisms available in your area?

24. Are these dispute resolution mechanisms effective in resolving disputes?

25. What is the process followed in these mechanisms?

26. Why certain disputes are difficult to resolve? What are the bottlenecks?

## **B: Unresolved disputes**

### *Inter-personal disputes*

10. How many individual/ household level disputes unaddressed and/ or unresolved in the last 12 months?

11. What percent of individual/ household level disputes unaddressed and/ or unresolved in the last 12 months?

12. What is the impact of these unresolved disputes at the household level?

### *Inter-group disputes*

13. How many community level disputes unaddressed and/ or unresolved in the last 12 months?

14. What percent of community level disputes unaddressed and/ or unresolved in the last 12 months?

15. What is the impact of these unresolved disputes at the community level?

16. What kind of disputes have more impact on community relations than others? (probe for land, inter/intra-community tensions, violence, crime)

17. Can these disputes escalate into bigger tensions, if not resolved? How? (some points for probing)

- Increasing number of disputing parties by the inclusion of new actors/groups
- Further polarisation of parties
- Deterioration of relationships between different actors

- Loss of motivation by parties
- Feeling of injustice and being mistreated
- Lack of faith in dispute resolution mechanisms

18. Where are these disputes taken to? Who will get involved in resolving these?

### **C: Alternative Dispute Resolution Mechanisms**

1. For which types of disputes (including land related disputes) would you or people in your area use ADR? Why? (disaggregated by socioeconomic characteristics such as ethnicity, gender, etc.)
2. What is your understanding of the steps followed in the dispute resolution process, mediators/composition, time taken for resolution/mediation? What were your/their (others who have used ADR/CMB) experiences/satisfaction levels?
3. Have you heard of Community Mediation Boards?
4. What do they generally do? What kind of disputes are taken to the CMBs?
5. What is the process they follow in addressing disputes?
6. What is the role of Special Mediation Boards (SMBs)?
7. How is it different from CMBs?
8. What about peace committees? Are they present in your area? What kind of process do they follow in resolving disputes?
9. Do religious leaders have a role in resolving community level or individual level disputes?
10. What kind of disputes are addressed by the production-based organisations or societies (farmers organisations, fisheries organisations)?
11. How effective are community mediation boards?
12. How sustainable are these resolutions?
13. Do people take family disputes to the ADRs? If yes, what kind of ADRs are used to resolve family disputes?
14. What about land disputes?
15. How are the disputes between different identity groups (religious, ethnic, or caste) resolved?

### **D: Information about ADRs**

1. What are your information sources for news? How reliable are these information sources? Do you attempt to validate/triangulate the information you receive?
2. Do you use internet-based information sources? What are those?
3. What type of devices do you use to access internet-based information sources? (probe for mobile phones, tablets, laptops, desktop PCs and other devices)
4. Do you use social media? Which social media? (use of Facebook, WhatsApp, Twitter, Instagram, YouTube etc.)
5. For what do you use social media?
6. What are your sources of information on government services?
7. How effective are these? Are you satisfied with the level of information you received through these sources? If not, what are the ways in which you gather more information?
8. How do/did they gain information about ADR? How effective are these information sources?
9. Have you heard anything about CMBs or SMBs? What was the source of information?
10. How many awareness raising materials on ADR including CMBs you could recall?

## **E: Skills and capacities**

1. What are the existing skills and capacities of those who engage in ADR processes including Community Mediation? are they sufficiently equipped to understand the disputes to direct them towards settlements? What are the key skill and capacity related gaps? What needs to be developed and strengthened? How?
2. What about the special mediation boards? What kind of skills is necessary to become mediators or chairpersons of these SMBs? Is it different from CMBs?
3. Who can get involved to enhance these skills and capacities? What are the government and non-government agencies responsible for this?
4. Have you gone through training/capacity enhancement programmes in the past? How can these be more effective? What are the areas of improvement?
5. What about the process of recruitment of mediators? How will this help improve skills and capacities? Should mediation skills be a prerequisite for recruitment? How can this be done?
6. What changes should be made to the existing ADR and Community Mediation Boards? How can they be more effective in ensuring cohesion within the communities they operate?

**Supporting Effective Dispute Resolution (SEDR) Project: Knowledge, Attitudes and Practices Survey**

*Guiding Questions for*

**Focus Group Discussion with CSO representatives and women and youth**

**I. Interview**

Name of interviewer/s:

Name of note taker/s:

Date:

Time of interview: From \_\_\_\_\_ To: \_\_\_\_\_

GN Division/ Village:

DS division:

District:

Place in which discussion took place:

FGD Category:

(indicate if this is an FGD with CSO representatives or Women and youth)

**II. FGD Participants**

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2				
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6				
7				
8				

No.	Name (family name not needed)	Gender	Age	Additional information (if needed)
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10				
11				
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**III. Any comments/observations about interview:**

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29. What percent of individual/ household level disputes resolved in the last 12 months?

### *Inter-group disputes*

30. How many community level disputes occurred in your area in the last 12 months?

31. How many community level disputes were reported over the last 12 months?

32. How many community level disputes resolved in the last 12 months?

33. What percent of community level disputes resolved in the last 12 months?

### *Dispute resolution*

34. What is the nature of community level disputes?

35. What kinds of disputes are resolved, and what kinds of disputes remain unresolved at the community level?

36. What are the dispute resolution mechanisms available in your area?

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38. What is the process followed in these mechanisms?

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18. How do/did they gain information about ADR? How effective are these information sources?
19. Have you heard anything about CMBs or SMBs? What was the source of information?
20. How many awareness raising materials on ADR including CMBs you could recall?

### ANNEX 3: DISPUTE/ISSUE IN RESPONDENT COMMUNITY DURING THE PAST 12 MONTHS

	Dispute/Issue	Total Instances dispute is stated by respondents	Measure of Central Tendency Disputes (Median*)					Issue is referred to (Number of instances the Actor is mentioned)												
			Dispute occurred	Dispute Reported	Dispute Resolved	Disputes Unresolved	New Disputes during year	Police	Court	Gov Official	Elected Official	Community Mediation Board	Div Reconciliation Committee	Religious Leader	Praja Madalaya	Village Societies	Producer Group	Village Elite	Estate Manager	
1	Disputes with the Neighbours	403	5	2	1	1	2	300	46	147	10	57	7	77	2	13	1	27	38	
2	Gang Violence	79	4	3	2	1	1	56	13	23	8	7	2	12		8		3		
3	Criminal Activity	311	5	4	2	2	2	251	46	115	9	27	4	61	1	1	1	13	3	
4	Elections Related	19	3	2	2		2	12	2	6	3	2	1	3	1	2	1	1	2	
5	Youth Clashes	130	4	2	1	0	1	93	9	34	1	9	2	17		5		14	2	
6	Land Use/Land Ownership	389	3	2	1	1	1	204	43	192	12	34	3	99	1	22	6	23	16	
7	Displacement (Involuntary)	5	5	5	1	4	2	4	2	2	2							1		
8	Abuse of/Damaging of Natural Resources	62	1	1	0	1	1	24	6	38	5	2	1	3	1	2	5	9	1	
9	Violation of Social Norms	45	5	2	0	2	0	25	3	19		2	1	4		5	1	3	2	



	Dispute/Issue	Total Instances dispute is stated by respondents	Measure of Central Tendency Disputes (Median*)					Issue is referred to (Number of instances the Actor is mentioned)											
			Dispute occurred	Dispute Reported	Dispute Resolved	Disputes Unresolved	New Disputes during year	Police	Court	Gov Official	Elected Official	Community Mediation Board	Div Reconciliation Committee	Religious Leader	Praja Madalaya	Village Societies	Producer Group	Village Elite	Estate Manager
10	Issues of who Access Govt. Programme	155	5	1	0	2	1	36	7	76	18	4		16	1	20		5	
11	Issues of who Access Donor Programmes	14	3	1	0	3	1	8		6	3					1		1	
12	Religious Issues	10	2	2	0	2	0	6	1	3		1		4		2		2	
13	Ethnic Issues	12	3	2	2	1	2	7		5	2	1		3		4			1
14	Issues/disputes Related to Loans	127	3	2	1	2	1	84	9	35	1	23	1	12	3	7		5	
15	Domestic Violence	192	5	2	1	1	1	138	23	50		22		37	2	14	1	15	9
16	Issues Within Societies	16	4	1	1	0	0	9	1	6		2		2		1			2

Source: KAP Survey

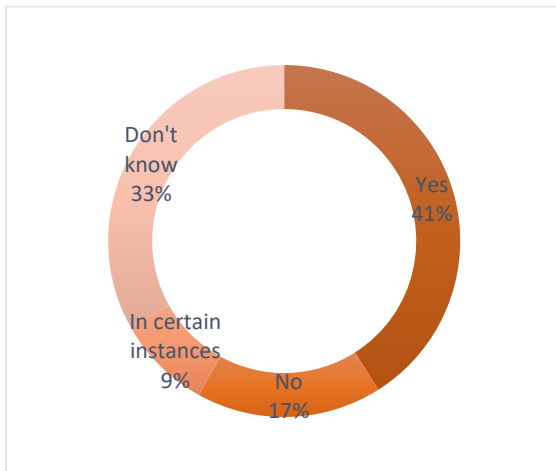
\* - Measure of Central Tendency - Average is affected by extreme values and hence Median was used

## ANNEX 4: KNOWLEDGE ON PROCESS AND FUNCTIONS OF CMBS

### CMB is compulsory before going to court of law

Forty-one (41) per cent responded that the CMB is compulsory before going to a Court of Law, whilst 33 per cent stated that they do not know (Figure 28). A higher percentage of respondents from the Sri Lankan Moor community (49%), those with no schooling (54%), working (45%), from Mannar (65%) and Trincomalee (52%) state that going to CMB is compulsory before going to courts. Females (37% vs male 26%), 18-19 age group (56%), those who have studied up to grade five (40%), those engaged in household activities (39%) and, those residing in Colombo (55%) state that they are unaware of whether the CMB is compulsory prior to going to a court of law.

Figure 28: Knowledge on whether Community Mediation Board is compulsory before going to a Court of Law

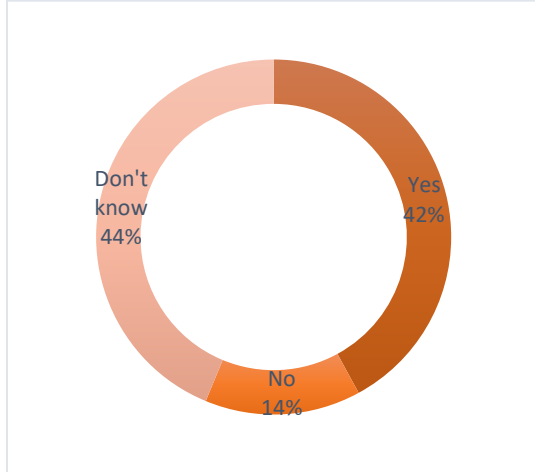


Source: KAP survey

### Possibility of reuse of information discussed at CMB in court of law

On the re-use of information discussed at a CMB in a Court of Law, 42 per cent stated yes, whilst 44 per cent stated they do not know (Figure 29). A higher percentage of respondents from the Sri Lankan Moor community (48%), those retired (54%), Mannar (47%) and Trincomalee (52%) state that the information discussed in the CMB can be used in the court of law. The response of do not know is higher among females (49% vs males 35%), 18–19-year-olds (66%), Sinhala community (49%), those who had studied up to grade 5 (51%), those engaged in household activities (53%) and reside in Colombo (88%).

Figure 29: Knowledge on re-use of information discussed at a Community Mediation Board in a Court of Law

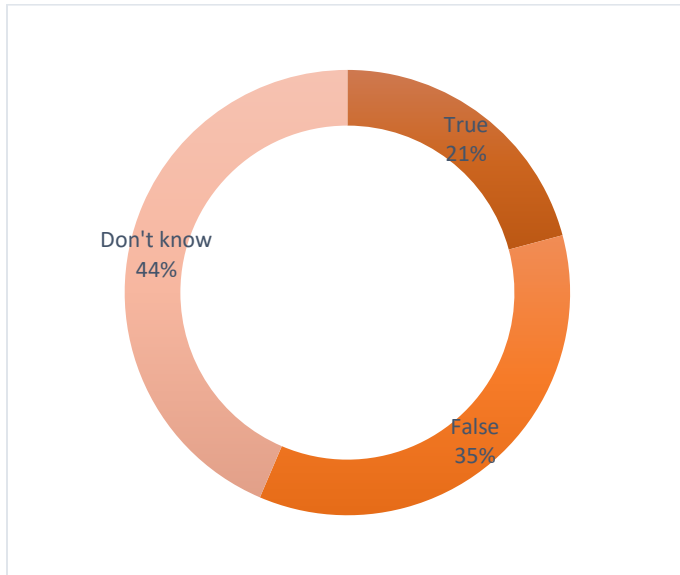


Source: KAP survey

#### When a CMB is initiated a party cannot access courts

On the question of when a CMB has been initiated, whether a party cannot go to courts, 21 per cent stated that it is true, whilst 44 per cent stated that they do not know (Figure 30). A higher percentage of respondents from the Indian Tamil community (58%), respondents from Badulla (45%), Mannar (61%) and Vavuniya (53%) stated that it is false to state that once a CMB process is initiated then parties cannot go to courts. However, a higher (37%) of the respondents from Trincomalee stated that it is true that when a CMB process is initiated then you cannot go to courts. Females (49% vs males 34%), 18–19-year-olds (59%), Sinhala community (53%), those doing household activity (53%) and in Colombo (82%) are more likely to state that they do not know the answer to this question.

Figure 30: Knowledge on if a Community Mediation Board has been initiated whether you cannot go to courts

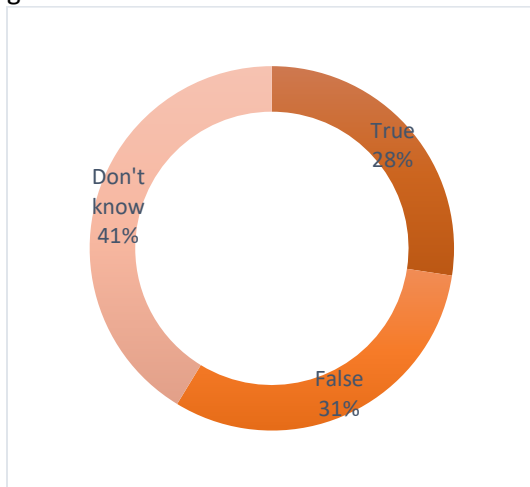


Source: KAP survey

### Following final outcome at a CMB, you cannot go to courts

To the statement that after the final outcome at a CMB, you cannot go to courts, 31 per cent correctly stated that it is false, whilst 41 per cent stated that they do not know (Figure 31). Females (46% to males 34%), 18–19-year-olds (53%), those with lower educational attainment (47%), engaged in household activities (50%) and respondents from Colombo (79%), Monaragala (61%) and Ampara (49%) are likely to say do not know.

Figure 31: Knowledge on whether after the final outcome of a Community Mediation Board you cannot go to courts

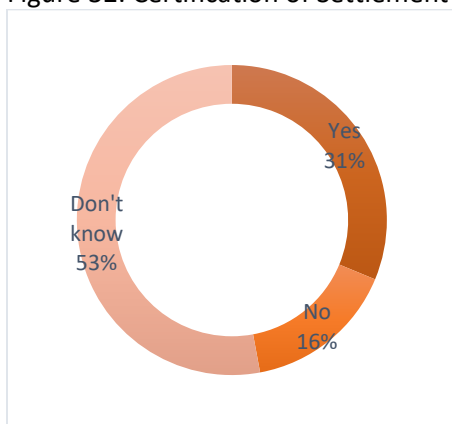


Source: KAP survey

### A certificate is issued

On whether a Certificate of Settlement is issued at the end of the hearing at a CMB, 31 per cent said yes, whilst a majority (53%) stated that they do not know (Figure 32). Males are more likely to say that a certificate is issued (40%) as well as the Indian Tamil Community (41%). Females (57%) 18–19-year-olds (72%), Sri Lankan Tamil community (58%), engaged in household activities (63%), students (60%) and respondents from Vavuniya (59%) and Colombo (93%), are likely to say do not know.

Figure 32: Certification of Settlement is issued at the end of the Community Mediation Board hearing



Source: KAP survey

## ANNEX 5: DEMOGRAPHIC DETAILS OF THE SURVEY RESPONDENTS

Table 4: Sex breakdown of the sample respondents

Sex	Frequency	Percent (%)
Female	1,092	64
Male	620	36
<b>Total</b>	<b>1,712</b>	

Table 5: Ethnic breakdown of the sample respondents

Ethnicity	Frequency	Percent
Indian Tamil	97	6
Sinhala	683	40
Sri Lankan Moor	391	23
Sri Lankan Tamil	538	31
Malay	3	0
<b>Total</b>	<b>1712</b>	

Table 6: Primary language breakdown of the sample respondents

Age	Frequency	Percent (%)
Sinhala	691	40
Tamil	1012	59
Other	9	1
<b>Total</b>	<b>1,712</b>	

Other – 8 out of 9 stated Malayalam

Table 7: Age distribution of the sample respondents

Age	Frequency	Percent (%)
18-19	32	2
20-24	96	5
25- 49	970	57
50 - 59	323	19
60 - 64	155	9
65 and above	136	8
<b>Total</b>	<b>1,712</b>	

Table 8: Distribution of highest educational attainment of sample respondent

Educational Attainment	Frequency	Percent
No schooling	87	5
Upto grade 5	271	16
Upto O/L	603	35
Qualified O/L	266	16
Upto A/L	205	12
Qualified A/L	179	10
Degree and above	94	6
Special Education	7	0
<b>Total</b>	<b>1712</b>	

Table 9: Distribution of the current activity of the respondent

Economic Activity	Frequency	Percent
Engaged in economic activity	807	47
Seeking for and available for work	197	12
Student	52	3
Household activities	504	29
Retired	76	5
Unable to work (too old/disabled)	56	3
Other	20	1
<b>Total</b>	<b>1712</b>	

The other related largely to those in the age groups of 25-49 and 50-59, responding that they do not belong to the categories in the table

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  @SEDRSriLanka



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#MakeGreatSTRIDES