Public Opinion on Reconciliation in Sri Lanka

Topline Report

Center for Policy Alternatives – Social Indicator
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Introduction

This report presents key findings of the survey on reconciliation conducted by Social Indicator (SI), the survey research arm of the Centre for Policy Alternatives (CPA). The poll was designed to capture the current public opinion on matters related to themes of democracy and reconciliation in Sri Lanka.

The year 2024 marks the 15th anniversary of the end of the civil war in Sri Lanka. Since the war ended in 2009, the successive governments claim to have been working on achieving reconciliation amongst war-affected communities. In addition to the government efforts, civil society too is engaged in many initiatives in promoting reconciliation and bringing lasting peace to the island. It is in this context, CPA - SI ventured into this poll to examine how far the country has progressed in achieving reconciliation amongst communities who have suffered for over 30 years due to the ethnic conflict. Since reconciliation is still an unfinished job, this survey will underpin the honest efforts of the policy makers and various stakeholders who believe in the importance of achieving lasting peace and reconciliation.

This survey was conducted by Social Indicator, CPA's survey research arm which has been conducting public opinion polls since 1999 on a wide range of socio-political issues in Sri Lanka. The survey team consisted of Dr. Pradeep Peiris, M. Krishnamoorthy, Rangani Ranasinghe, and Ishara Jayarathne. Kaveen Peiris assisted with the design and the report layout. Social Indicator would like to thank Dr. Paikiasothy Saravanamuttu and Bhavani Fonseka for their support in the study.

Methodology

A total of 1372 individuals belonging to the four main ethnic communities - Sinhala, Tamil, Malaiyaha Tamil, and Muslim - across 25 districts participated in this survey. A semi-structured questionnaire was administered amongst the respondents who were chosen using a multi-stage stratified random sampling technique. The fieldwork was conducted between 19th February and 13th March 2024 employing 74 field enumerators (male and female) who belong to the four main ethnic communities. Upon completion of data collection process, the data set was weighted to reflect the actual district and ethnic proportion of the population. The data set was analyzed using the Statistical Package for Social Sciences (SPSS).

Executive Summery

Opportunities for economic activity

- Almost half of the Sri Lankans feel that the economic opportunities have reduced compared to 15 years ago. This viewpoint is seen across all key ethnic communities though this opinion is shared by the Tamil community more than the rest of the ethnic groups. Almost 56% of the Tamil community, 49% of the Sinhala community and 47% of the Muslim community state that they are experiencing less opportunities now than 15 years ago. Likewise, this opinion is also high amongst the individuals who have experienced war as young adults (currently in 31 to 45 years and 46 and above age brackets) and mature persons. Further, more urban Sri Lankans and male citizens feel the same compared to their rural and female counterparts.
- When asked about how they think of access to economic opportunities for their own ethnic community in comparison to other communities, the Sri Lankans put forward a mixed opinion. Nevertheless, Tamil and Malaiyaha Tamil communities clearly indicate that they have comparatively less access to economic opportunities. The majority of the Sinhala and Muslim communities feel that their communities enjoy either more or equal access to economic opportunities as much as the other ethnic groups.
- When asked about how people think of access to economic opportunities for their own religious community in comparison to other religious communities, the Sri Lankans put forward a mixed opinion. While the Buddhists indicate that their communities either have more or equal access to economic opportunities as much as other religious groups, minority religious communities seem to indicate that they have less access to economic opportunities in comparison to other religious communities.

Opportunities for education

- When asked about their access to educational opportunities compared to 15 years ago, a majority (74.9%) of Sri Lankans state that they have more access to educational opportunities. This opinion is seen across all ethnic groups, genders, both rural and urban inhabitants as well as age groups.
- When people were asked to evaluate the access to education of their own ethnic community compared to other ethnic communities, except for Malaiyaha Tamil community, an overwhelming majority of Sinhala, Tamil and Muslim communities express the opinion that their communities have either more or equal access compared to other ethnic communities.
- When asked people to evaluate the access to education of their own religious community compared to other religious communities, an overwhelming majority of Buddhists, Hindus and Muslims feel that their communities have either more or equal access compared to other religious communities.

Feeling of Security/ Insecurity

- An overwhelming majority of Sri Lankans state that they feel safe to attend to their daily routine activities, religious practices as well as economic activities. This is reflected across all key ethnic communities (Sinhala, Tamil, Malaiyaha Tamil, Muslim), age groups, genders and localities.
- An overwhelming majority of all key religious groups state that they feel safe attending religious practices in their area. This point of view is seen across all age groups, genders, and localities.
- A majority of all key ethnic communities' state that they feel safe to attend to their economic activities. This point of view is seen across all age groups, genders, and localities.
- When asked to assess the overall safety of their family at present when compared to the situation 15 years ago, 40.7% of the Sri Lankans stated that it has improved while 33% stated that there is no difference. Those who feel that the overall safety of their family at present has improved is high amongst the minority ethnic communities (Tamil - 53.9%, Malaiyaha Tamil - 62.5%, Muslim - 50%). On the contrary, the Sinhala community showcased a mixed opinion (Improved -36.4%, No difference - 36.2%, worsened – 26.6%).
- Those who have no experience of war (18 – 30yrs) as well as the majority of urban population state that the safety of their family has improved compared to 15 years ago.

Social Trust

- When asked to what extent do they trust someone to seek assistance in an emergency, a majority indicated preference to seek assistance from their immediate neighbour or their relatives in the neighbourhood. This opinion is seen across all ethnic groups though each ethnic community showcases high preference to seek assistance from their own ethnic community.

Social Interaction

- Sri Lankan express a mixed opinion when asked how often they interact with a different ethnicity. However, those who interact with a different ethnicity is considerably high amongst the Malaiyaha Tamil and Muslim communities. Those who interact frequently with a different ethnicity is comparatively high amongst the male population and urban inhabitants.
- Approximately 80% of the Sri Lankans agree with the statement that "People in my village often treat me well irrespective of my ethnicity" and "When I approach Government officials to receive their service, they often treat me well irrespective of my ethnicity". Around 70% express agreement with the statement "When I interact with Police for official matters, they often treat me well irrespective my ethnicity".
- Those who agree with the statement "People in my village often treat me well irrespective of my ethnicity" is notably high amongst the Sinhala (88.4%), Malaiyaha Tamil (87.7%) and Muslim (80.5%) communities as opposed to the 51.3% Tamil community who express

the same opinion.

- Those who agree with the statement "When I approach Government officials to receive their service, they often treat me well irrespective of my ethnicity" is relatively high amongst the Sinhala (80.1%), Malaiyaha Tamil (85.7%) and Muslim (80.5%) communities as opposed to the 71.2% Tamil community who express the same opinion. Those who disagree with this statement is high amongst the Urban population (22.9%) as opposed to the rural population (10.4%).
- Those who agree with the statement "When I interact with Police for official matters, they often treat me well irrespective of my ethnicity" is relatively high amongst the Sinhala (69.6%), Malaiyaha Tamil (66.7%) and Muslim (71.1%) communities as opposed to the 57.8% Tamil community who express the same opinion. This viewpoint is marginally high amongst the younger population (between 18 to 45yrs) and rural inhabitants.

Attitude towards different Ethnic groups

- The survey participants were given three hypothetical situations; living in a neighborhood with different ethnic groups, working with different ethnic groups and family member being married to person of different ethnicity, and were asked to state their level of agreement to each of these scenarios. A majority (almost 80%) of the Sri Lankans agree to "working with people who are from different ethnic communities". Only half of the Sri Lankan's agree to "Living in a residential neighbourhood where more than half of your neighbours are from a different ethnic group" or a "A close family member is getting married to someone from a different ethnic group."
- Over half of the Malaiyaha Tamil (59.6%) and Muslim (67.7%) communities agree to living in a neighbourhood where more than half of your neighbours are from a different ethnic community. Similarly, half of the Sinhala community also voice the same sentiments. However, the agreement is relatively less amongst the Tamil community (39.2%).
- The agreement is also high amongst the younger population and urban inhabitants.
- Over 70% of the Sinhala, Malaiyaha Tamil and Muslim communities agree to work with people who are from different ethnic communities. However, this agreement is relatively low amongst the Tamil community (59.5%). The agreement is marginally high amongst the male and the rural population.
- A majority of Sinhala (49.6%) and Malaiyaha Tamil (56.1%) communities agree to a close family member getting married to someone from a different ethnic group. This agreement is relatively low amongst the Tamil (34.4%) and Muslim (35.2%) communities. The agreement is relatively high amongst the younger and male population.
- A majority of the Sri Lankans state that over the past two years they were 'not unfairly treated' due to their ethnic background by institutions such as school, workplace, welfare assistance organisations, police as well as when seeking justice to neighbourhood disputes. When receiving welfare 9.1% claim that they have been 'unfairly treated'. Likewise, 4.2% claim that the have been 'unfairly treated' by the Police.
- A majority of the Sri Lankans state that over the past two years they were 'not unfairly treated' due to their religious background by institutions such as school, workplace, welfare

assistance organisations, police as well as when seeking justice to neighbourhood disputes. When receiving welfare 7.2% claim that they have been 'unfairly treated'. Likewise, 3.3% claim that the have been 'unfairly treated' by the Police.

Political Interaction

- An overwhelming majority of Sri Lankans think that all ethnic groups (89.7%) and religious groups (89.6%) can live peacefully in Sri Lanka. This viewpoint is seen across all main ethnic communities.
- An overwhelming majority of all ethnic groups feels either to a great extent or to a certain extent all ethnic groups can live peacefully in Sri Lanka. However, 14% of Tamil and 12% of Malaiyaha Tamil community felt that all ethnic communities cannot live peacefully in Sri Lanka at all. Sri Lankans who experienced war as young adults, after 15 years since the end of war, compared to their old and younger counterparts, believe to a great extent that all ethnic groups can live peacefully in Sri Lanka.
- An overwhelming majority of all religious groups feels either to a great extent or to a certain extent all religious groups can live peacefully in Sri Lanka.
- Sri Lankans who experienced war as young adults, after 15 years since the end of war, compared to their old and younger counterparts, believe to a great extent that all religious groups can live peacefully in Sri Lanka.

Opinion on Political Leadership

- The survey attempted to assess the public opinion on the performance of the political leadership in achieving peace in Sri Lanka. About 70% of Sri Lankans think that their national-level political leaders do not genuinely commit to achieve a peaceful life for all Sri Lankans. Interestingly this viewpoint is shared across people of all age brackets, from different localities and men and women equally.

Opinion on Religious Leaders

- The survey attempted to assess the public opinion on the performance of religious leaders in achieving peace in Sri Lanka. Over half of the Sri Lankans (58%) feel that the religious leaders are committed and work towards achieving peaceful life for all Sri Lankans. However, 36% reject this opinion. Especially the minority religious groups, believe that national level religious leaders do not work towards achieving peaceful life for all Sri Lankans. This opinion is strongly echoed amongst the people who have experienced the war as mature people (currently 46 and above age brackets).

Trust in Institutions

- Sri Lankans express high level of trust in courts, army, police and civil service. A low level of trust is expressed towards national, provincial and local government bodies, parliament, and political parties.

Trust in Media

- Over half of the Sri Lankans (53.6%) state that they consider Television (private media) as the most trusted media source to obtain news. This opinion is shared by all key ethnic communities, genders, age groups and localities. However, a considerable percentage of younger population (45.8%) seem to trust social media to obtain news.

Attitude towards Reconciliation Policies

- A majority (62.3%) of Sri Lankans express agreement with the statement "In order to maintain every citizens' right to equality, no religion should be given the foremost place in the constitution." This opinion is seen across a majority of Tamil (81.2%), Malaiyaha Tamil (57.9%) and Muslim (71.9%) communities. On the other hand, the Sinhala community voices a mixed opinion where 36.9% express agreement with the statement "It is okay for the majority religion to be given the foremost place in the constitution" while 58.5% express agreement with the statement "In order to maintain every citizens' right to equality, no religion should be given the foremost place in the constitution."

Attitude towards remembrance policy

- Sri Lankans' agreement seems to be divided between "All ethnic groups should be given the freedom to commemorate those who died as a result of the 30 year-long war" (45.7%) and "All ethnic groups should have the freedom to commemorate those who died due to the 30 year-long war subject to government-imposed conditions on the right to commemorate" (48%).
- A considerable percentage of minority communities' express agreement with the statement "All ethnic groups should be given the freedom to commemorate those who died as a result of the 30 year-long war." As for the Sinhala community, slightly over 50% express agreement with the statement "All ethnic groups should have the freedom to commemorate those who died due to the 30 year-long war subject to government-imposed conditions on the right to commemorate."
- Based on the locality in which they reside, half of the Sri Lankans living in rural areas (50%) express agreement with the statement "All ethnic groups should be given the freedom to commemorate those who died as a result of the 30 year-long war." However, half of the urban inhabitants (53.8%) express agreement with the statement "All ethnic groups should have the freedom to commemorate those who died due to the 30 year-long war subject to government imposed conditions on the right to commemorate."

Attitude towards investment on reconciliation & Development

- Over half of the Sri Lankans (55%) express agreement with the statement "The government should give priority to investing in infrastructure development rather than reconciliation programs." Of the Sinhala community, 60% support this viewpoint though 30% express agreement with the statement "The government should give priority to investing in reconciliation programs rather than infrastructure development". As for the Tamil community, 49.4% also think investing in infrastructure development should be the priority while 38.3% think that investing in reconciliation should be the priority. However, the Malaiyaha Tamil community seems divided in their opinion. As for the Muslim community, 48.4% think investing in reconciliation should be given priority while 27.3% think investing in infrastructure development should be given the priority.

Attitude towards singing language of the national anthem

- Nearly half of the Sri Lankans (43.9%) express agreement with the statement "The National Anthem should be sung only in Sinhala." This viewpoint is mostly expressed by the Sinhala community (54.3%) as opposed to a majority of minority communities who express agreement with the statement "It is okay, if someone wish to sing the National Anthem in Tamil" (Tamil - 60.8%, Malaiyaha Tamil -71.9%, Muslim -79.1%).

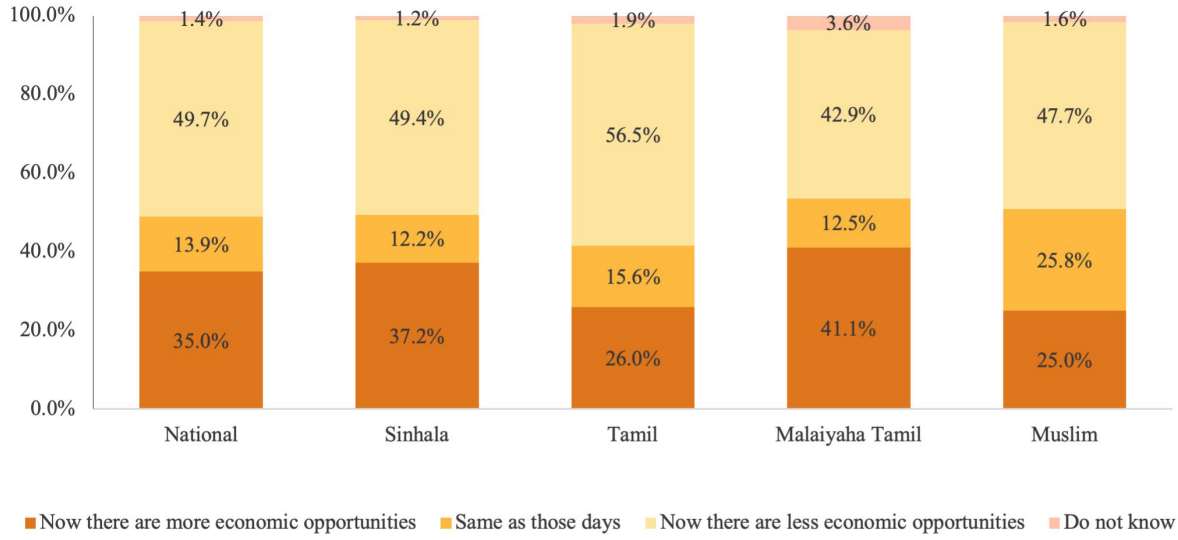
Institutions on reconciliation

- A majority of Sri Lankans (82.7%) are not aware of the Commission for Truth, Unity and Reconciliation (TRC). However, 17.3% claim that they are aware of this institution. Notably, amongst the Tamil community, only 19.5% claim awareness of this institution. Those who experienced war as a mature person as well as urban population have relatively high awareness of this institution.
- The Survey participants were asked about their level of awareness of the three key institutions; Office on Missing Persons (OMP), Office for Reparations (OfR) and Office for National Unity and Reconciliation (ONUR). A majority of Sri Lankans are not aware of these three institutions. However, the 43.7% who are aware of the Office of Missing Persons (OMP) includes over half of the Tamil (53.9%) and Malaiyaha Tamil (54.4%) communities. This awareness is also relatively high amongst those who have experienced war as young persons (53.6%), male (46.2%) and urban (48%) population.
- When asked about their level of satisfaction of these three institutions, nearly 20% of the Sri Lankan express dissatisfaction. Around 30% express satisfaction. Over 50% claim that they don't know.

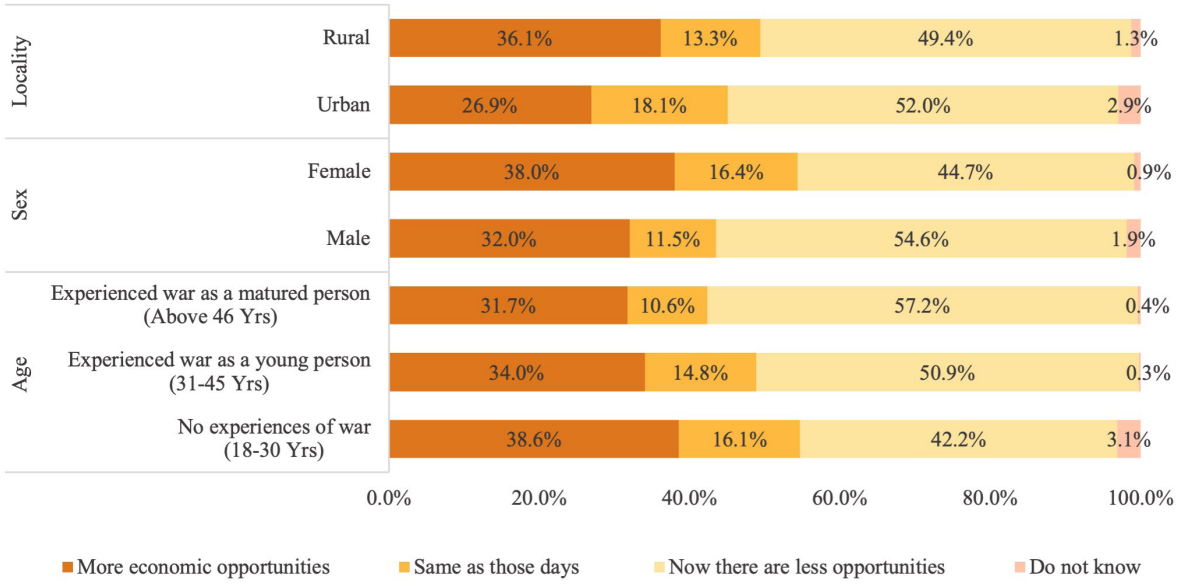
Findings

Opportunities for economic activities

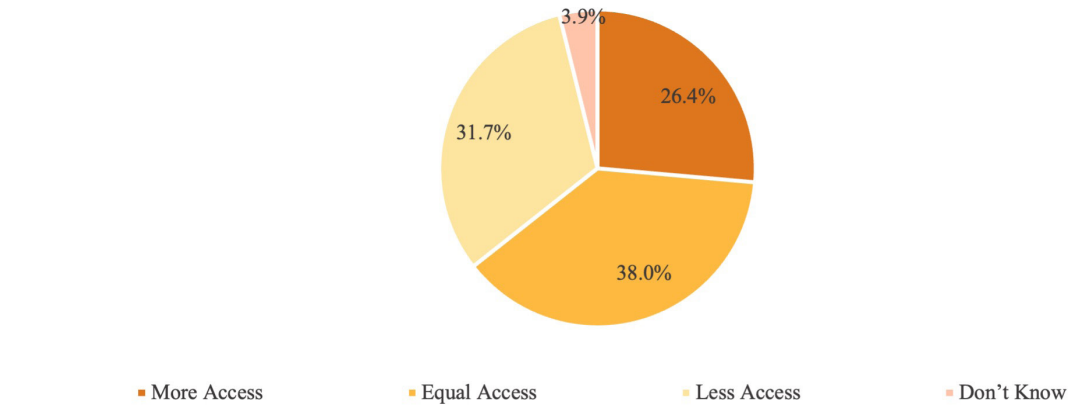
Graph 01: How do you assess the economic opportunities available to the people in your village compared to 15 years ago - by National & Ethnicity



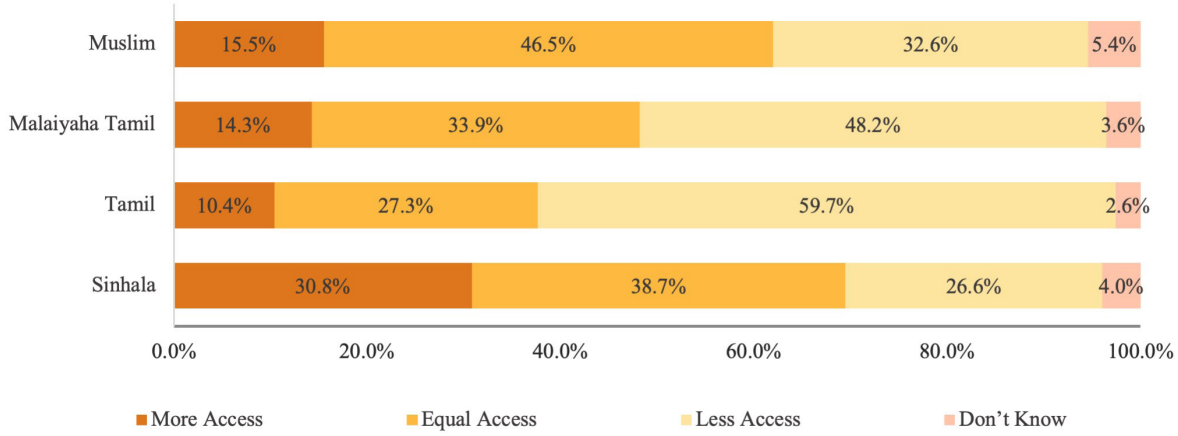
Graph 02: How do you assess the economic opportunities available to the people in your village compared to 15 years ago - by Age, Sex, Locality



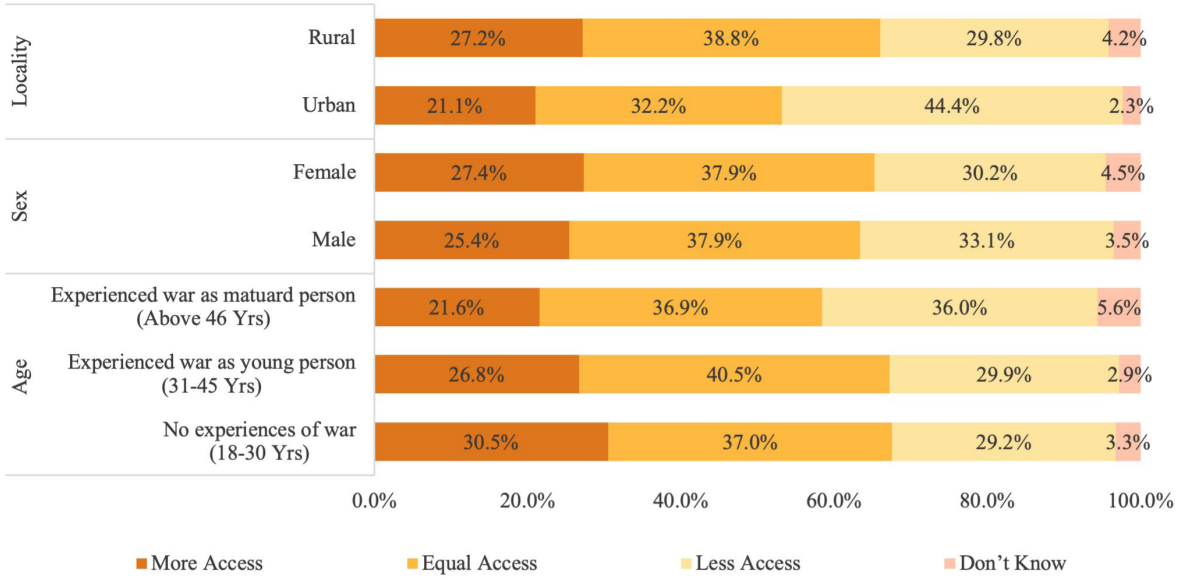
Graph 03: How do you assess the access to economic opportunities available in your area to your ethnic community compared to other ethnic communities - by National



Graph 04: How do you assess the access to economic opportunities available in your area to your ethnic community compared to other ethnic communities - by Ethnicity



Graph 05: How do you assess the access to economic opportunities available in your area to your ethnic community compared to other ethnic communities - by Age, Sex & Locality



Graph 06: How do you assess the access to economic opportunities available in your area to your religious community compared to other religious communities - by National

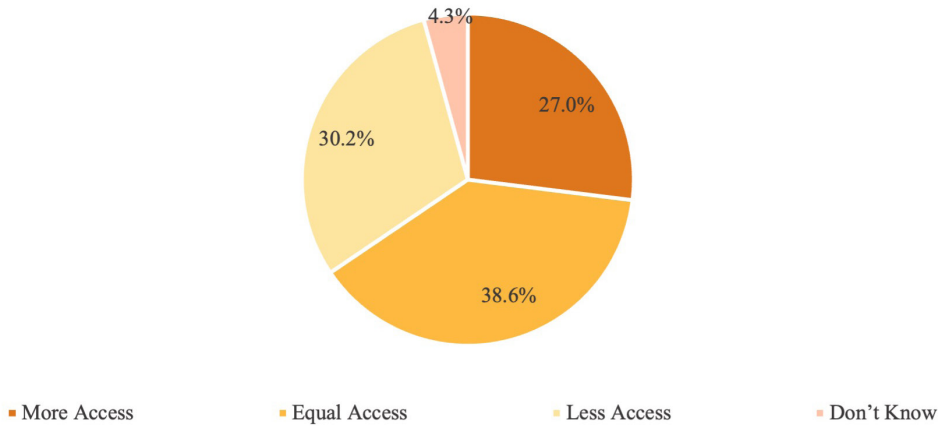
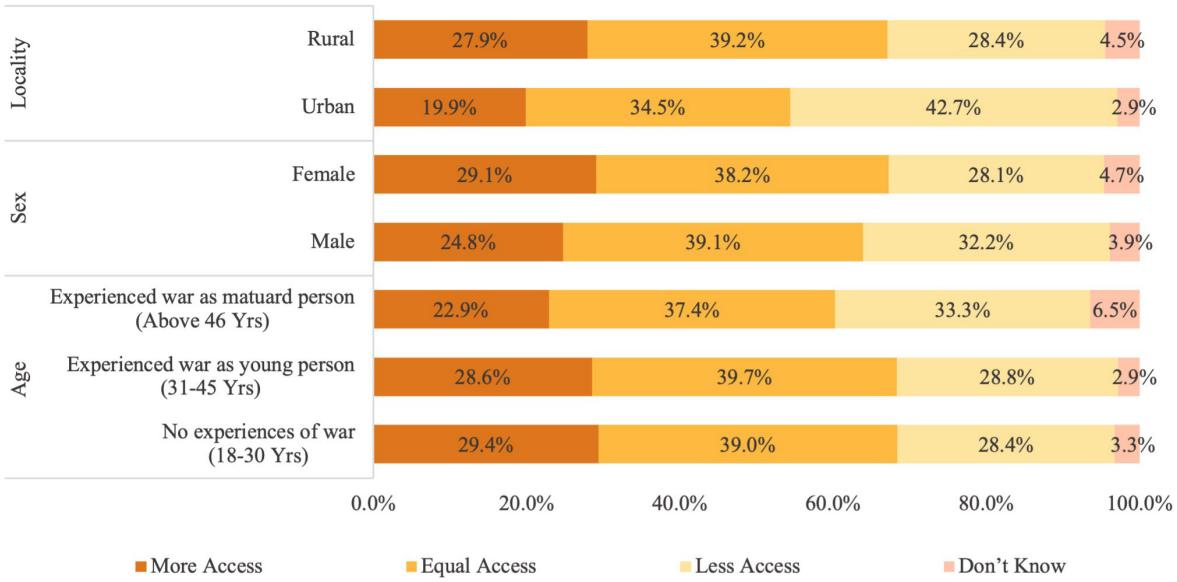


Table 01: How do you assess the access to economic opportunities available in your area to your religious community compared to other religious communities - by Religion

	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non RC)
More Access	31.6%	8.6%	14.2%	35.7%	36.4%
Equal Access	38.7%	33.3%	46.5%	38.1%	18.2%
Less Access	25.3%	54.3%	33.9%	26.2%	45.5%
Don't Know	4.4%	3.8%	5.5%	0.0%	0.0%
Base	1004	186	127	42	11*

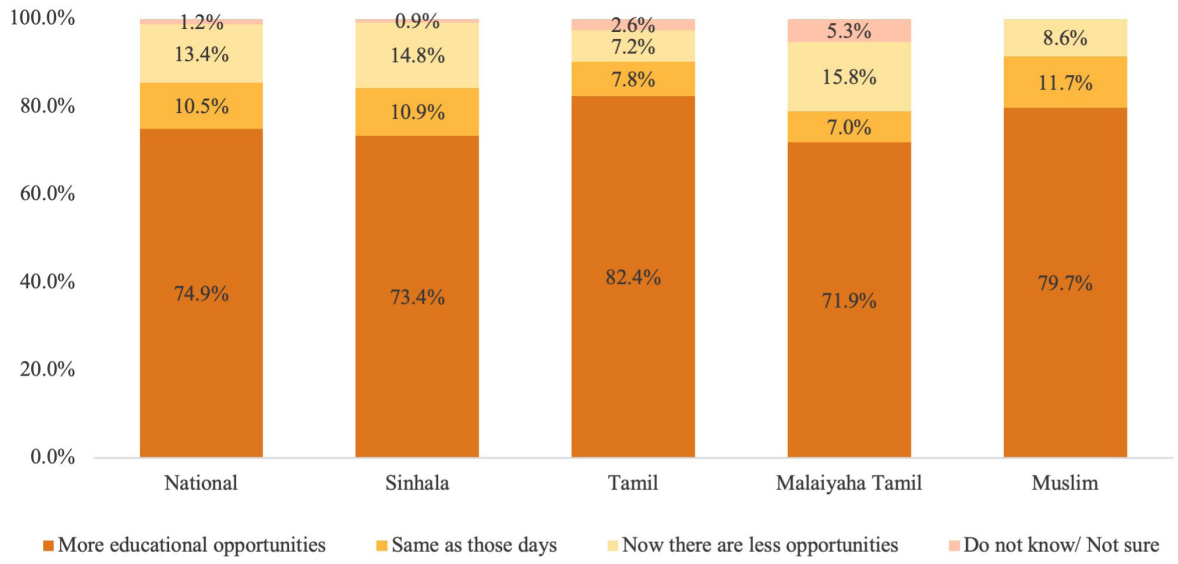
* Base is too small

Graph 07: How do you assess the access to economic opportunities available in your area to your religious community compared to other religious communities - by Age, Sex & Locality

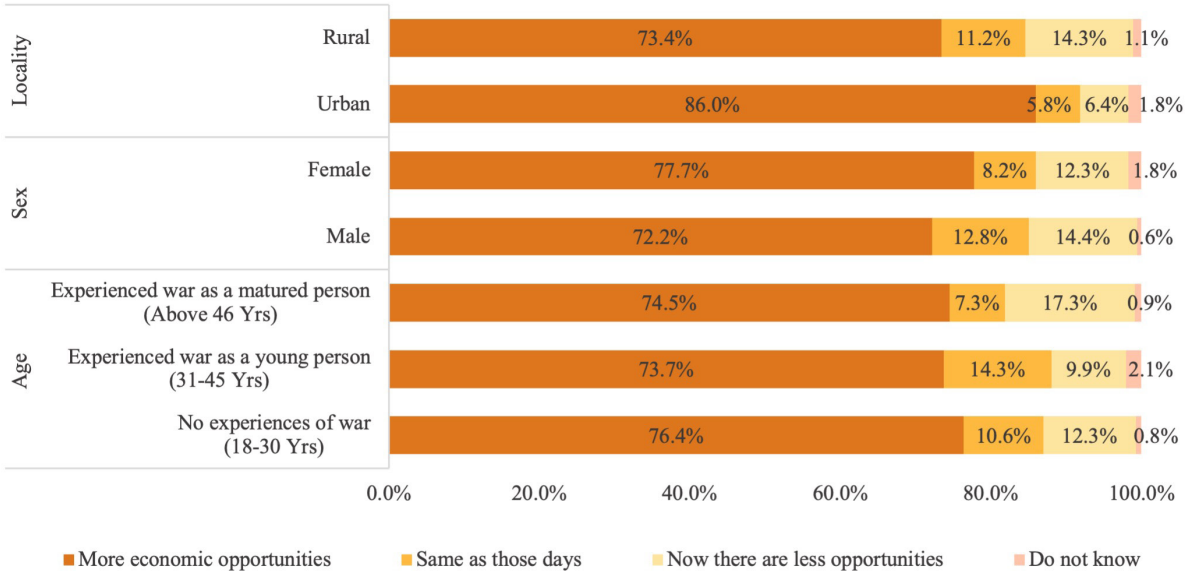


Opportunities for education

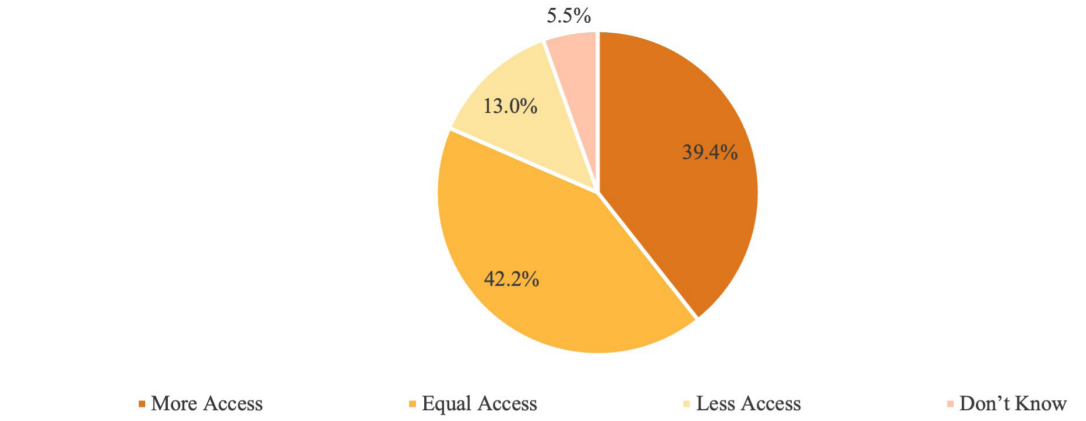
Graph 08: How do you assess the educational opportunities available to the people in your village compared to 15 years ago - by National & Ethnicity



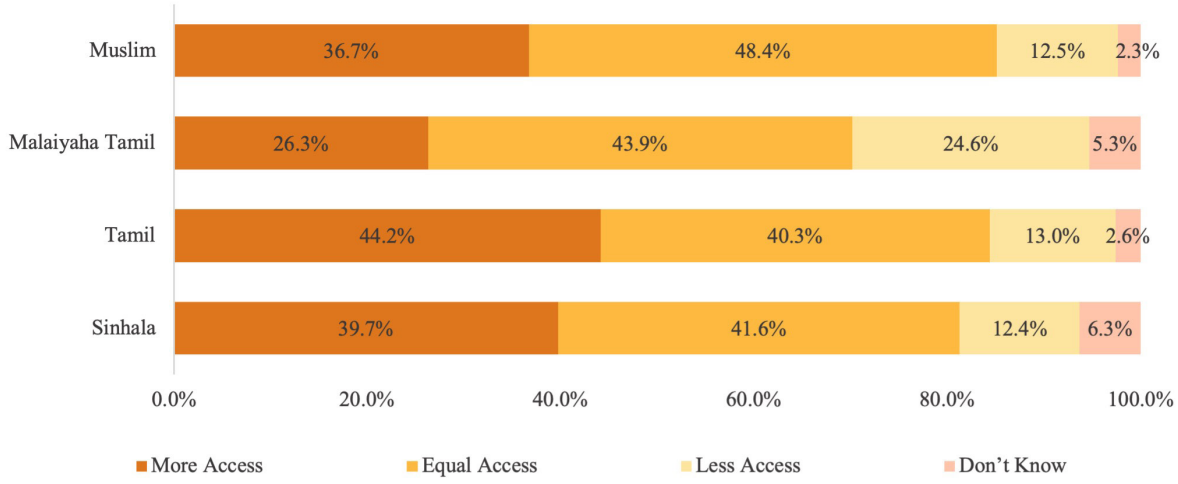
Graph 09: How do you assess the educational opportunities available to the people in your village compared to 15 years ago - by Age, Sex & Locality



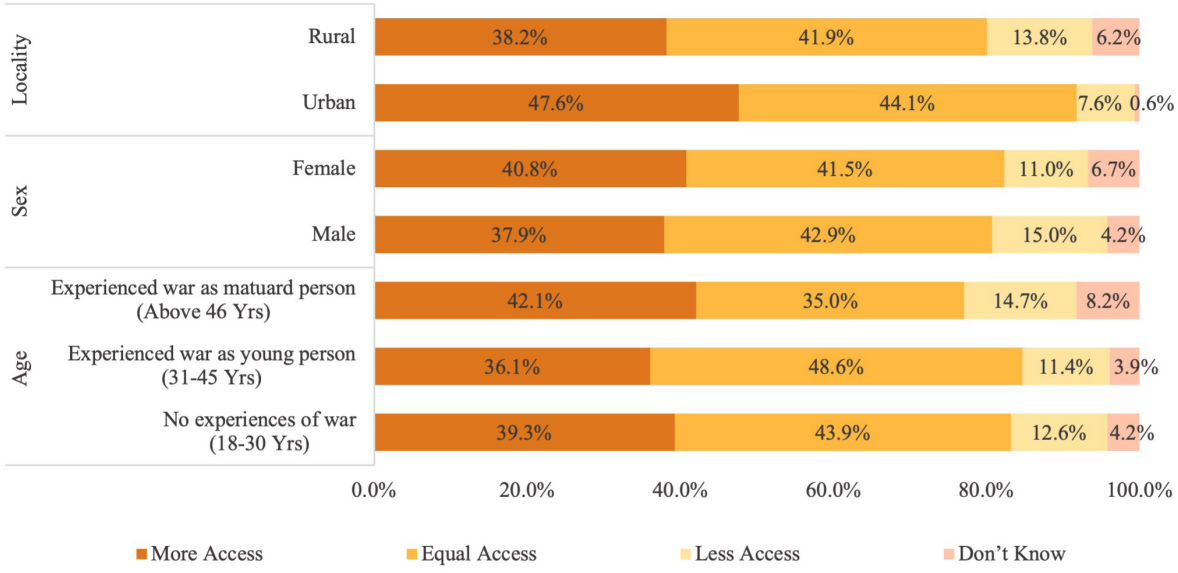
Graph 10: How do you assess the access to educational opportunities available in your area to your ethnic community compared to other ethnic communities - by National



Graph 11: How do you assess the access to educational opportunities available in your area to your ethnic community compared to other ethnic communities - by Ethnicity



Graph 12: How do you assess the access to educational opportunities available in your area to your ethnic community compared to other ethnic communities - by Age, Sex & Locality



Graph 13: How do you assess the access to educational opportunities available in your area to your religious community compared to other religious communities - by National

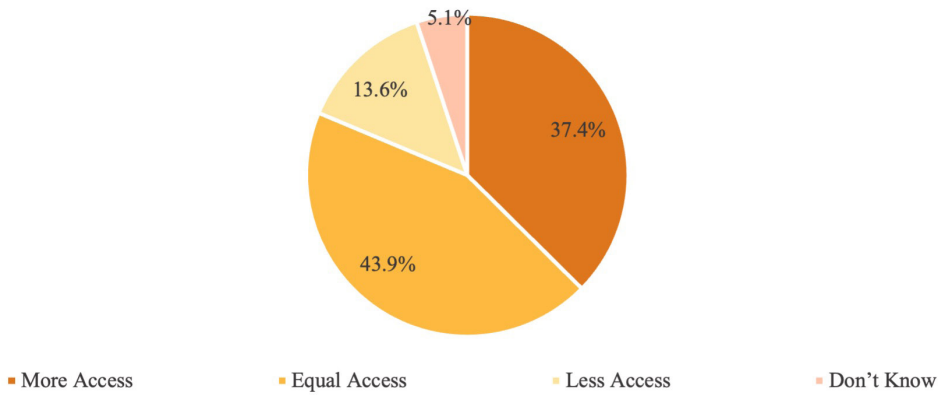
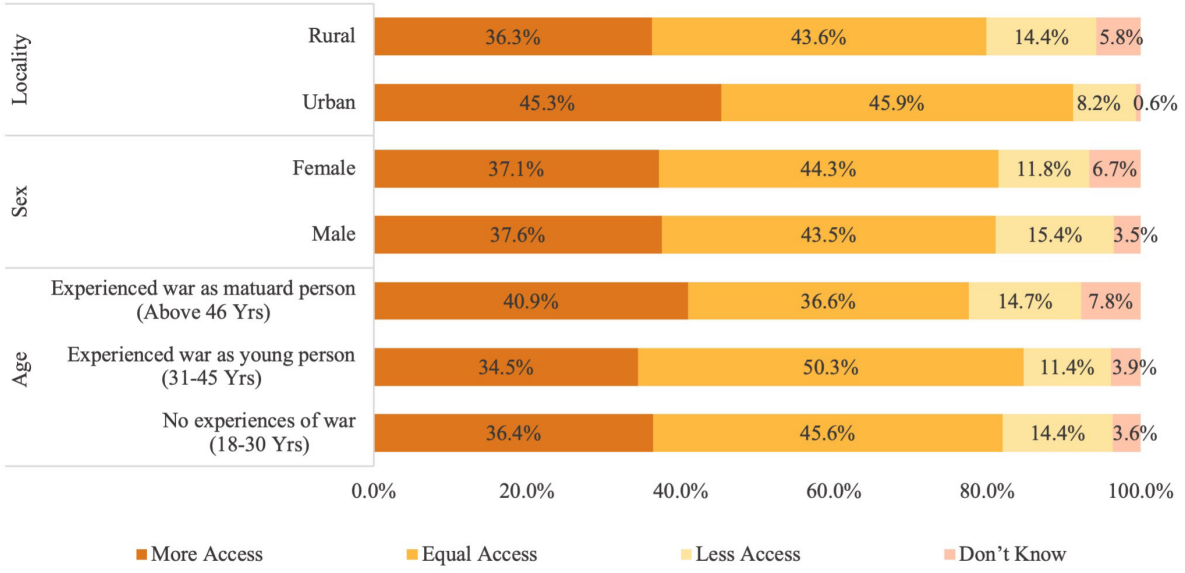


Table 02: How do you assess the access to educational opportunities available in your area to your religious community compared to other religious communities - by Religion

	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non RC)
More Access	37.5%	37.6%	35.2%	37.2%	40.0%
Equal Access	44.0%	40.3%	49.2%	37.2%	60.0%
Less Access	12.5%	18.3%	13.3%	25.6%	0.0%
Don't Know	6.0%	3.8%	2.3%	0.0%	0.0%
Base	1004	186	128	43	10*

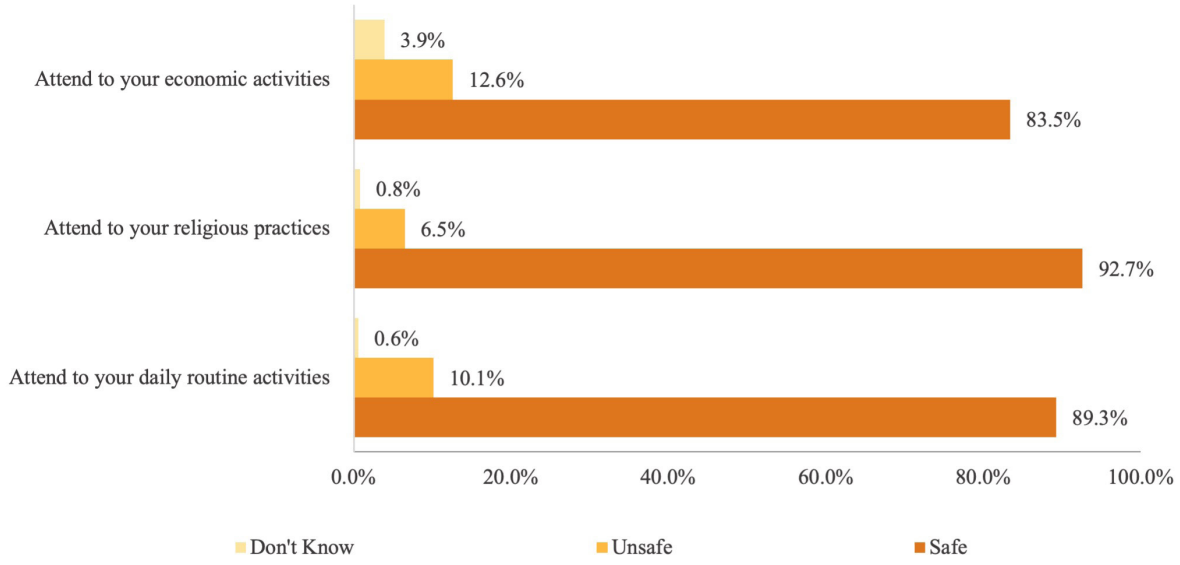
* Base is too small

Graph 14: How do you assess the access to educational opportunities available in your area to your religious community compared to other religious communities - by Age, Sex & Locality

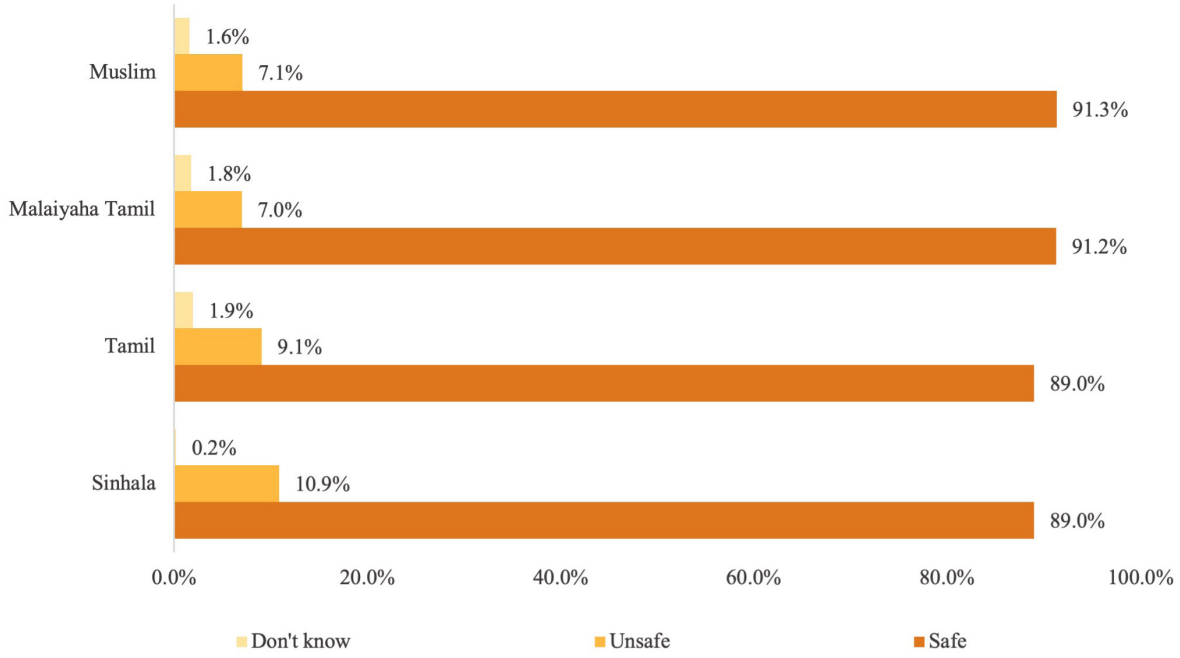


Feeling of Security/ Insecurity

Graph 15: Feeling safe to attend to daily routine activities, religious practices, and economic activities - by National



Graph 16: Feeling safe to attend to daily routine activities - by Ethnicity



Graph 17: Feeling safe to attend to daily routine activities - by Age, Sex, and Locality

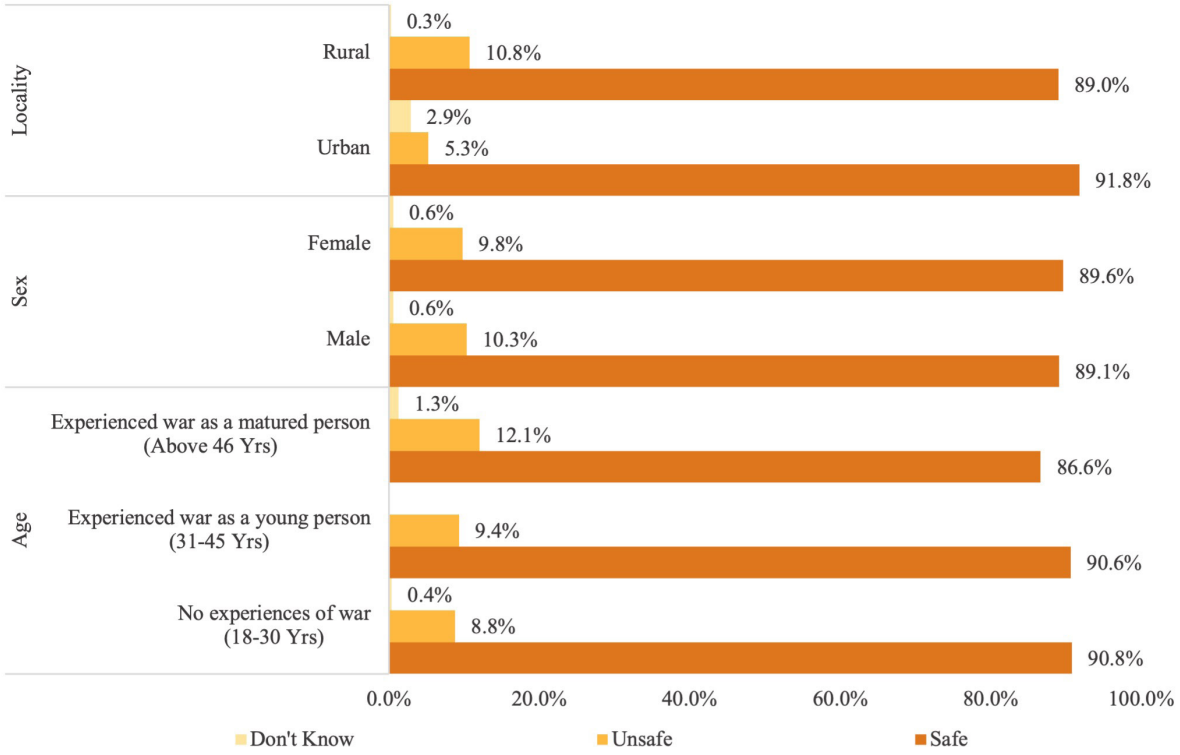
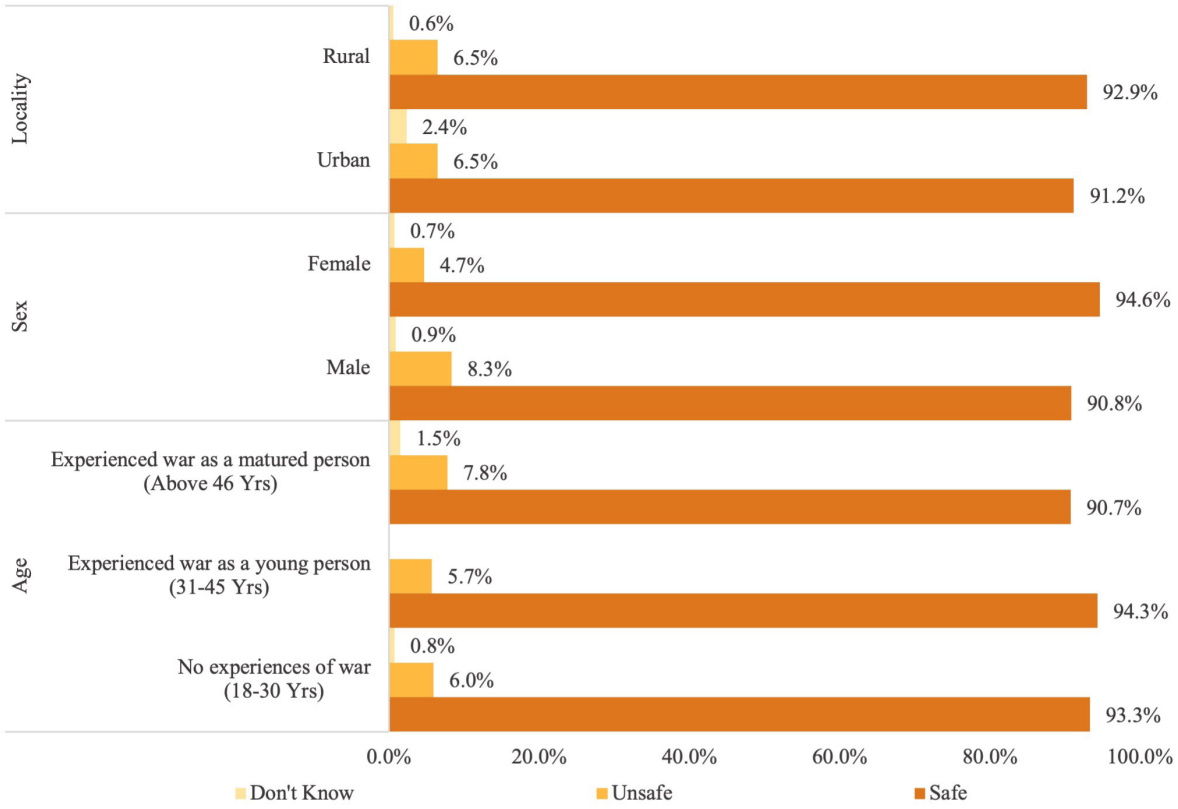


Table 03: Feeling safe to attend to your religious practices - by Religion

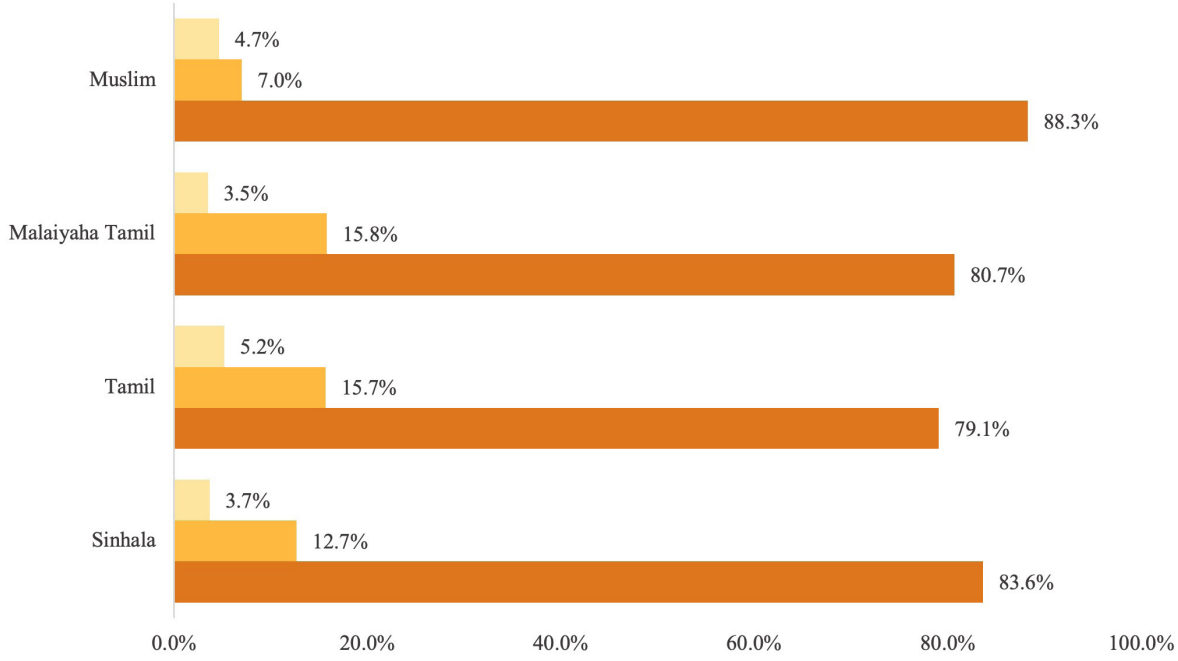
	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non RC)
Safe	92.8%	91.4%	94.5%	92.9%	80.0%
Unsafe	6.6%	6.5%	3.9%	7.1%	20.0%
Don't know	0.6%	2.2%	1.6%	0.0%	0.0%
Base	1003	186	128	42	10*

*Base is too small

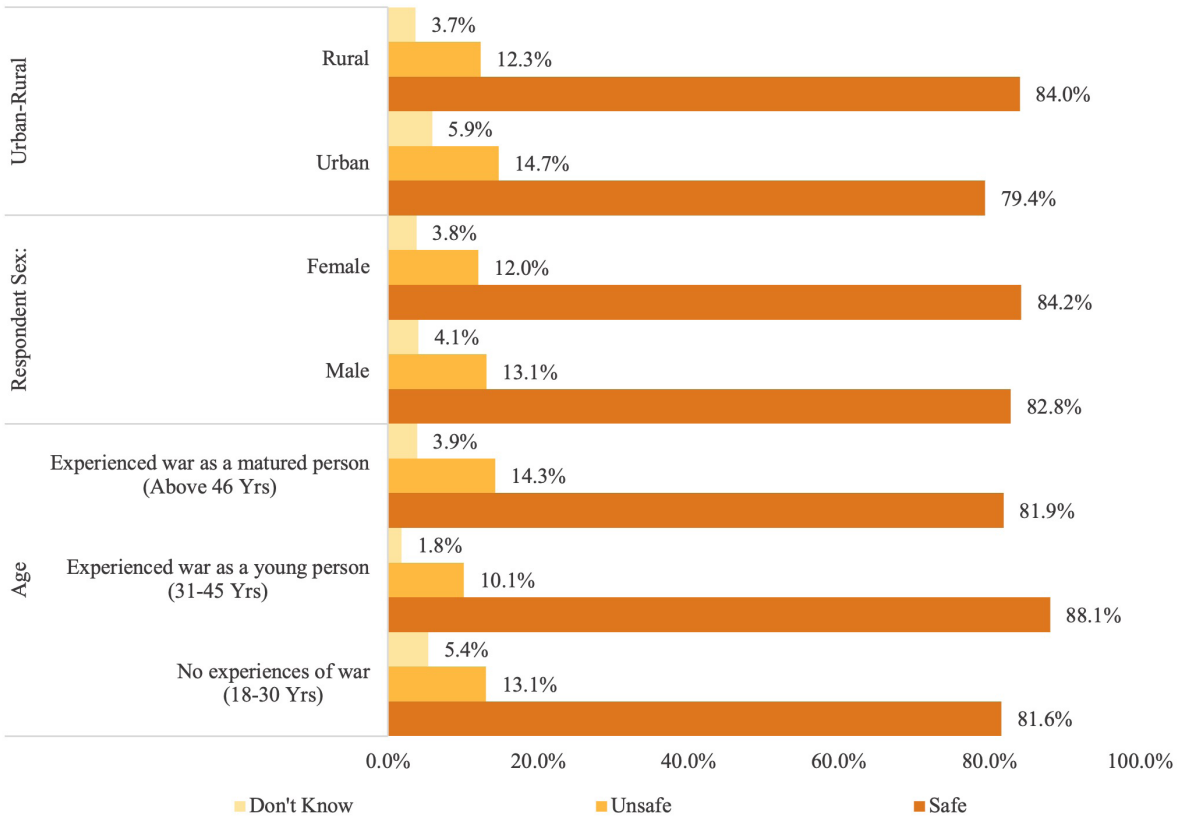
Graph 18: Feeling safe to attend to your religious practices - by Age, Sex, and Locality



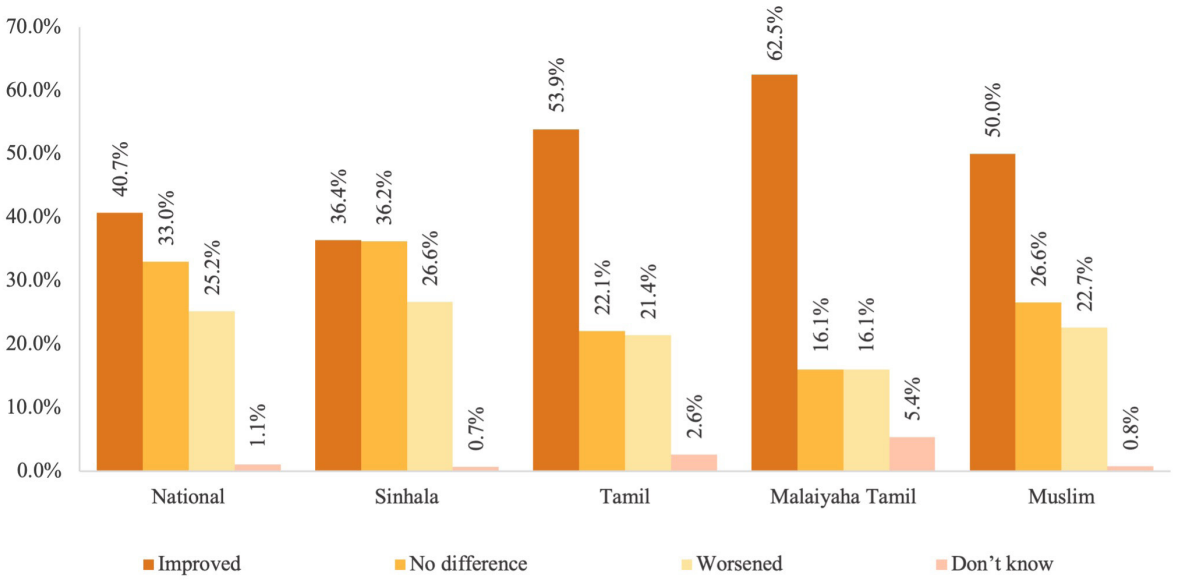
Graph 19: Feeling safe to attend to your economic activities - by Ethnicity



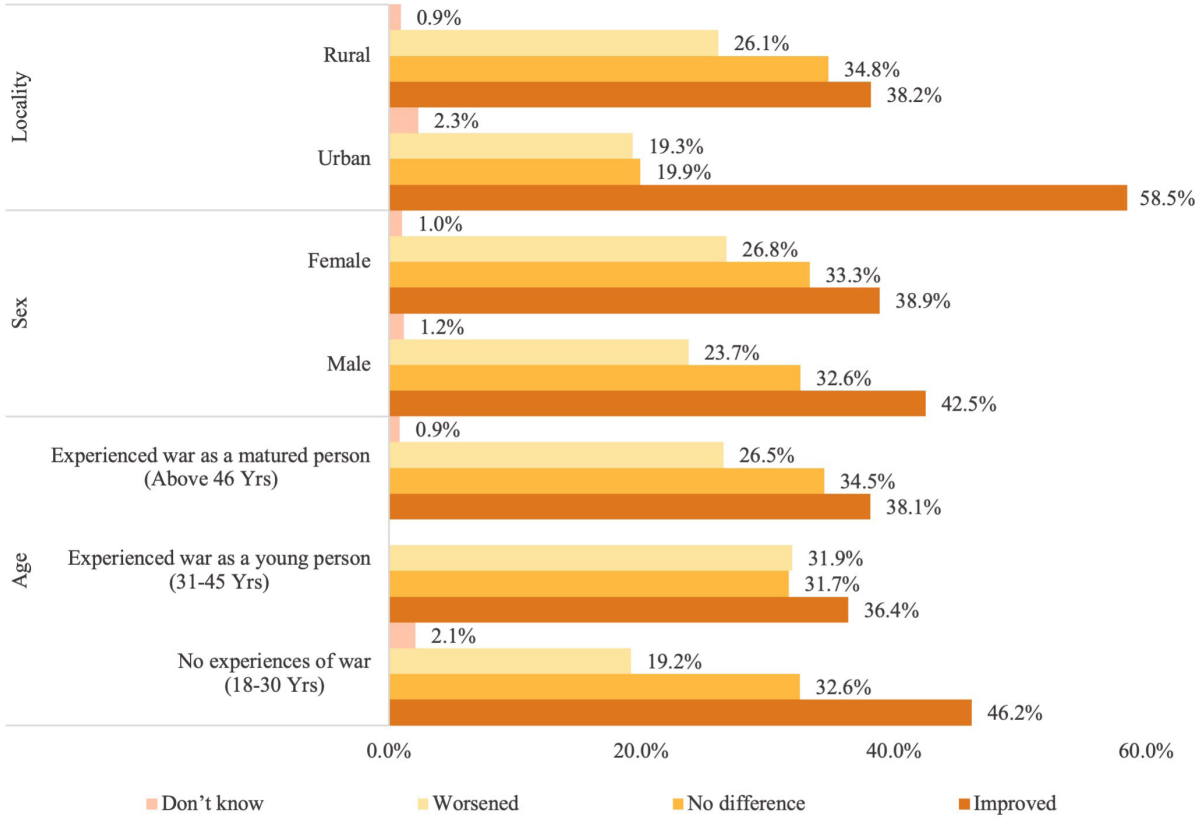
Graph 20: Feeling safe to attend to your economic activities - by Age, Sex, Locality



Graph 21: Evaluation of overall safety at present compared to 15 years ago - by National and Ethnicity

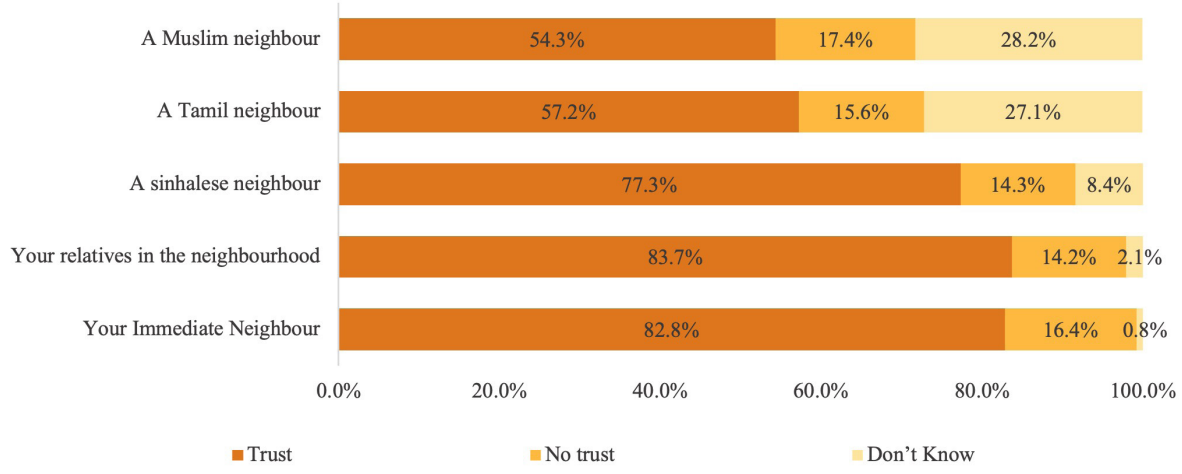


Graph 22: Evaluation of overall safety at present compared to 15 years ago - by Age, Sex, Locality

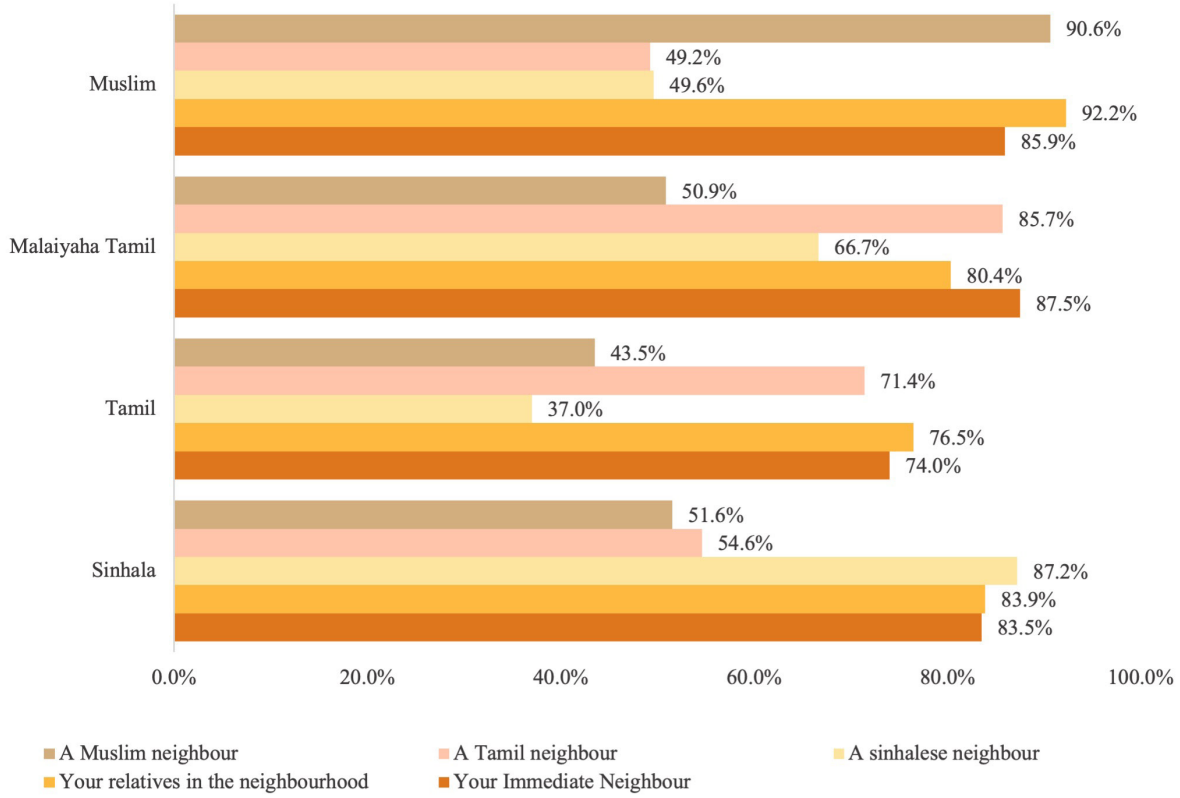


Social Trust

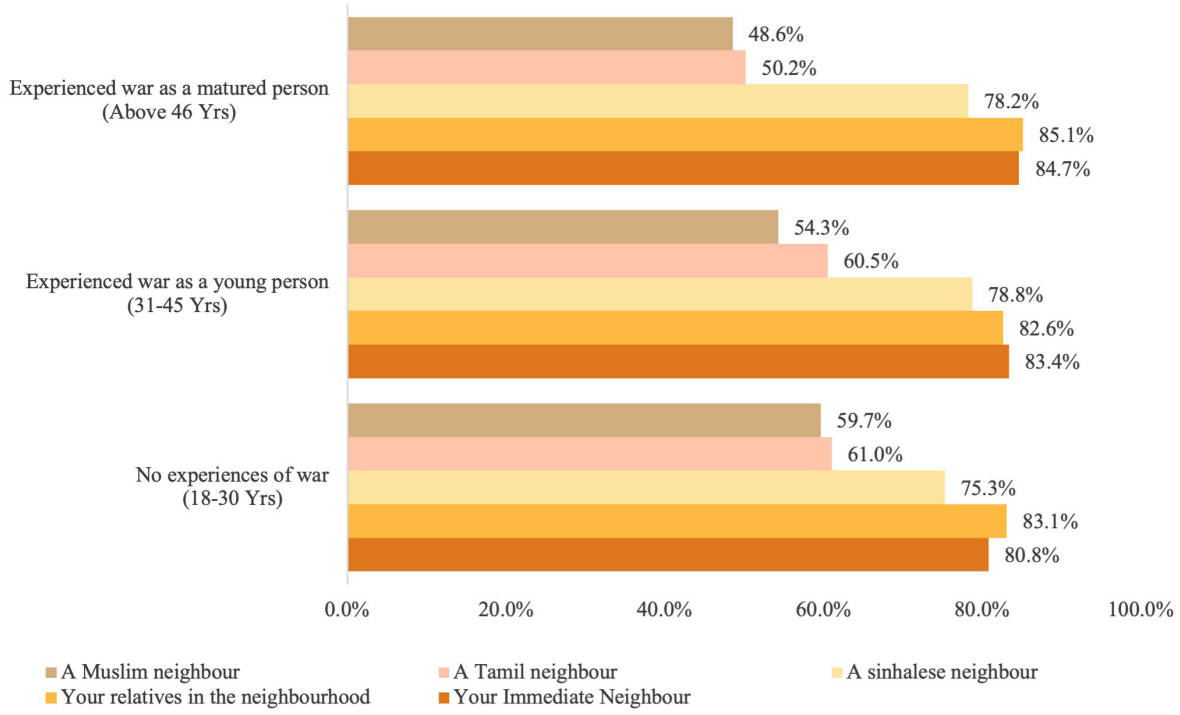
Graph 23: Level of trust to seek assistance by National



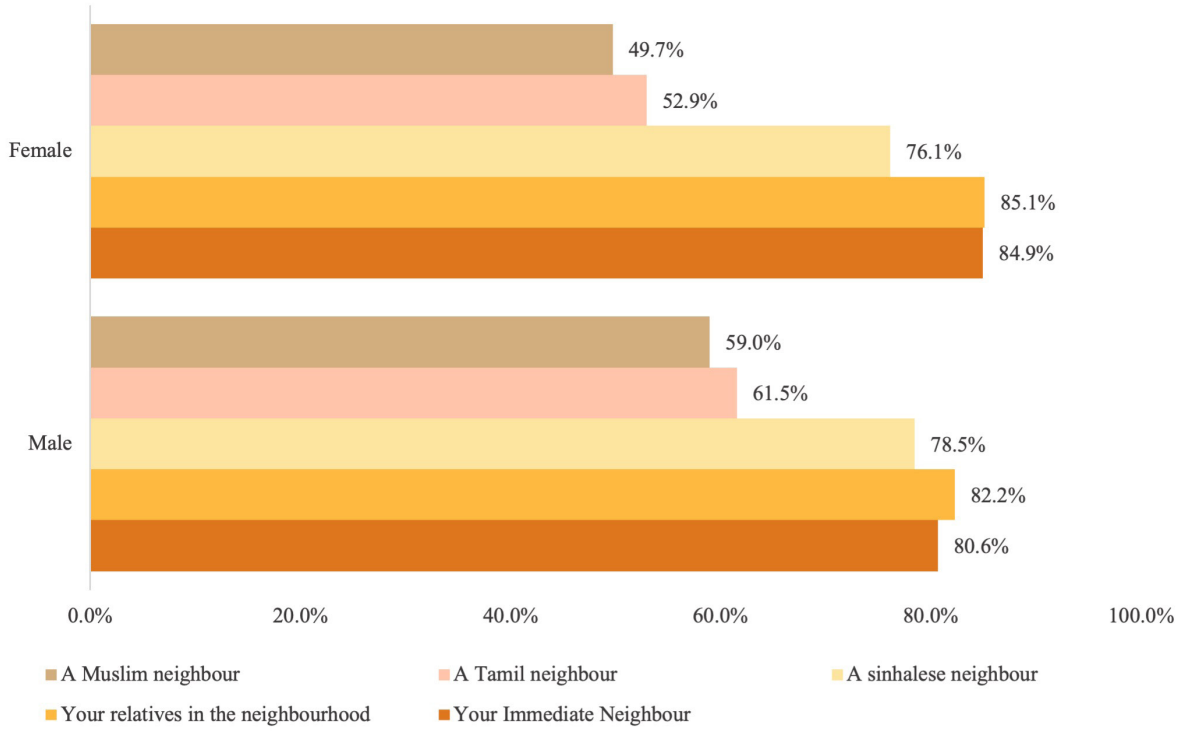
Graph 24: Level of trust to seek assistance - by Ethnicity



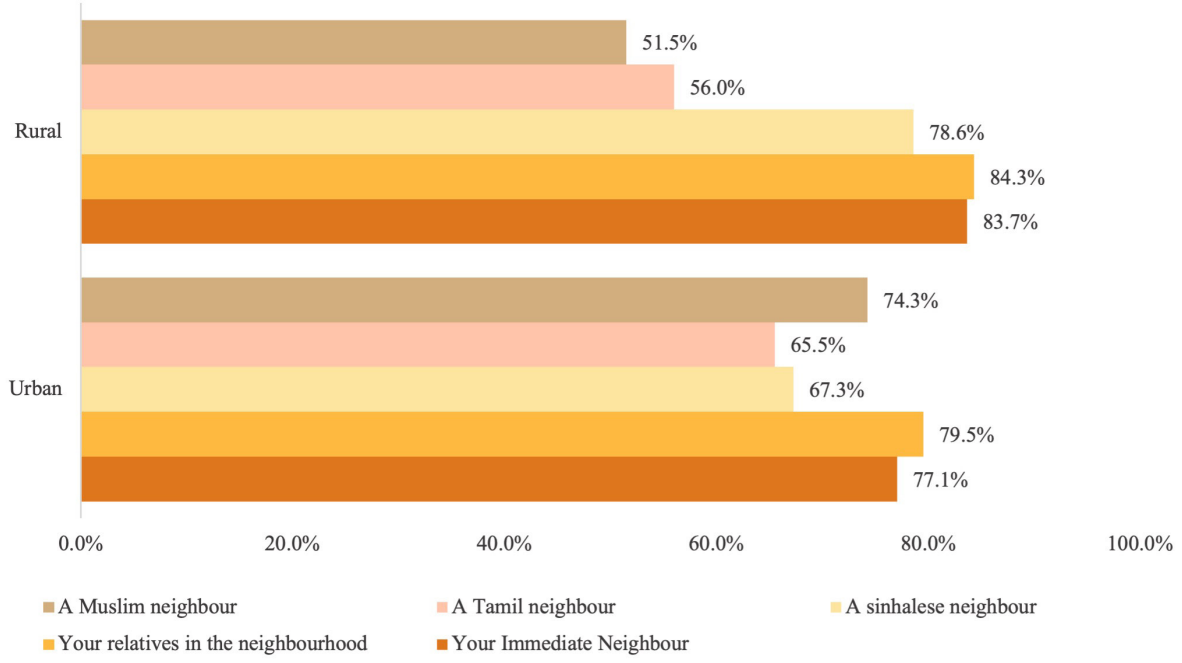
Graph 25: Level of trust to seek assistance - by Age



Graph 26: Level of trust to seek assistance - by Sex

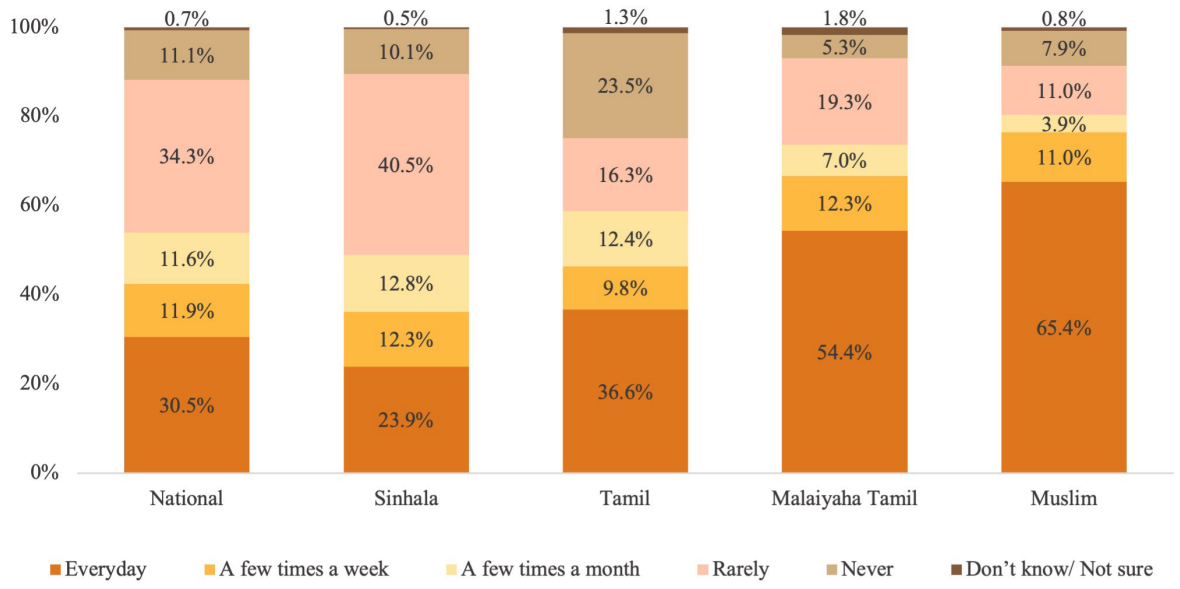


Graph 27: Level of trust to seek assistance - by Locality

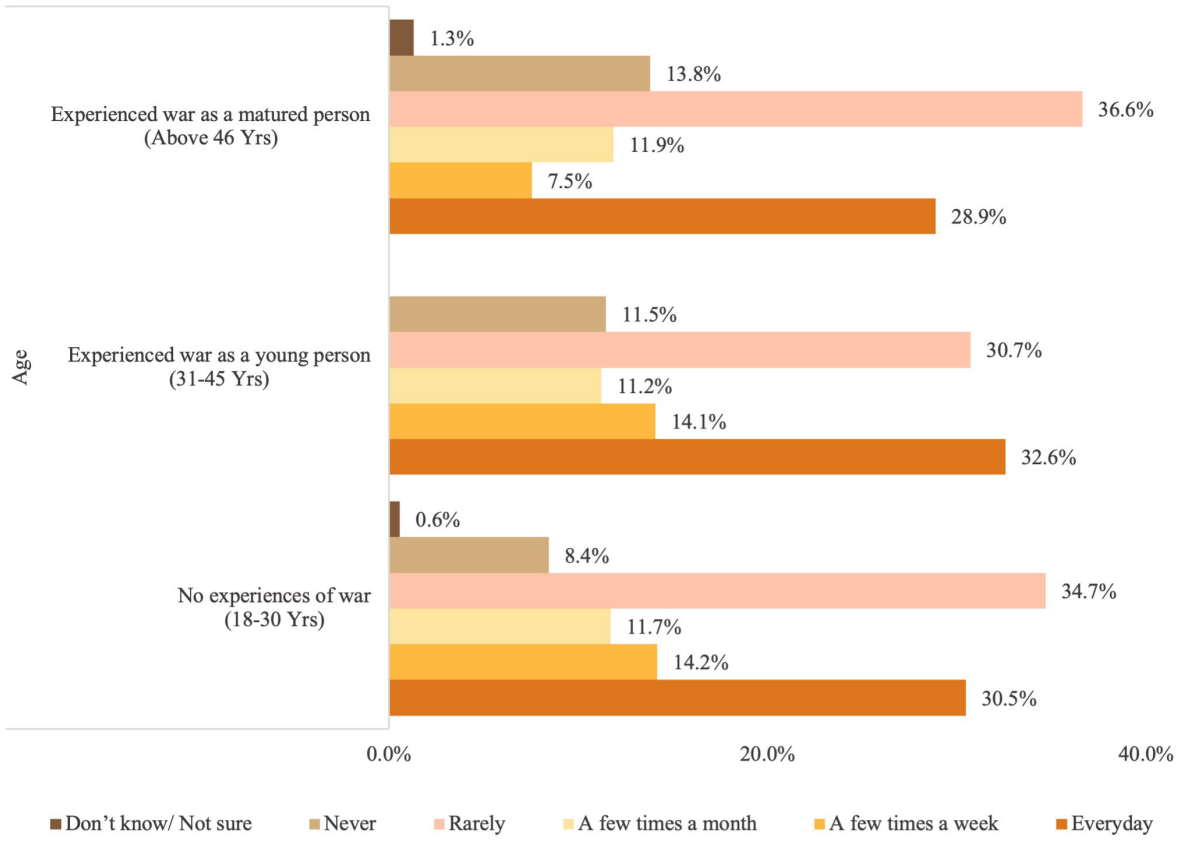


Social Interaction

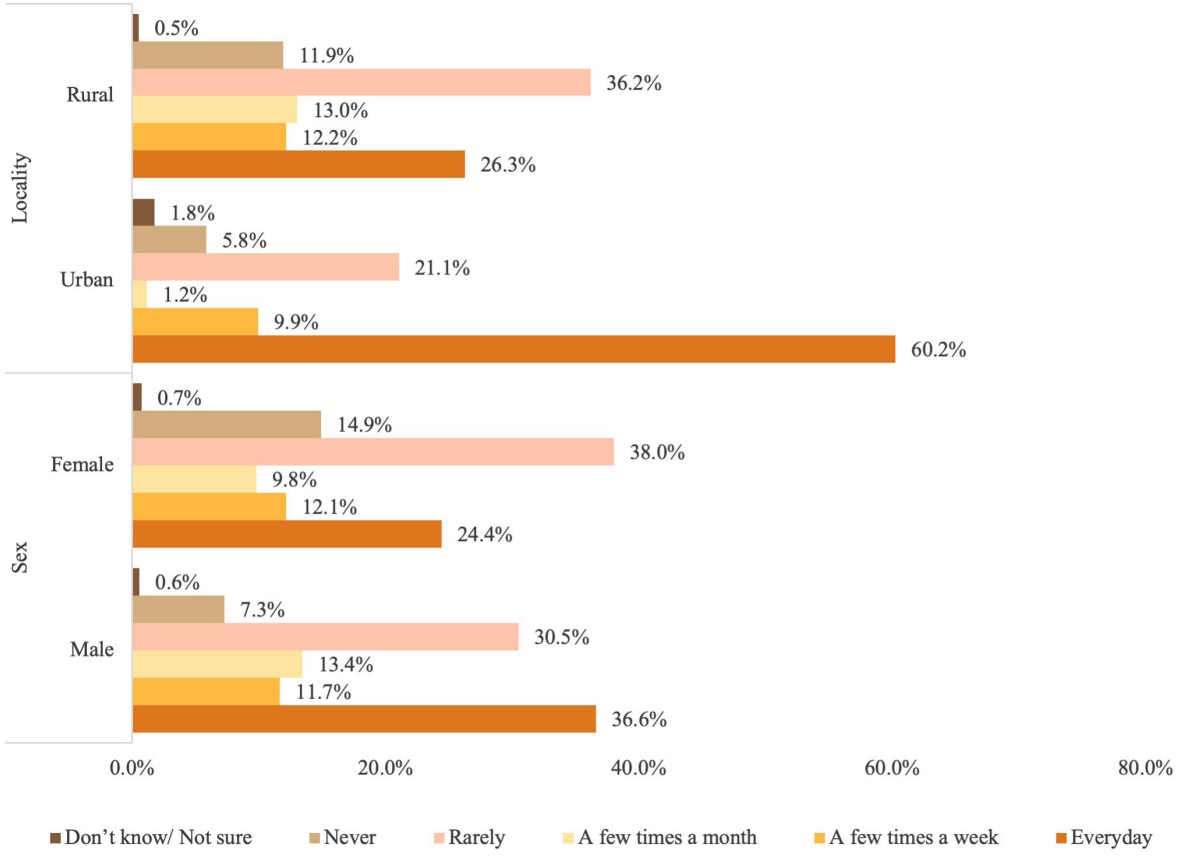
Graph 28: Frequency of interaction with people from a different ethnicity - by National and Ethnicity



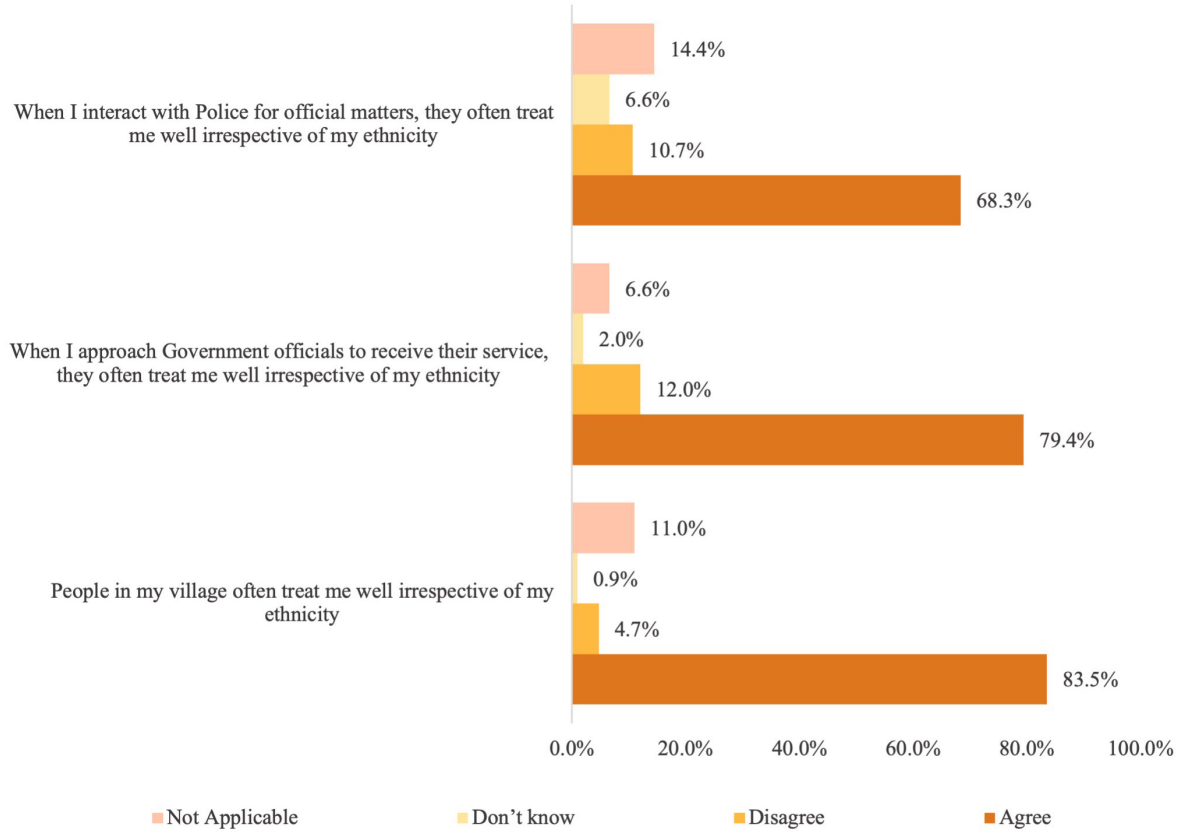
Graph 29: Frequency of interaction with people from a different ethnicity - by Age



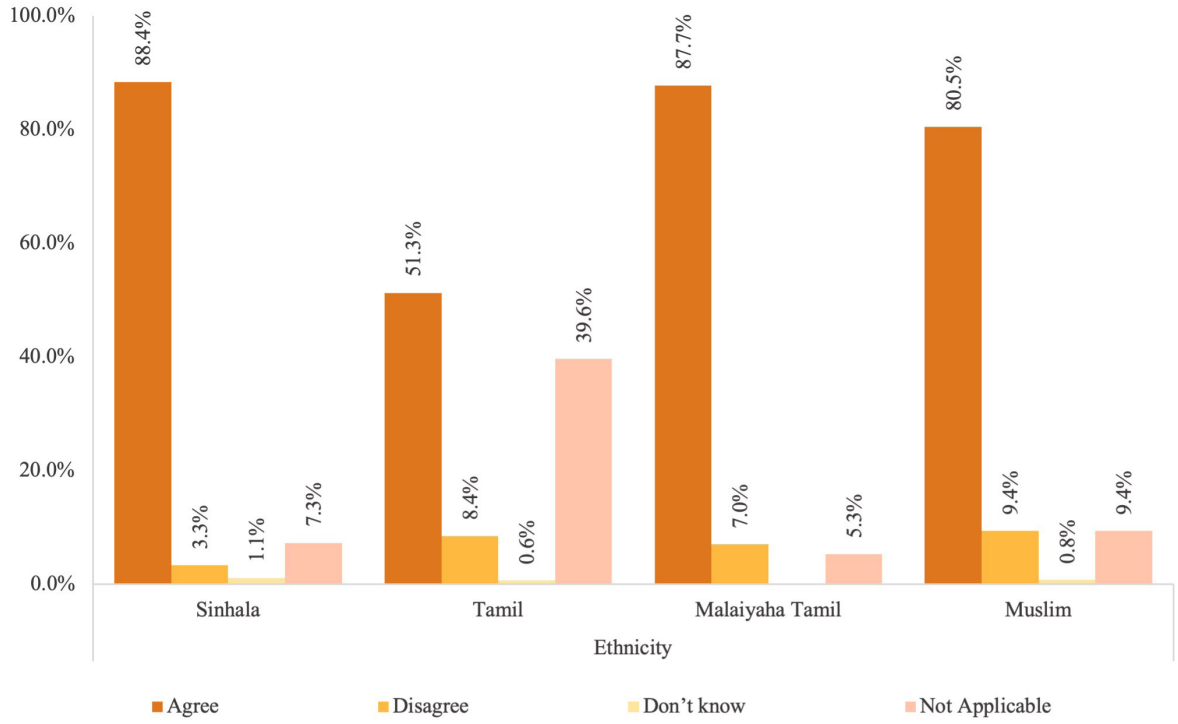
Graph 30: Frequency of interaction with people from a different ethnicity - by Locality and Sex



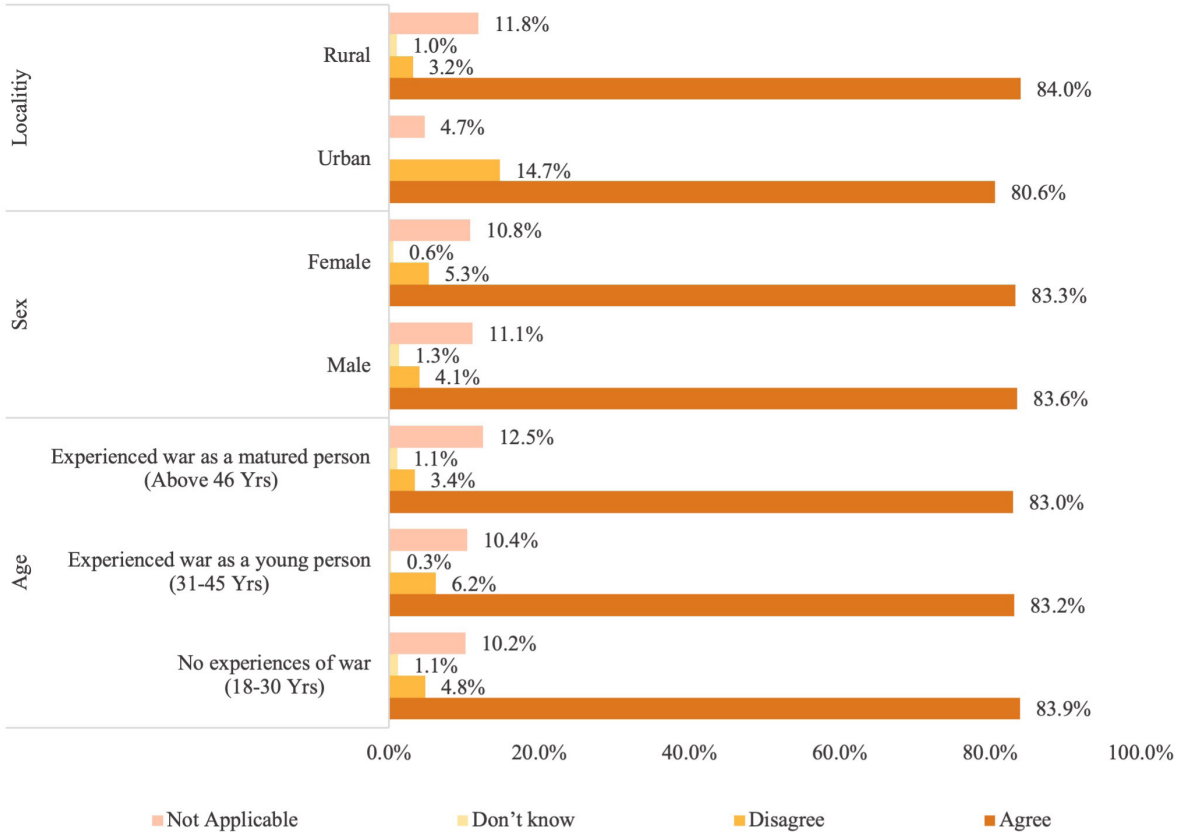
Graph 31: Perception of Ethnic discrimination when interact with people in my village' and 'Government Officials' 'Police' - by national



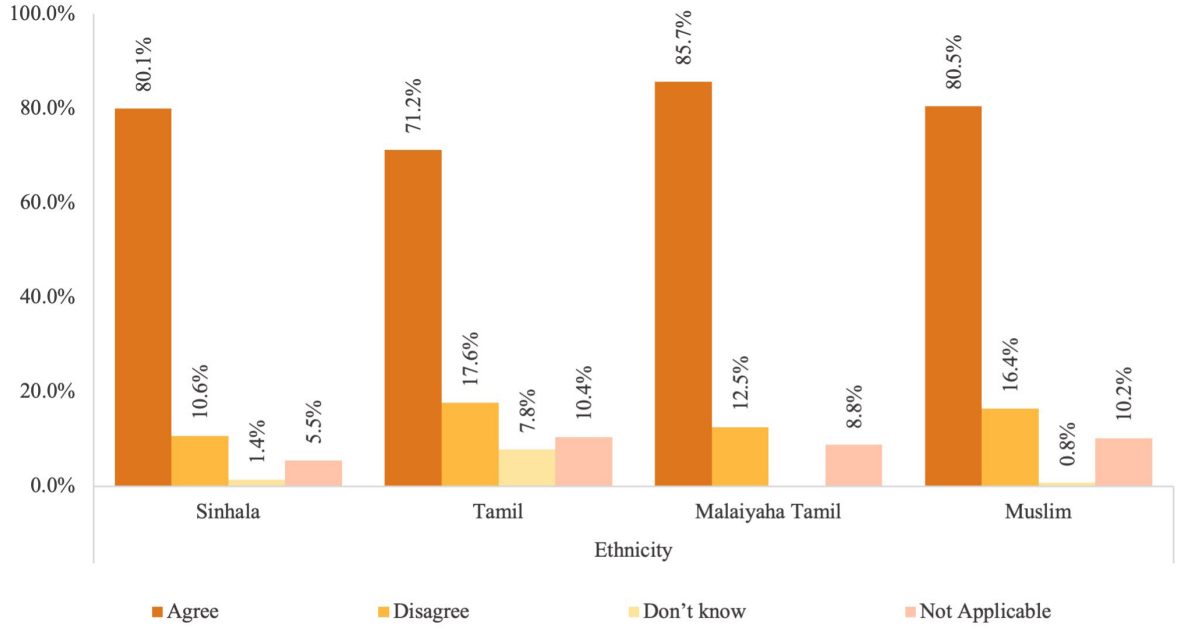
Graph 32: People in my village often treat me well irrespective of my ethnicity - by Ethnicity



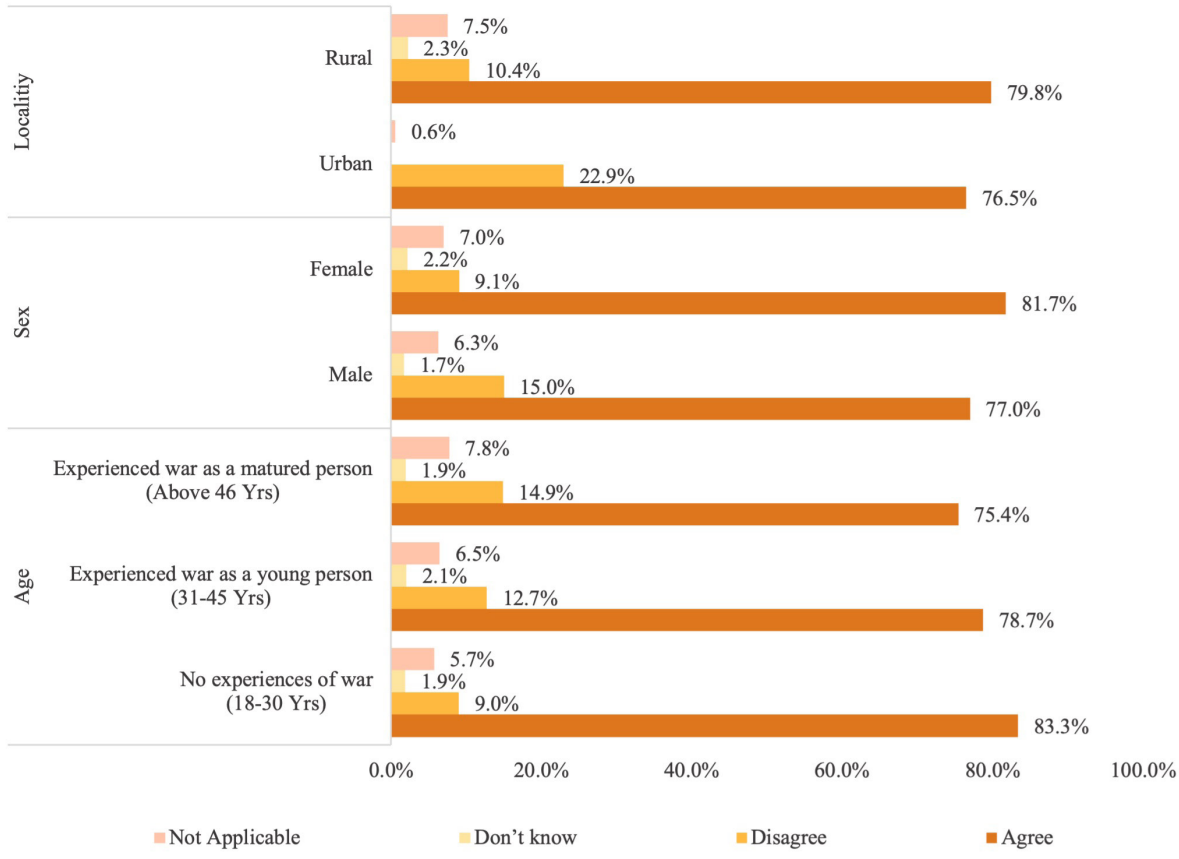
Graph 33: People in my village often treat me well irrespective of my ethnicity - by Age, Sex and Locality



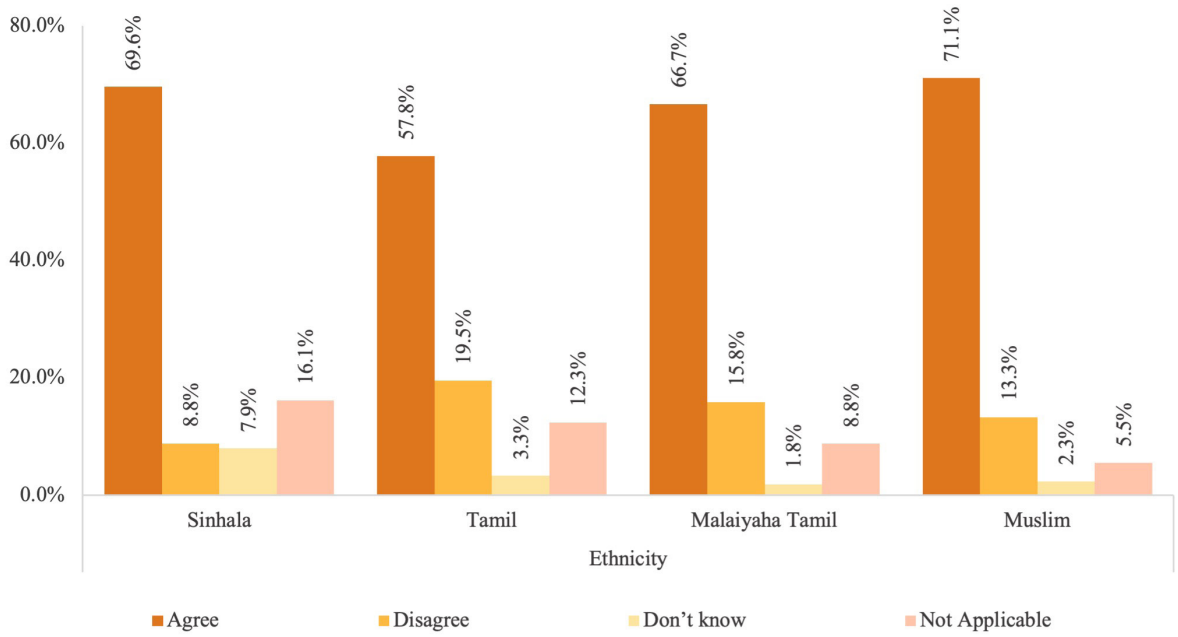
Graph 34: When I approach Government officials to receive their service, they often treat me well irrespective of my ethnicity - by Ethnicity



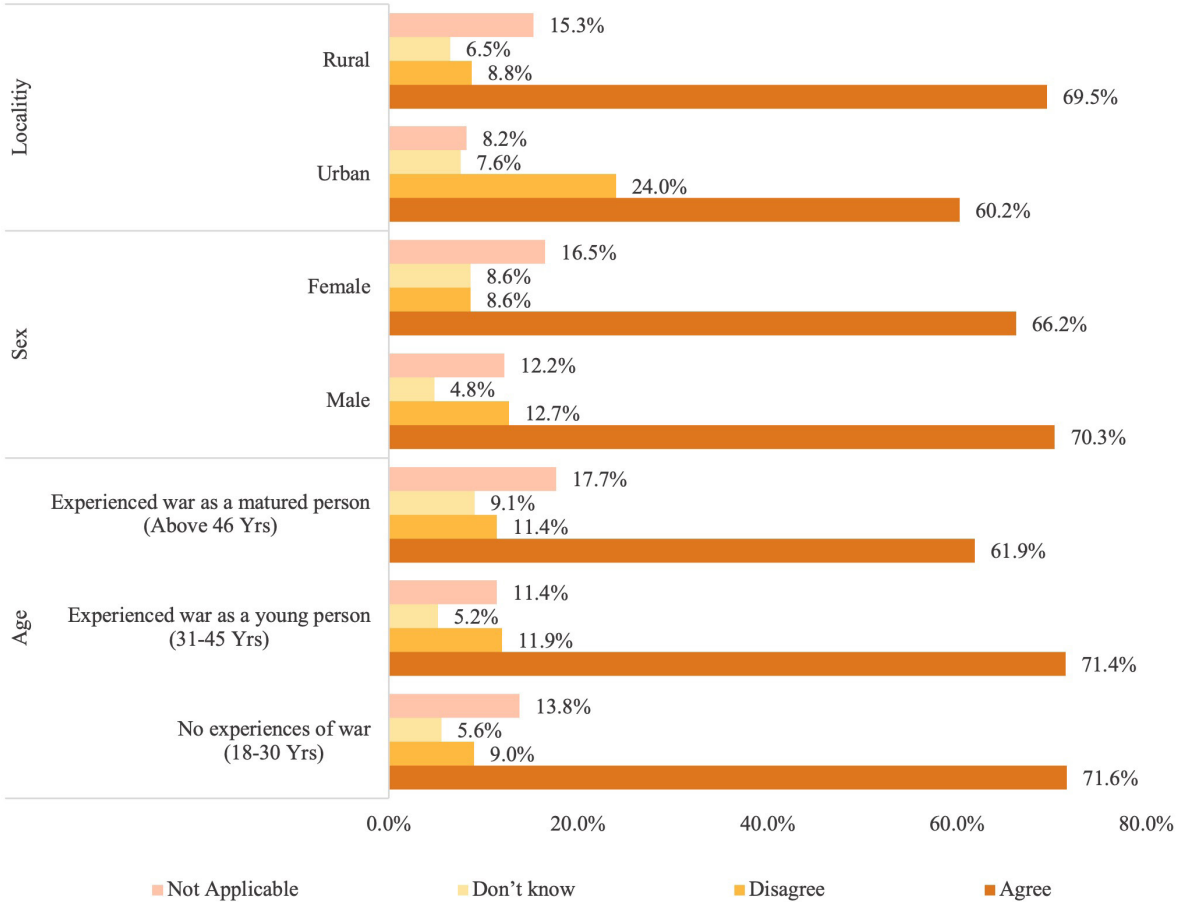
Graph 35: When I approach Government officials to receive their service, they often treat me well irrespective of my ethnicity - by Age, Sex & Locality



Graph 36: When I interact with Police for official matters, they often treat me well irrespective of my ethnicity - by Ethnicity

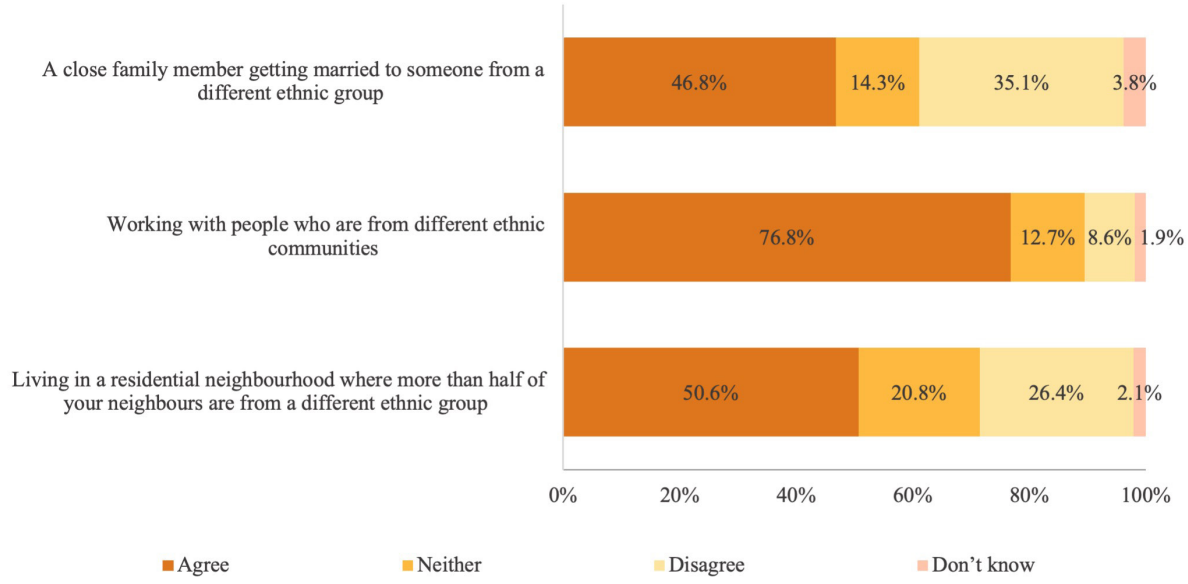


Graph 37: When I interact with Police for official matters, they often treat me well irrespective of my ethnicity - by Age, Sex & Locality

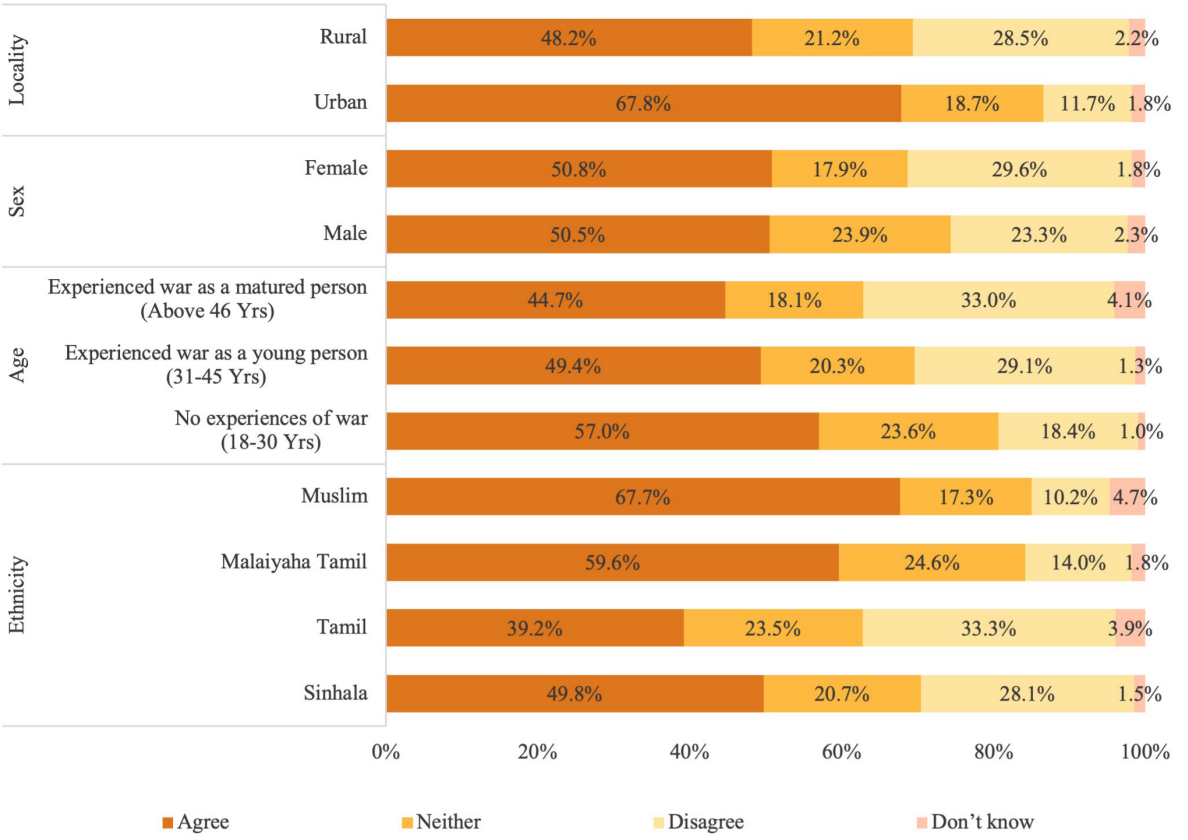


Attitude towards different Ethnic groups

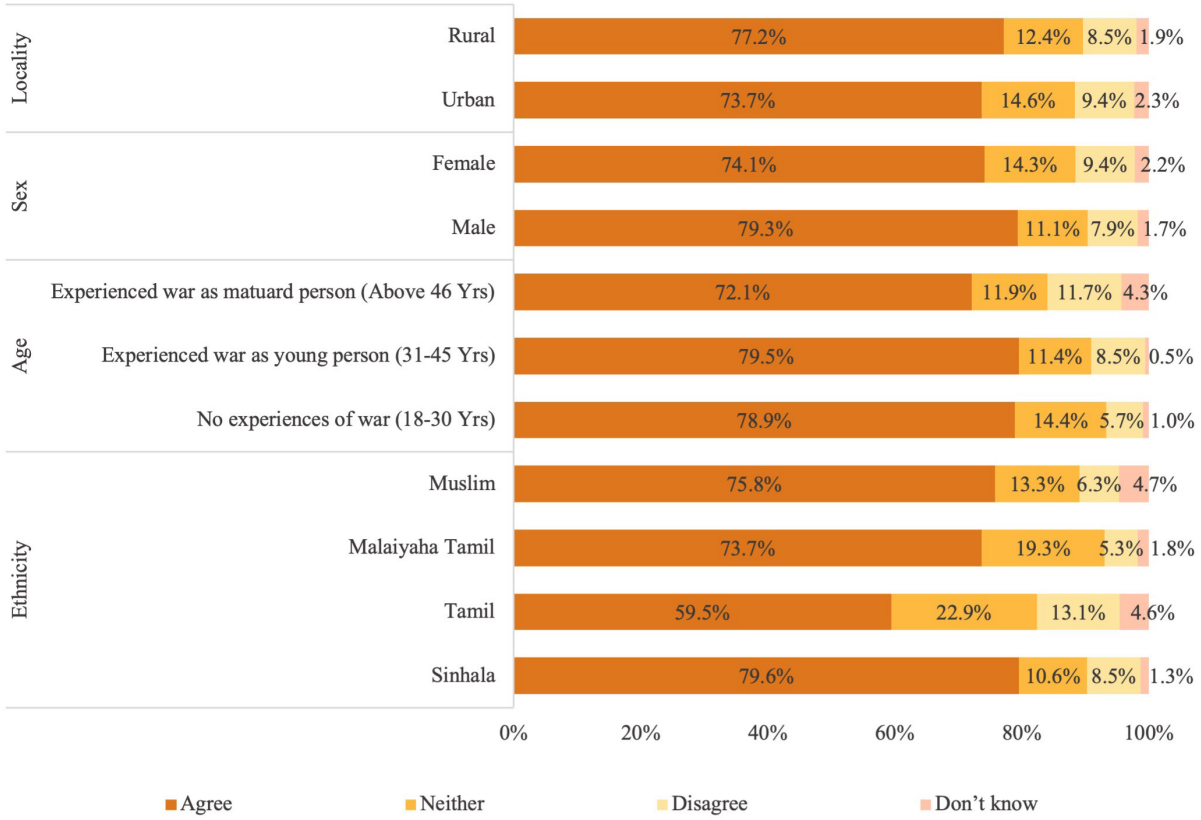
Graph 38: Attitude towards different Ethnic groups - by National



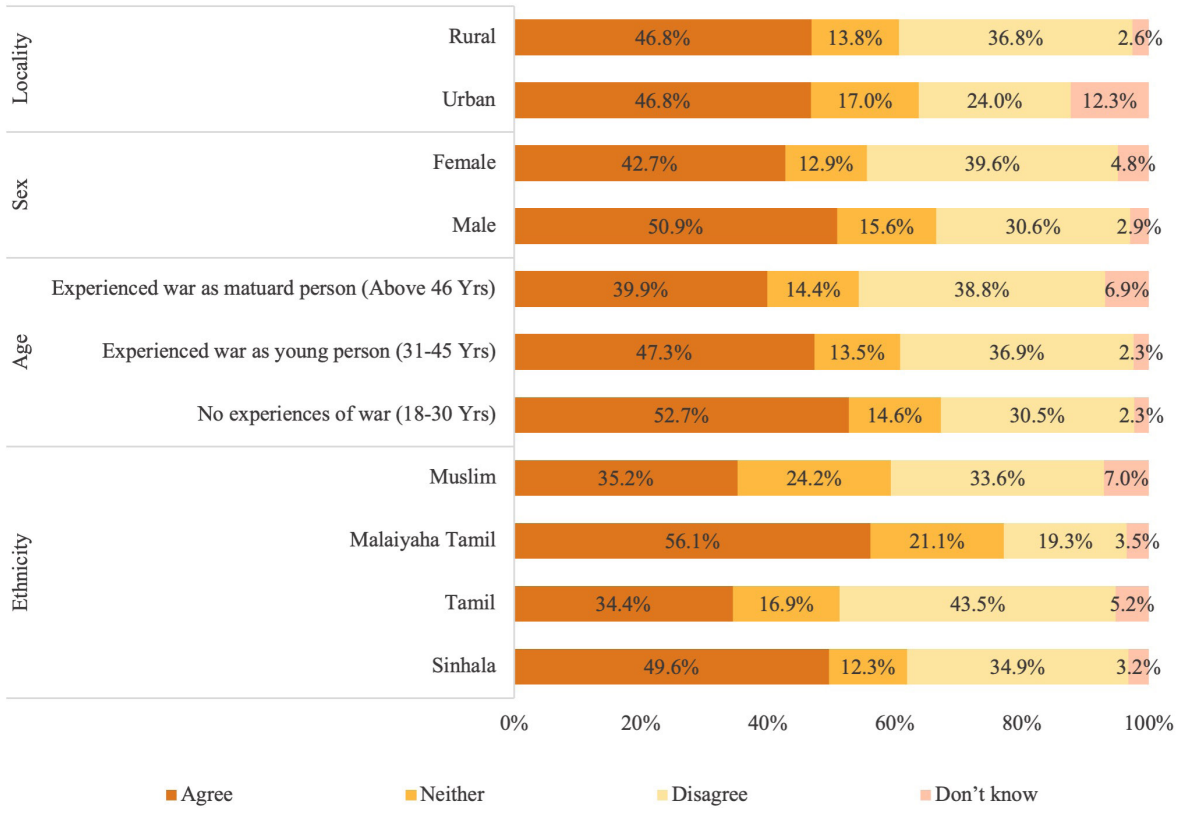
Graph 39: Living in a residential neighborhood where more than half of your neighbours are from a different ethnic group - by Ethnicity, Age, Sex & Locality



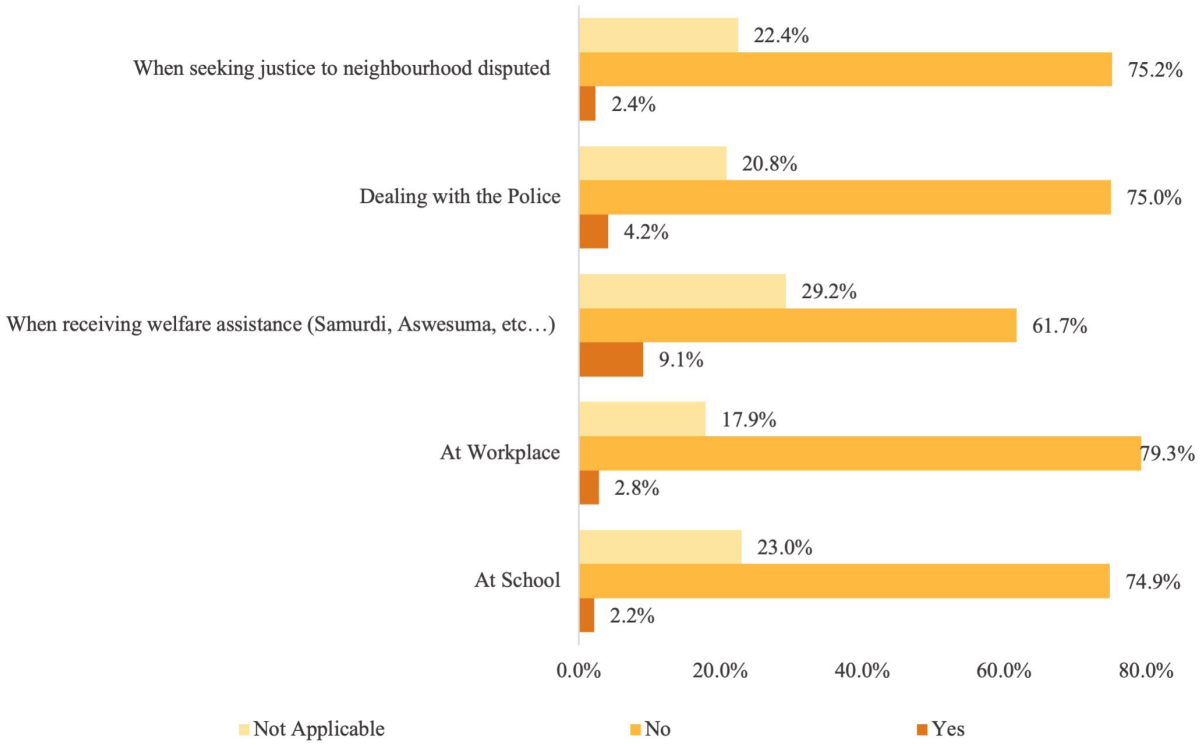
Graph 40: Working with people who are from different ethnic communities - by Ethnicity, Age, and Sex & Locality



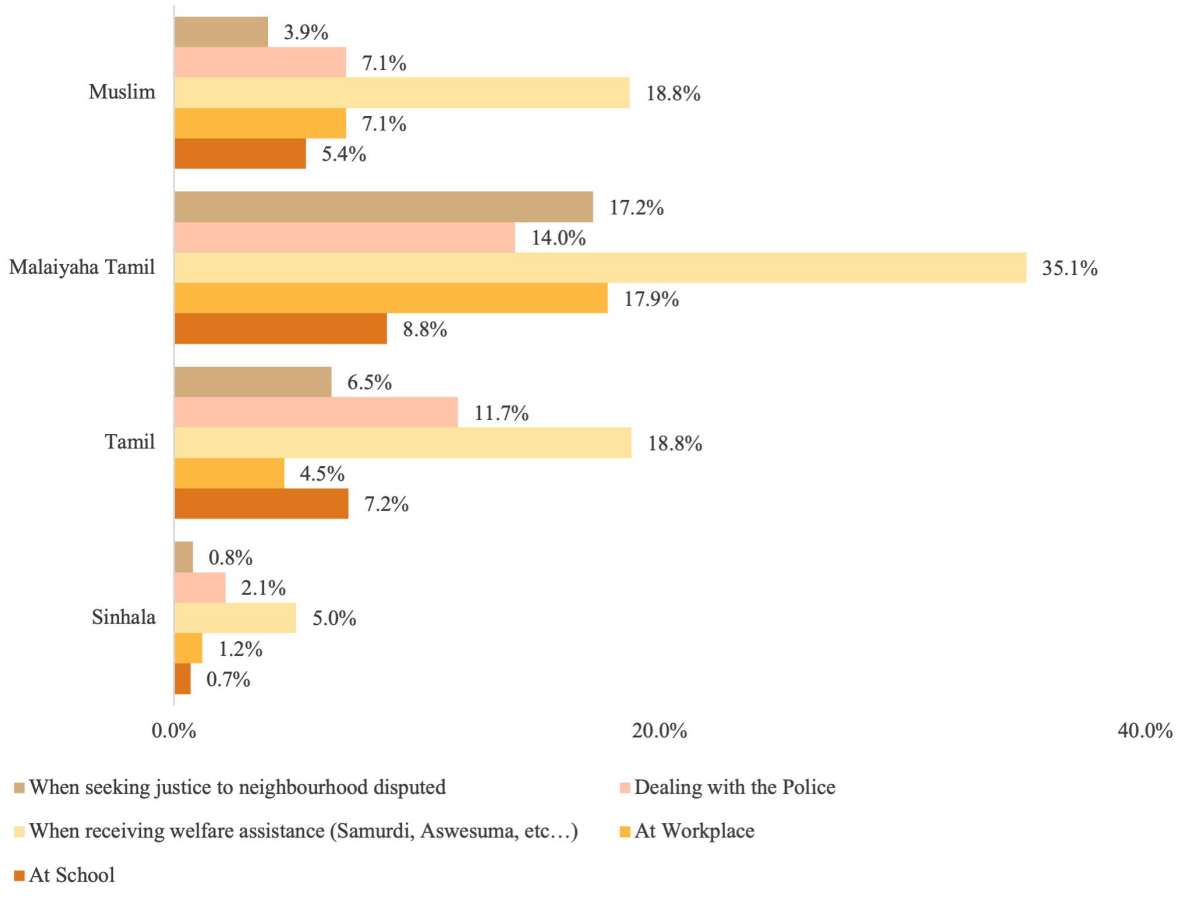
Graph 41: A close family member getting married to someone from a different ethnic group - by Ethnicity, Age, and Sex & Locality



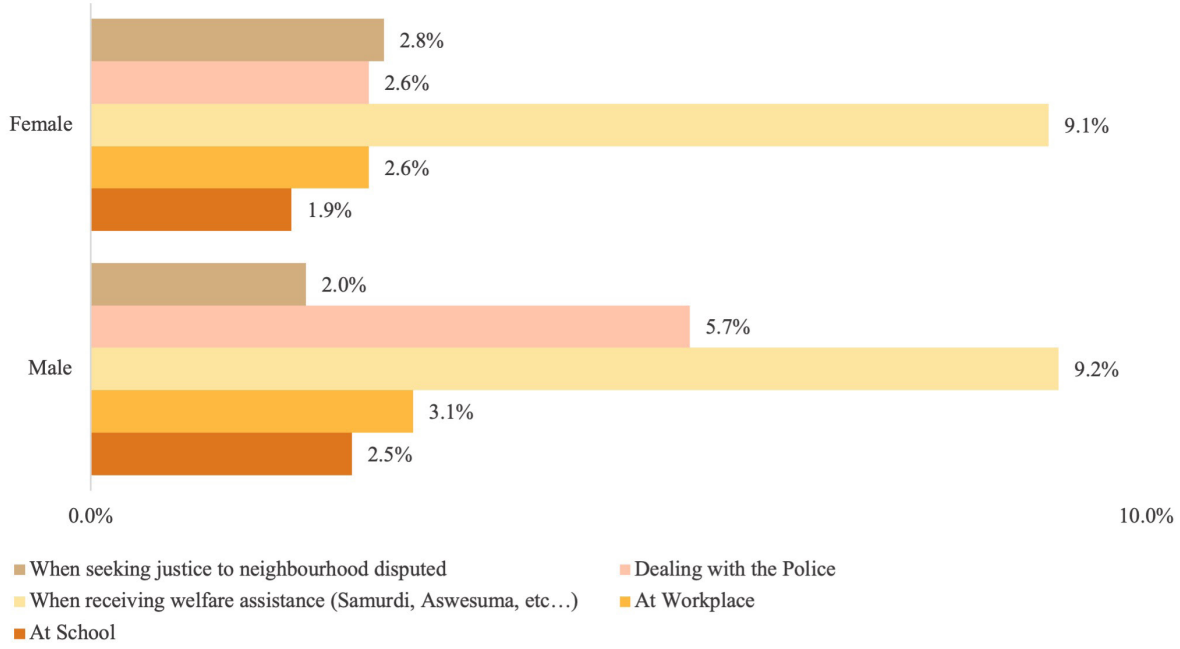
Graph 42: Ethnic discrimination at different Institutions - by National



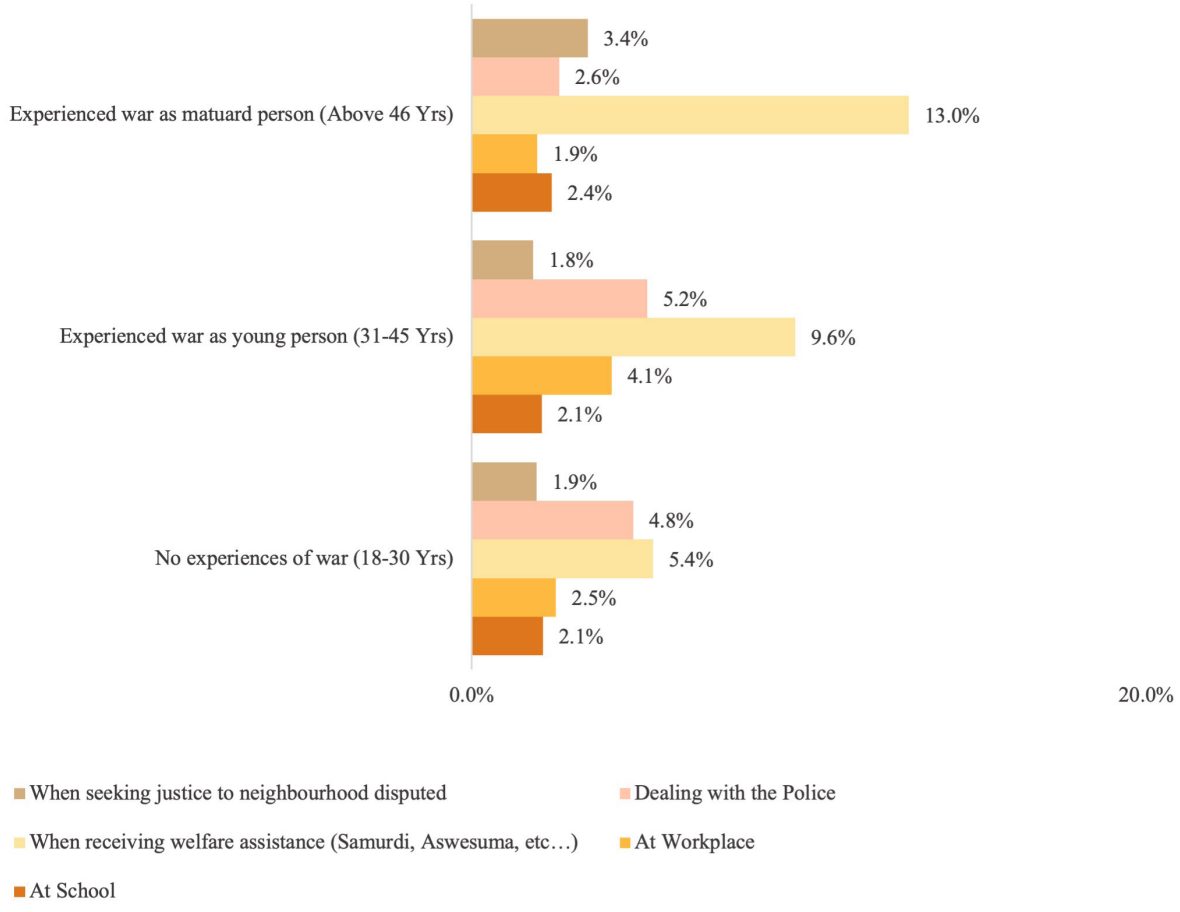
Graph 43: Ethnic discrimination at different Institutions - by Ethnicity



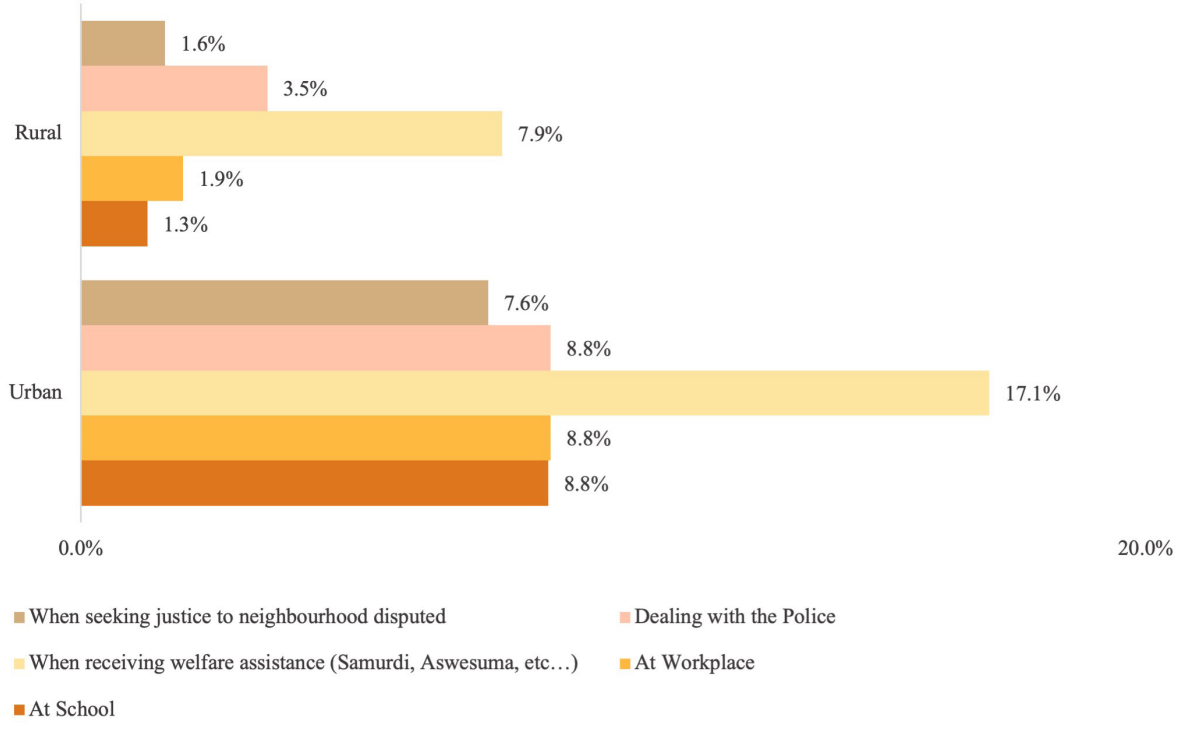
Graph 44: Ethnic discrimination at different Institutions - by Sex



Graph 45: Ethnic discrimination at different Institutions - by Age



Graph 46: Ethnic discrimination at different Institutions - by Locality



Graph 47: Religious discrimination at different Institutions - by National

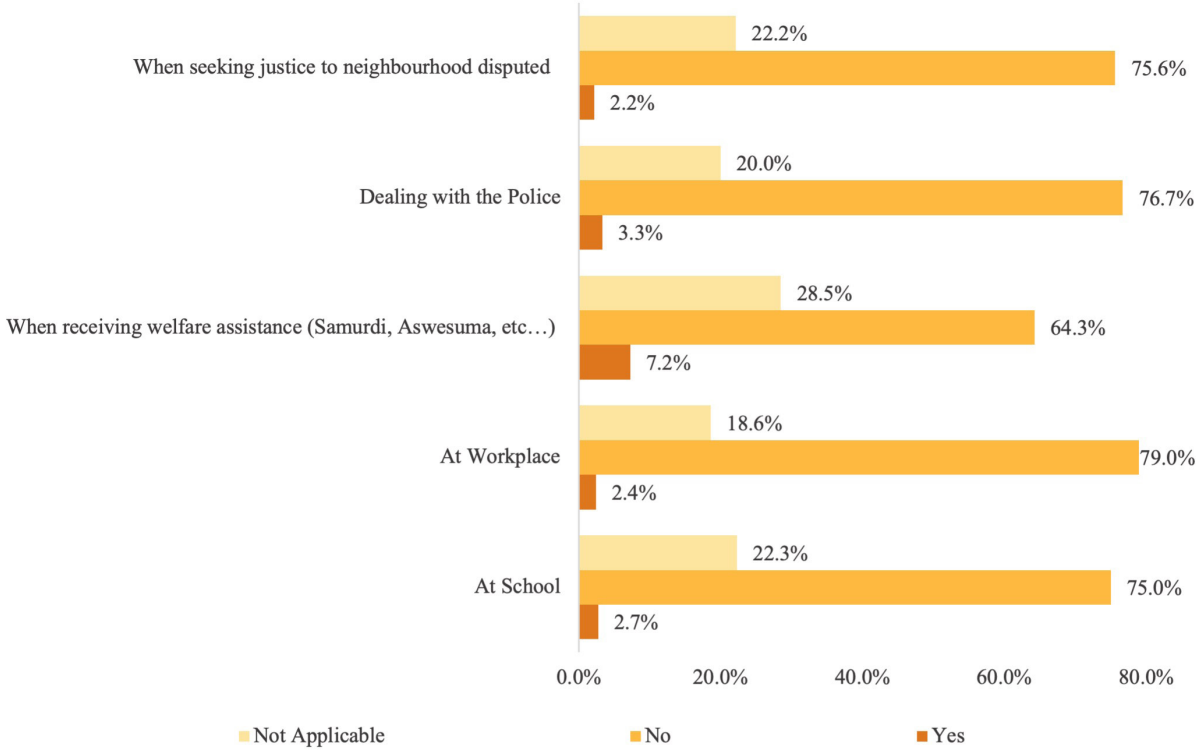
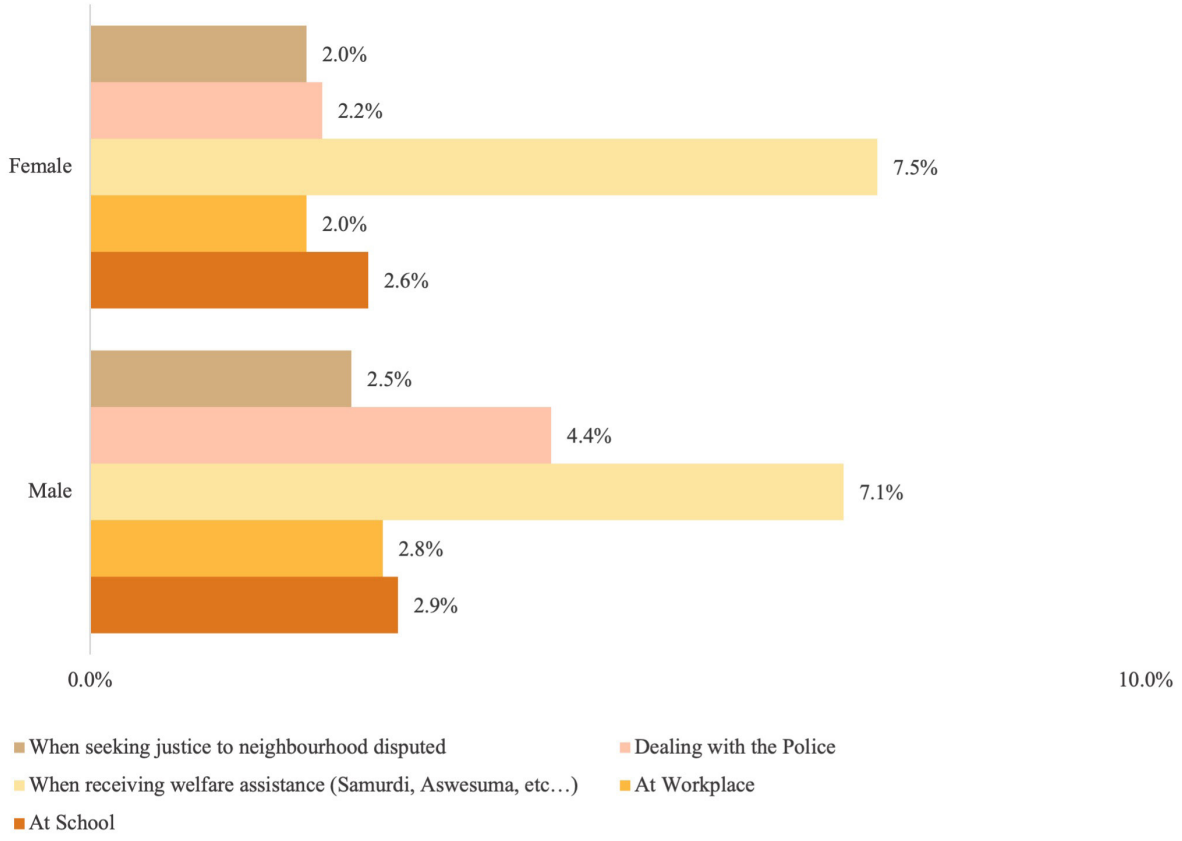


Table 04: Religious discrimination at different Institutions - by Religion

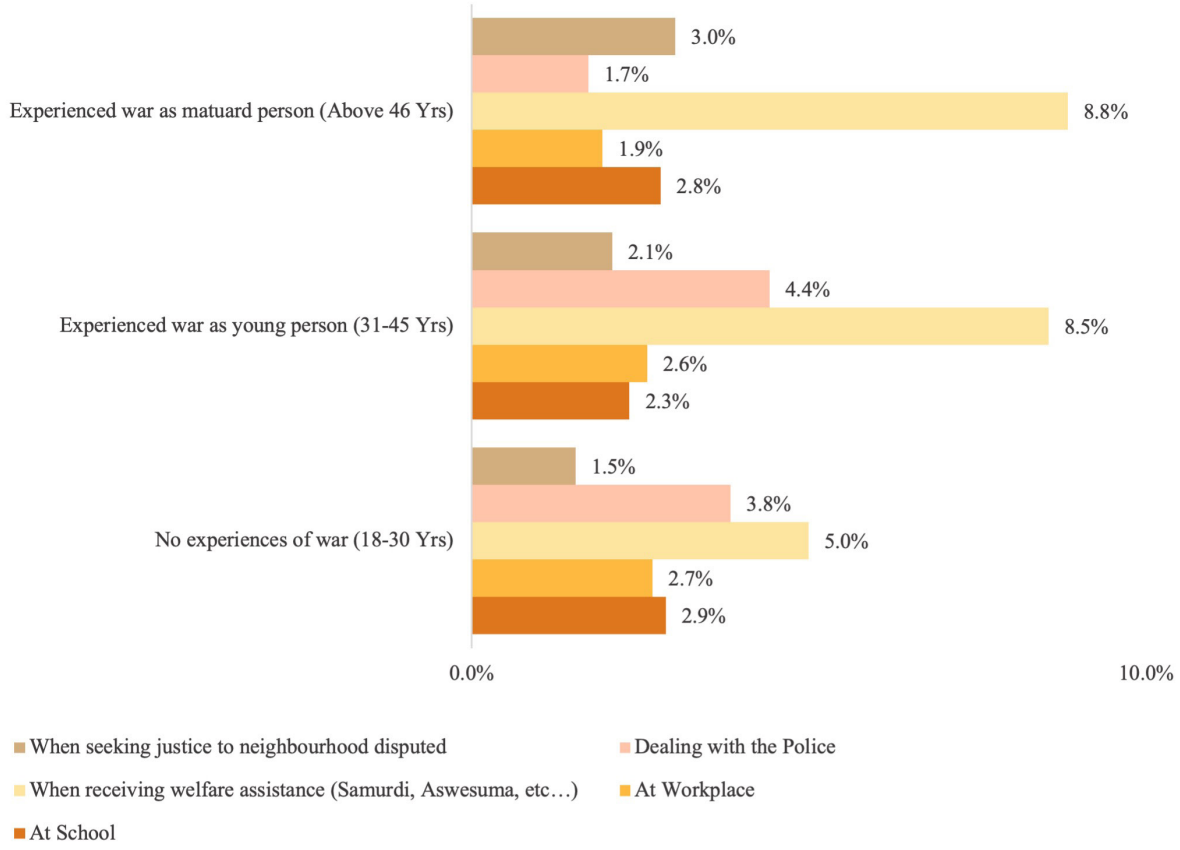
	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non-RC)
At School	1.1%	8.6%	5.5%	7.0%	0.0%
At Workplace	.7%	7.5%	7.0%	4.7%	9.1%
When receiving welfare assistance (Samurdi, Aswesuma, etc…)	3.4%	20.3%	17.2%	9.5%	10.0%
Dealing with the Police	1.7%	8.0%	7.8%	2.3%	18.2%
When seeking justice to neighbourhood-dispute	1.1%	7.5%	3.1%	0.0%	0.0%
Base	1004	186	128	43	10*

*Base is too small

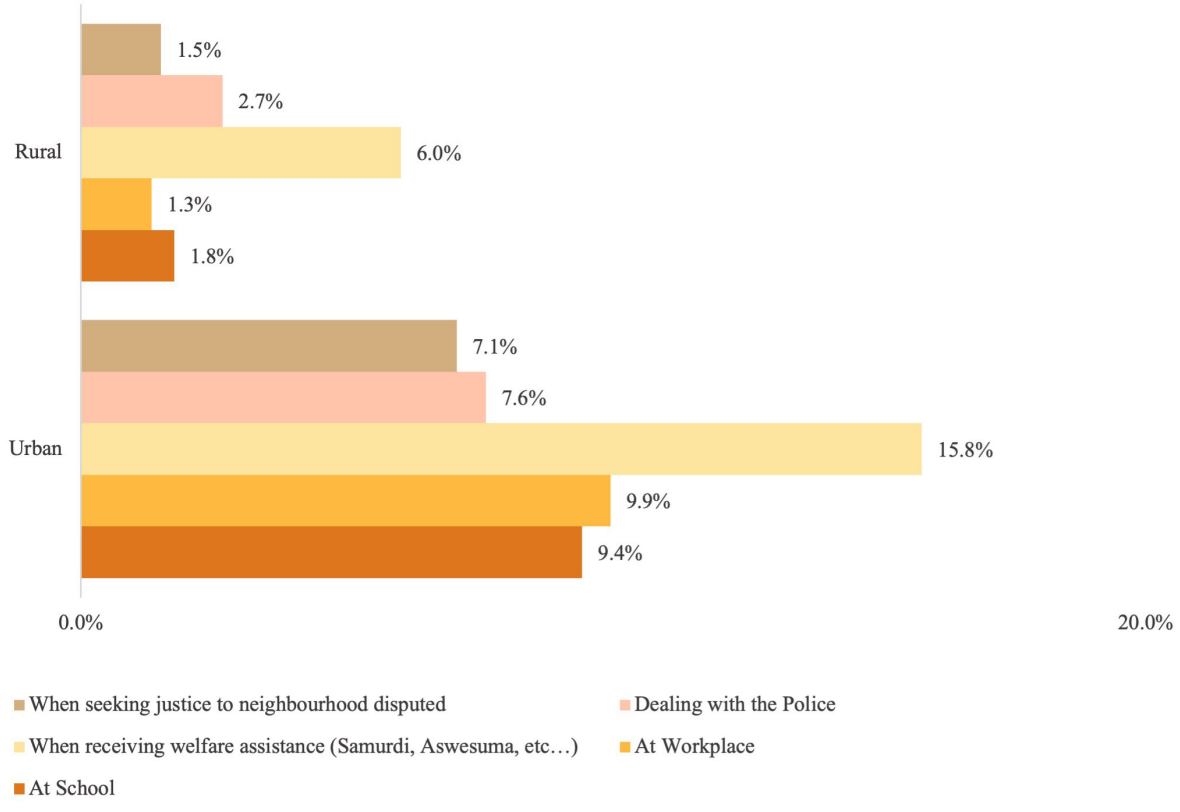
Graph 48: Religious discrimination at different Institutions - by Sex



Graph 49: Religious discrimination at different Institutions - by Age

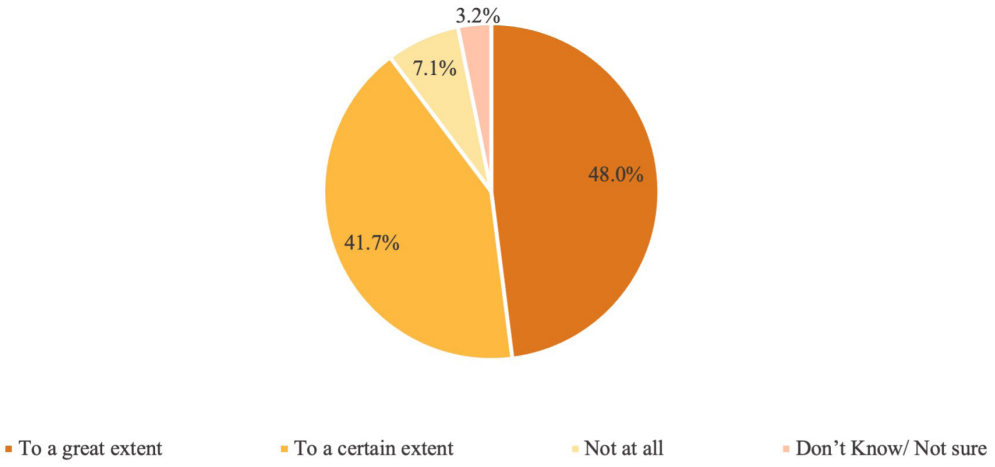


Graph 50: Religious discrimination at different Institutions - by Locality

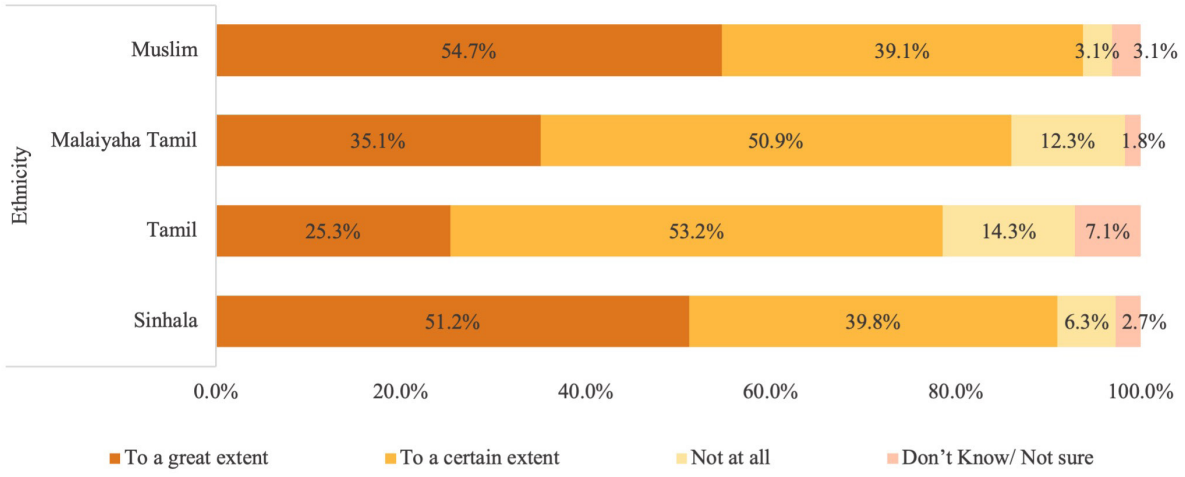


Political Interaction

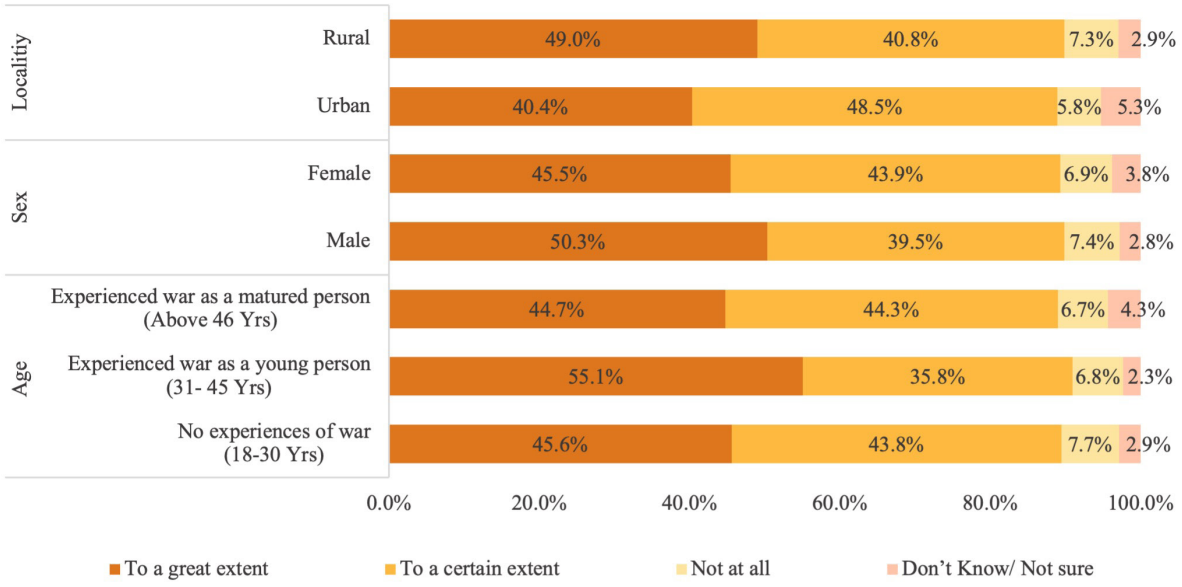
Graph 51: To what extent do you think that all ethnic groups can live peacefully in Sri Lanka - by National



Graph 52: To what extent do you think that all ethnic groups can live peacefully in Sri Lanka - by Ethnicity



Graph 53: To what extent do you think that all ethnic groups can live peacefully in Sri Lanka - by Age, Sex & Locality



Graph 54: To what extent do you think that all religious groups can live peacefully in Sri Lanka - by National

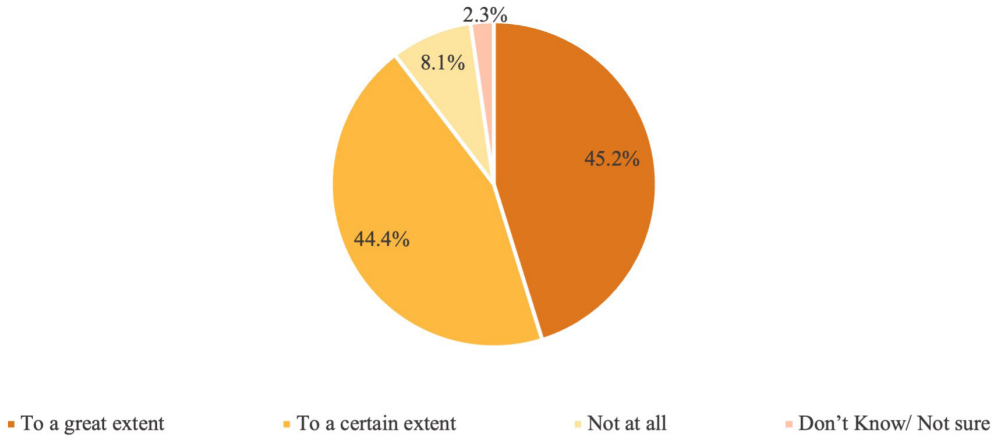
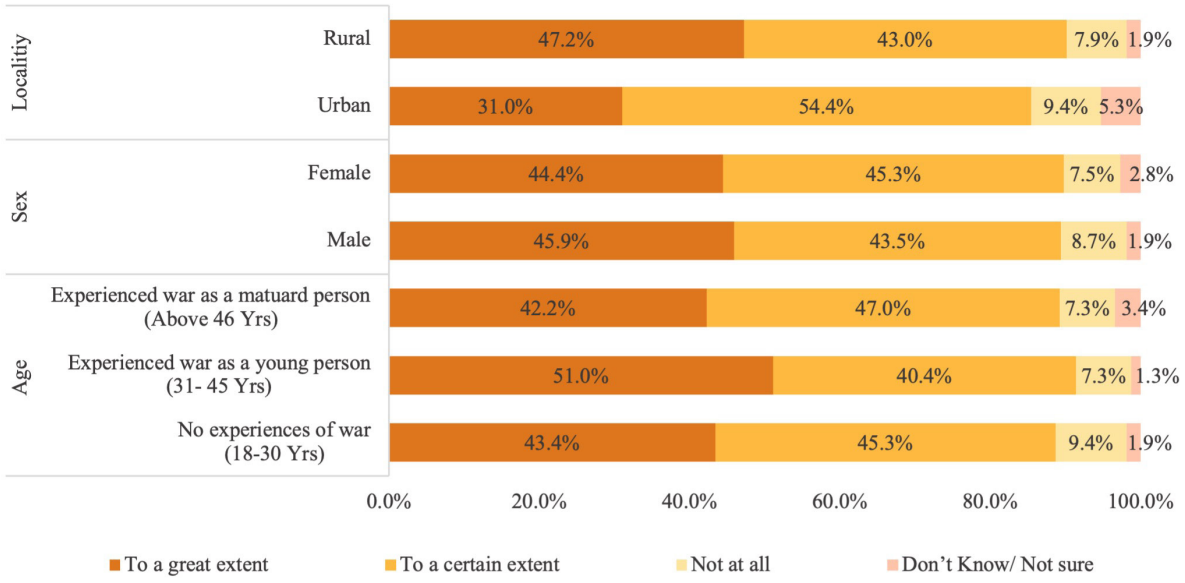


Table 05: To what extent do you think that all religious groups can live peacefully in Sri Lanka - by Religion

	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non RC)
To a great extent	50.3%	24.7%	46.9%	9.3%	36.4%
To a certain extent	41.1%	53.8%	46.9%	76.7%	36.4%
Not at all	7.1%	15.6%	3.1%	9.3%	27.3%
Don't Know/ Not sure	1.5%	5.9%	3.1%	4.7%	0.0%
Base	1003	186	128	43	11*

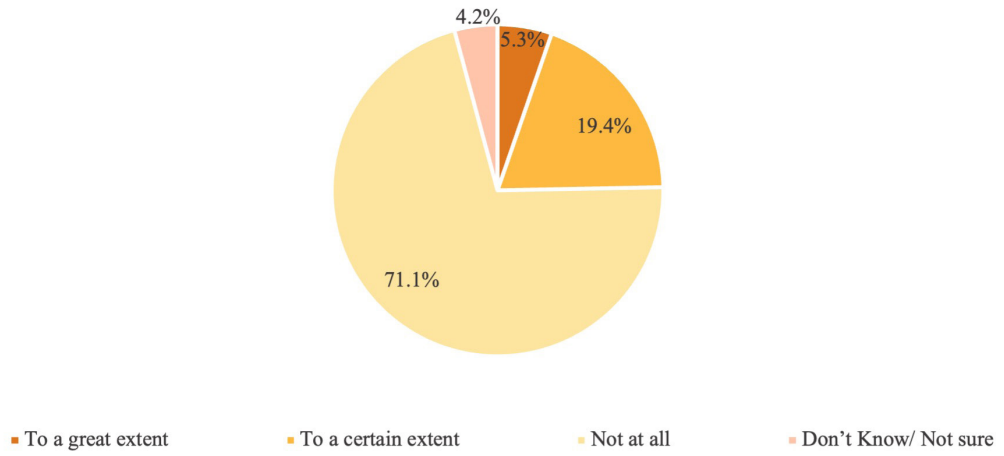
* Base is too small

Graph 55: To what extent do you think that all religious groups can live peacefully in Sri Lanka - by Age, Sex & Locality

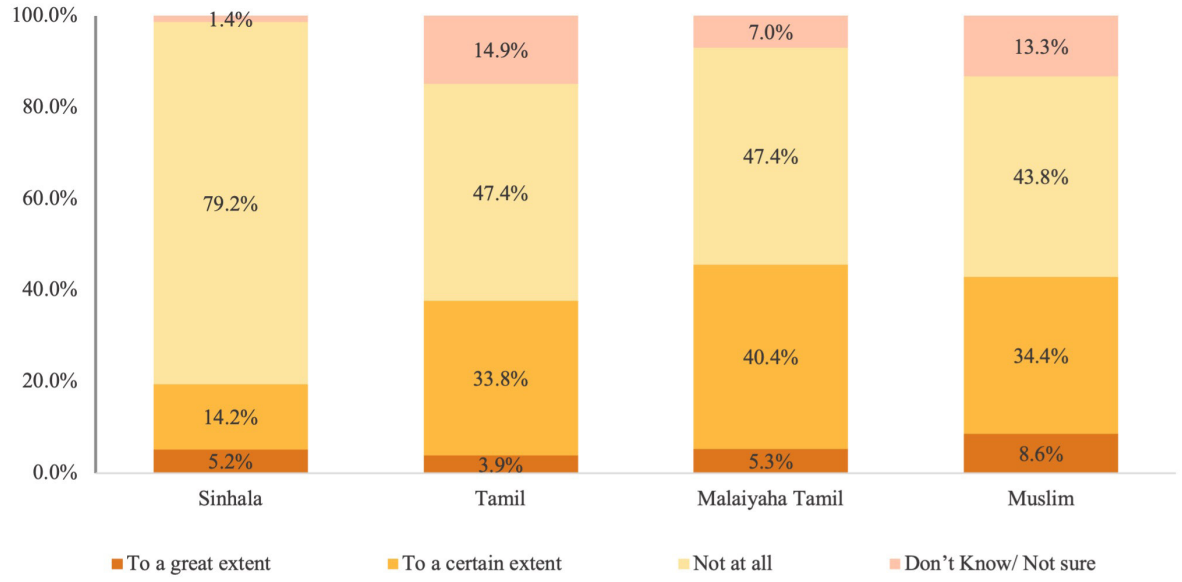


Opinion on Political Leadership

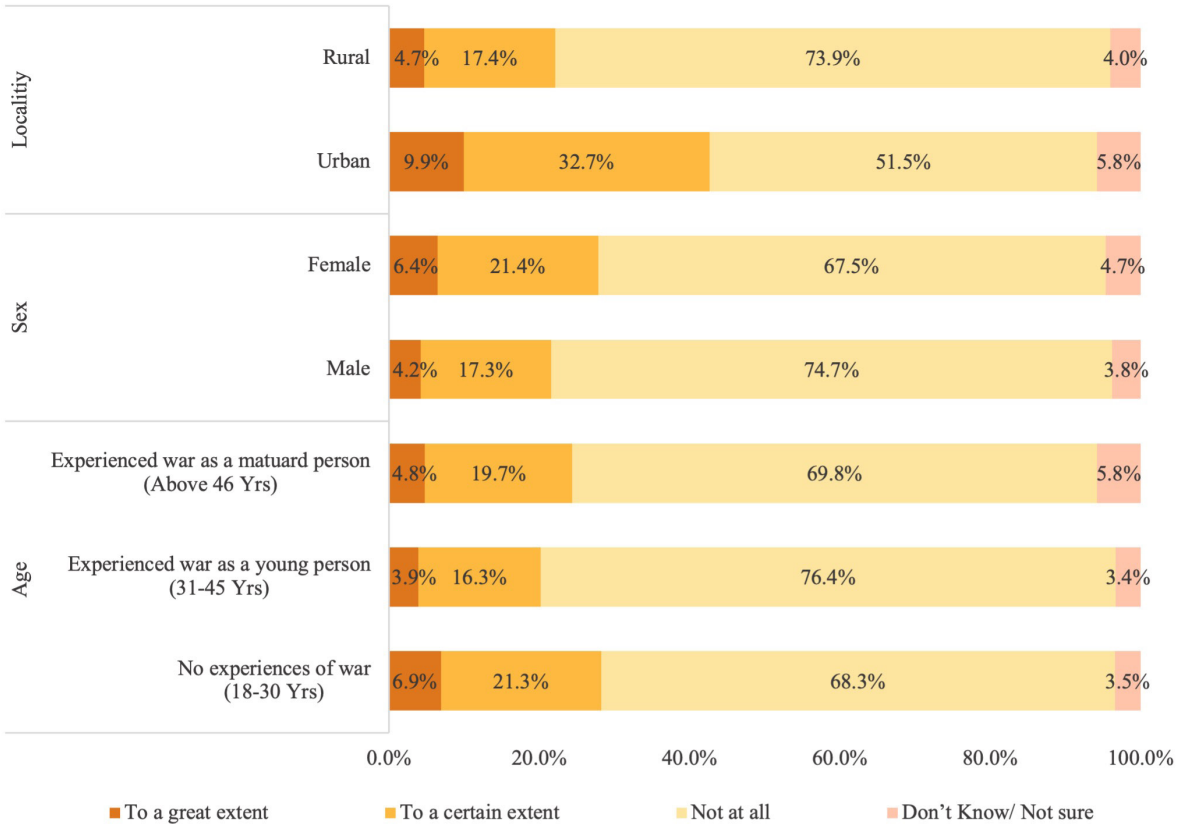
Graph 56: To what extent do you think our national-level political leaders genuinely perform to achieve a peaceful life for all Sri Lankans - by National



Graph 57: To what extent do you think our national-level political leaders genuinely perform to achieve a peaceful life for all Sri Lankans - by Ethnicity



Graph 58: To what extent do you think national-level political leaders genuinely perform to achieve a peaceful life for all Sri Lankans - by Age, Sex & Locality



Opinion on Religious Leaders

Graph 59: To what extent do you think national-level religious leaders genuinely perform to achieve a peaceful life for all Sri Lankans - by National

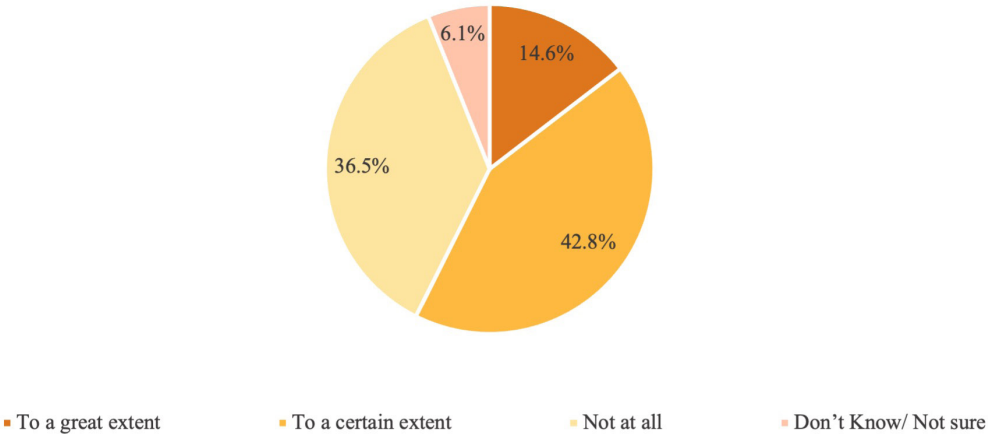
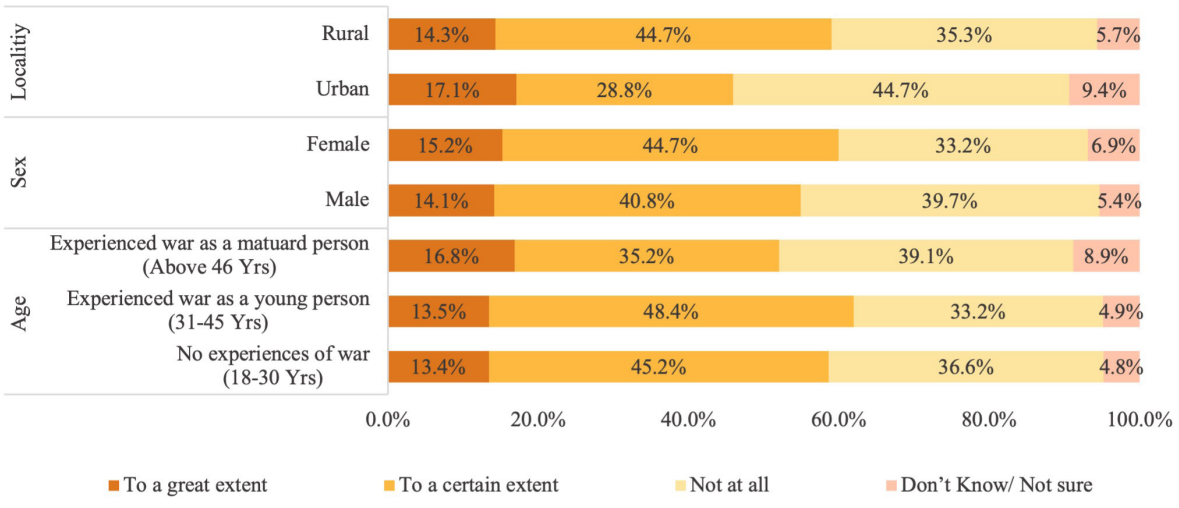


Table 06: To what extent do you think national-level religious leaders genuinely perform to achieve a peaceful life for all Sri Lankans – by Religion

	Buddhism	Hinduism	Islam	Christianity (RC)	Christianity (Non RC)
To a great extent	16.9%	5.9%	12.5%	4.7%	18.2%
To a certain extent	44.6%	32.8%	33.6%	74.4%	18.2%
Not at all	35.4%	44.6%	37.5%	18.6%	63.6%
Don't Know/ Not sure	3.1%	16.7%	16.4%	2.3%	0.0%
Base	1004	186	128	43	11*

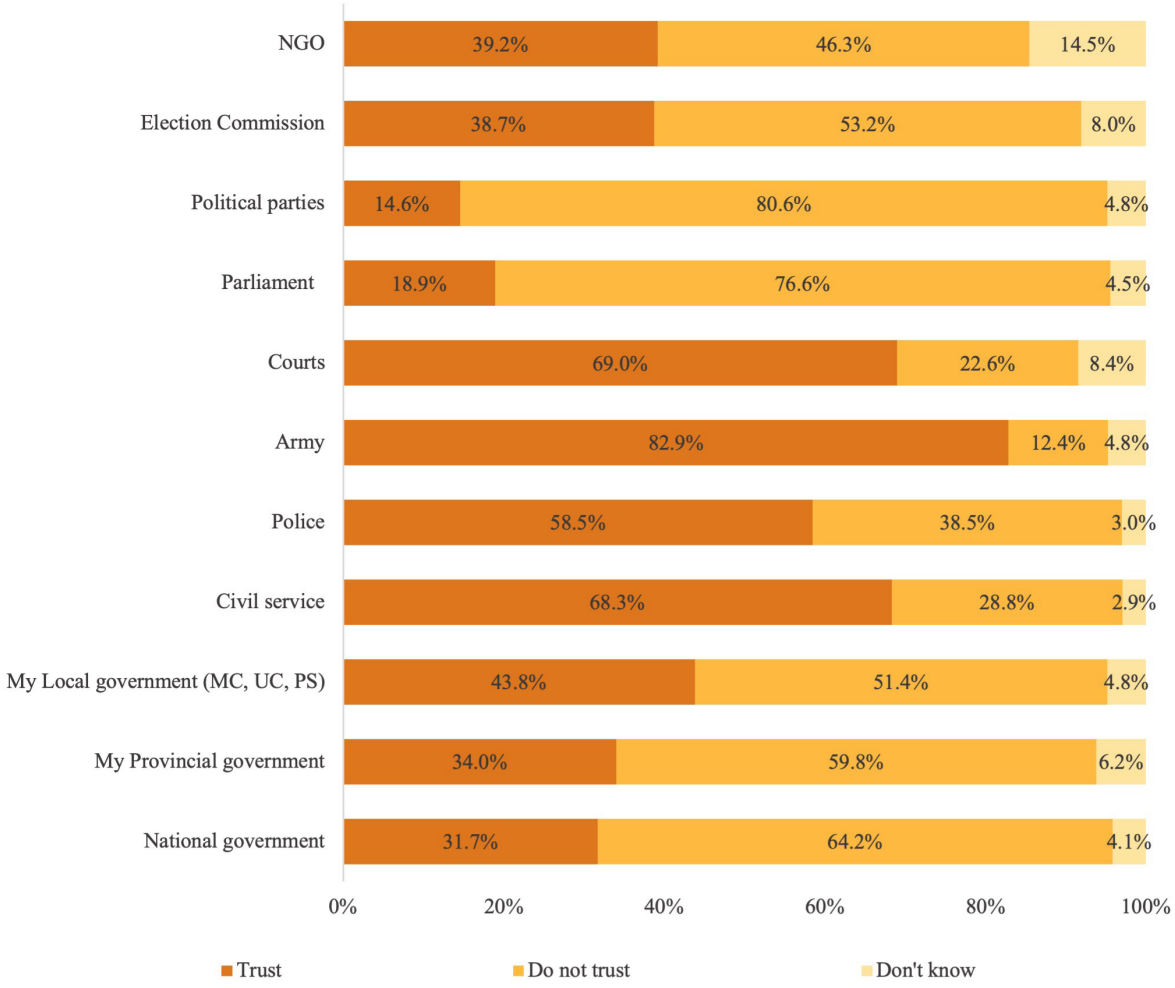
* Base is too small

Graph 60: To what extent do you think national-level religious leaders genuinely perform to achieve a peaceful life for all Sri Lankans - by Age, Sex & Locality

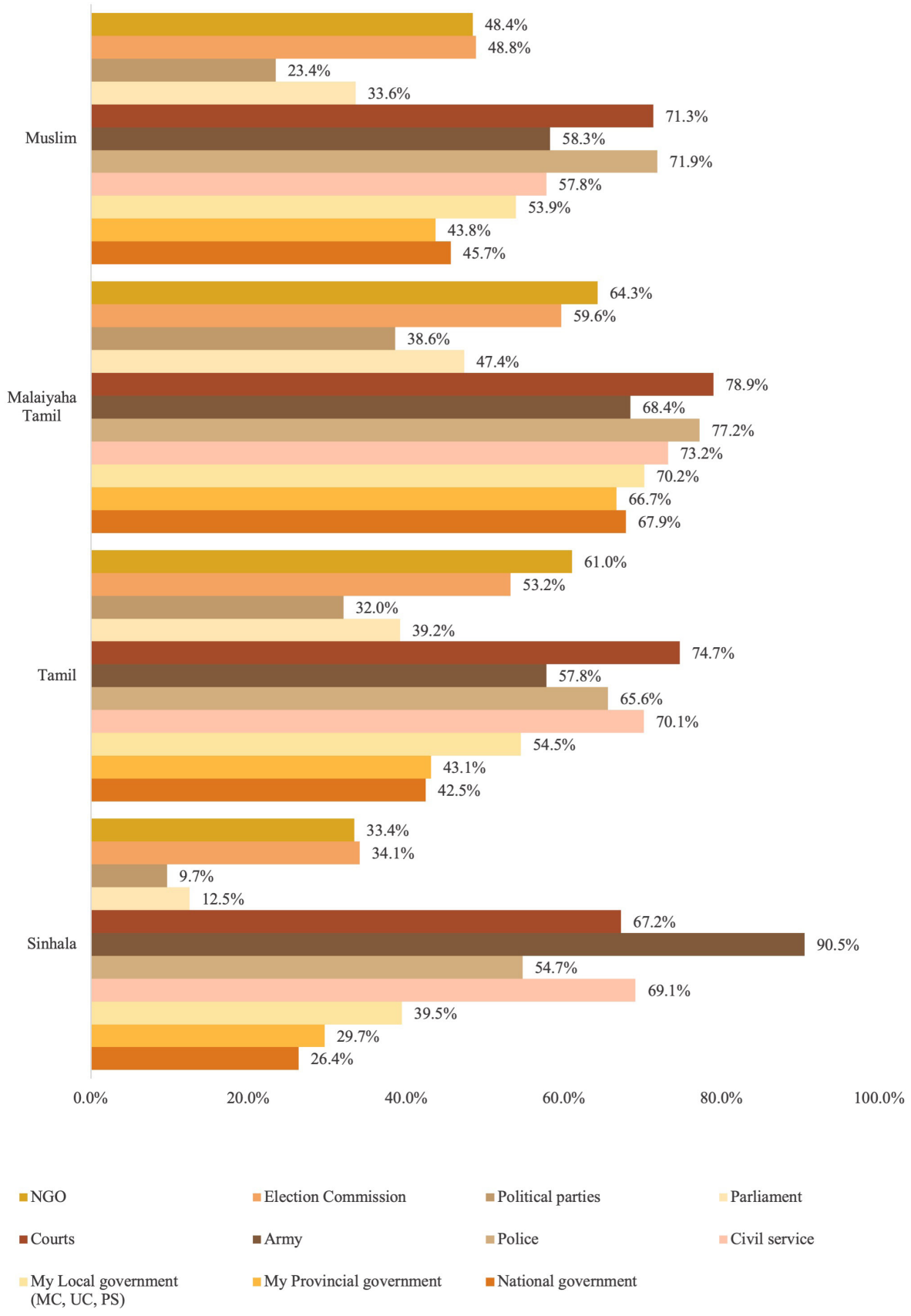


Trust in Institutions

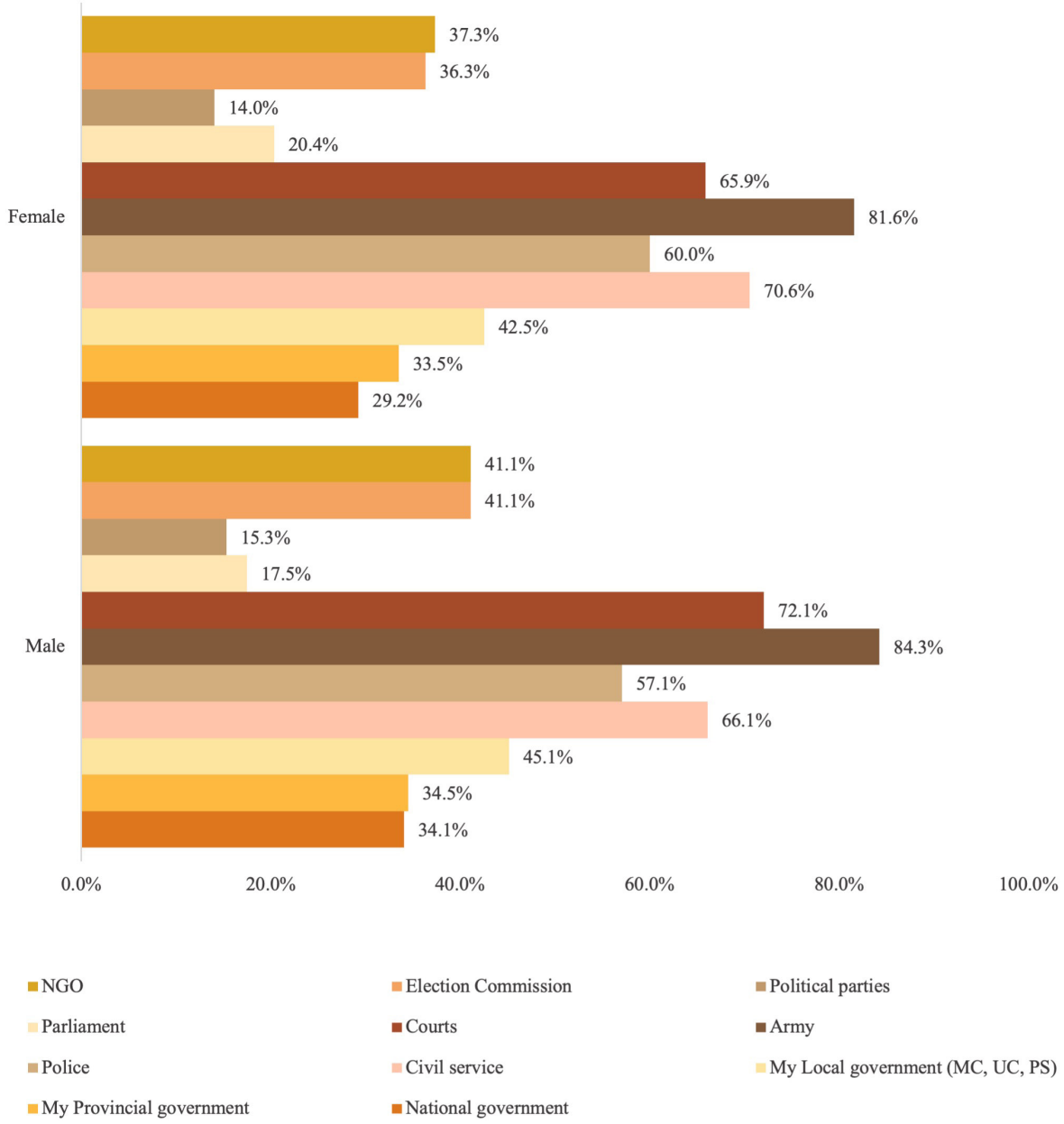
Graph 61: Trust in Institutions - by National



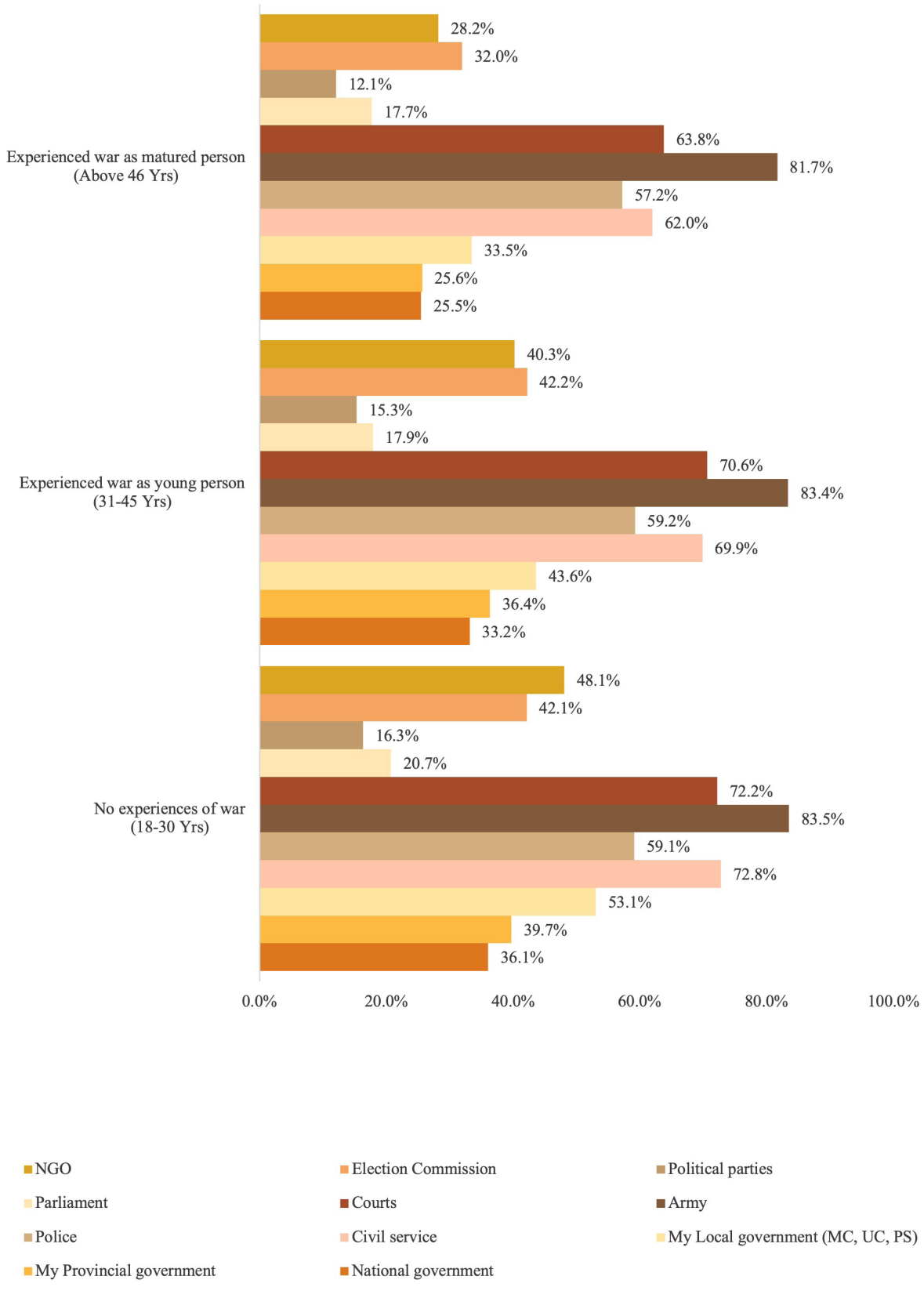
Graph 62: Trust in Institutions - by Ethnicity



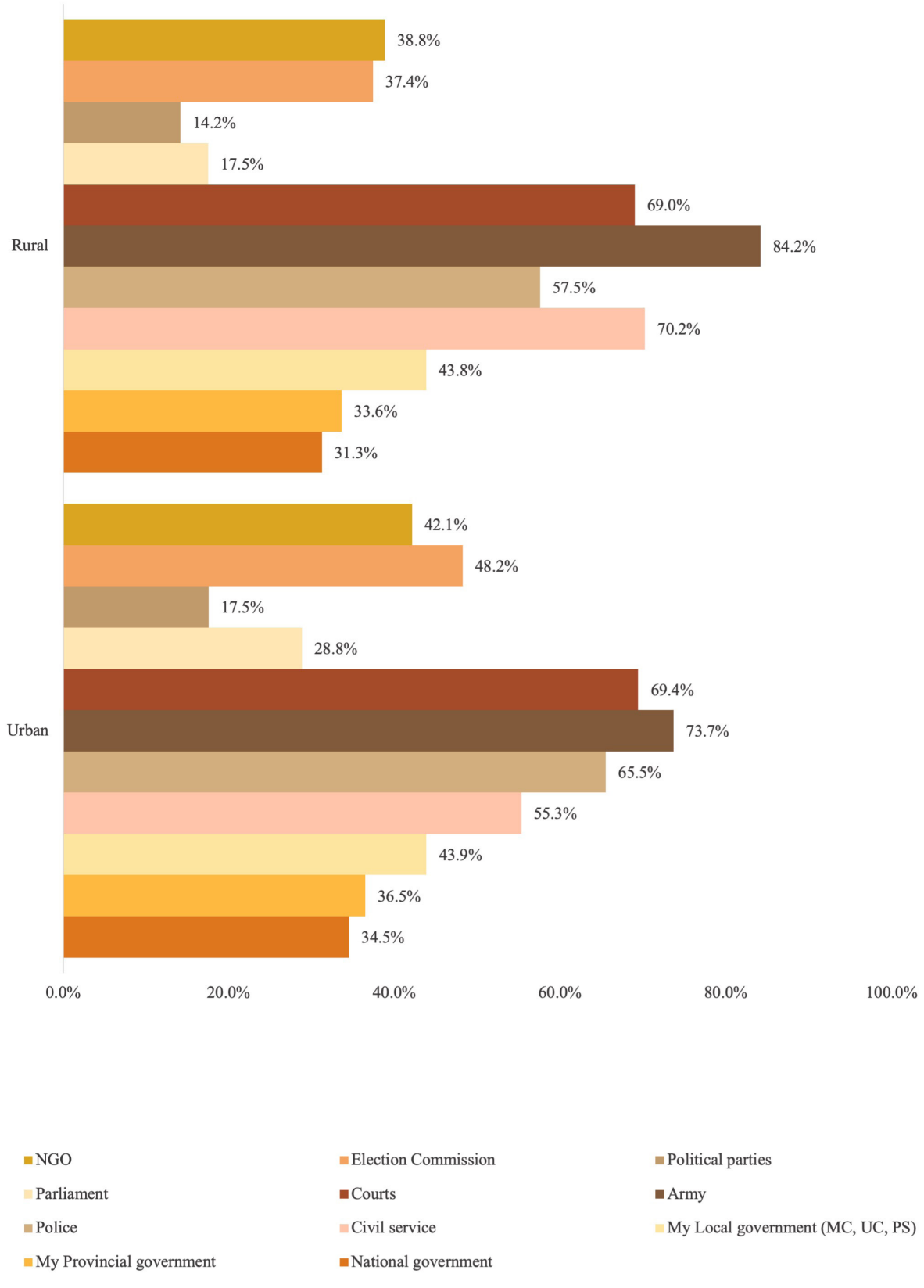
Graph 63: Trust in Institutions - by Sex



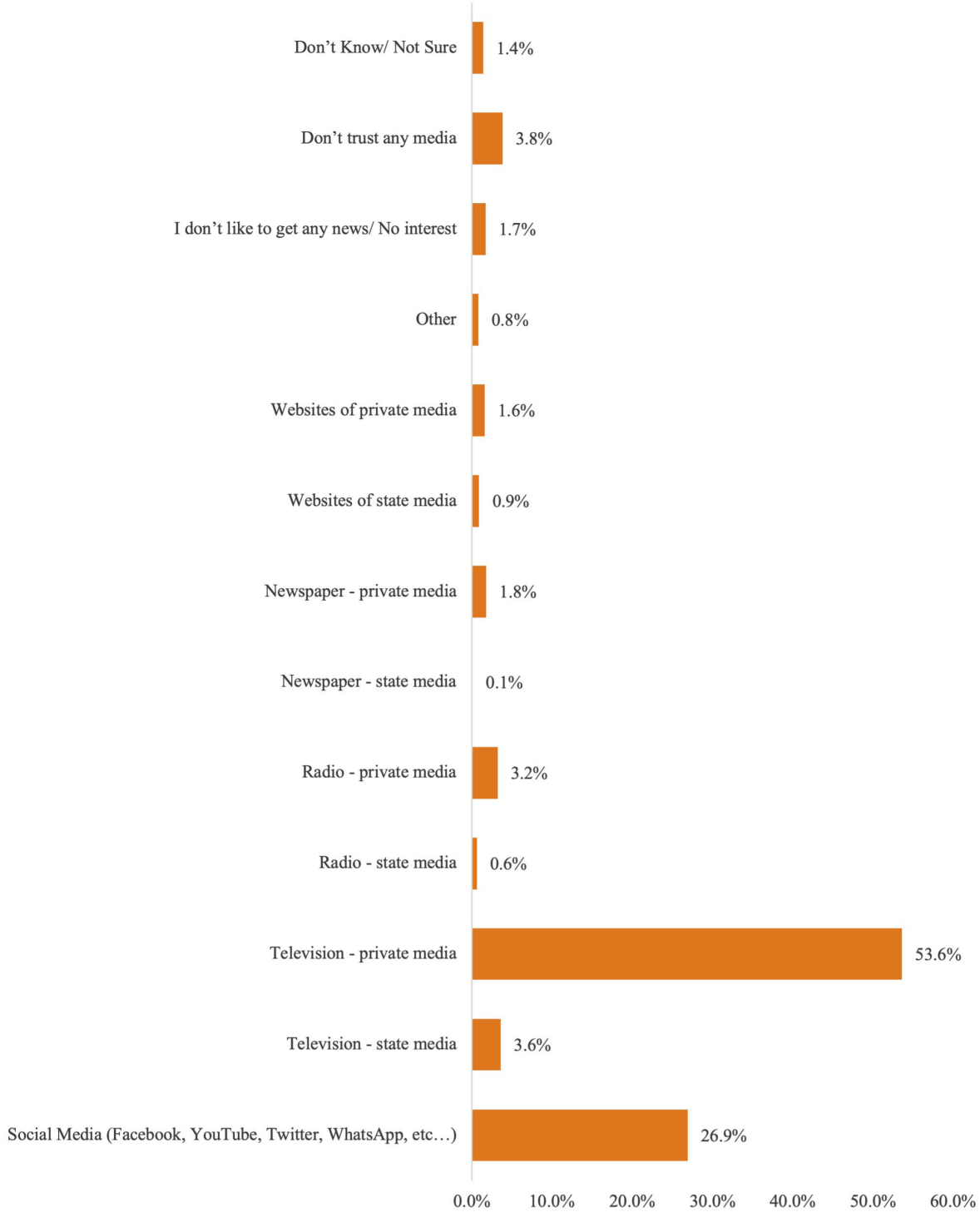
Graph 64: Trust in Institutions - by Age



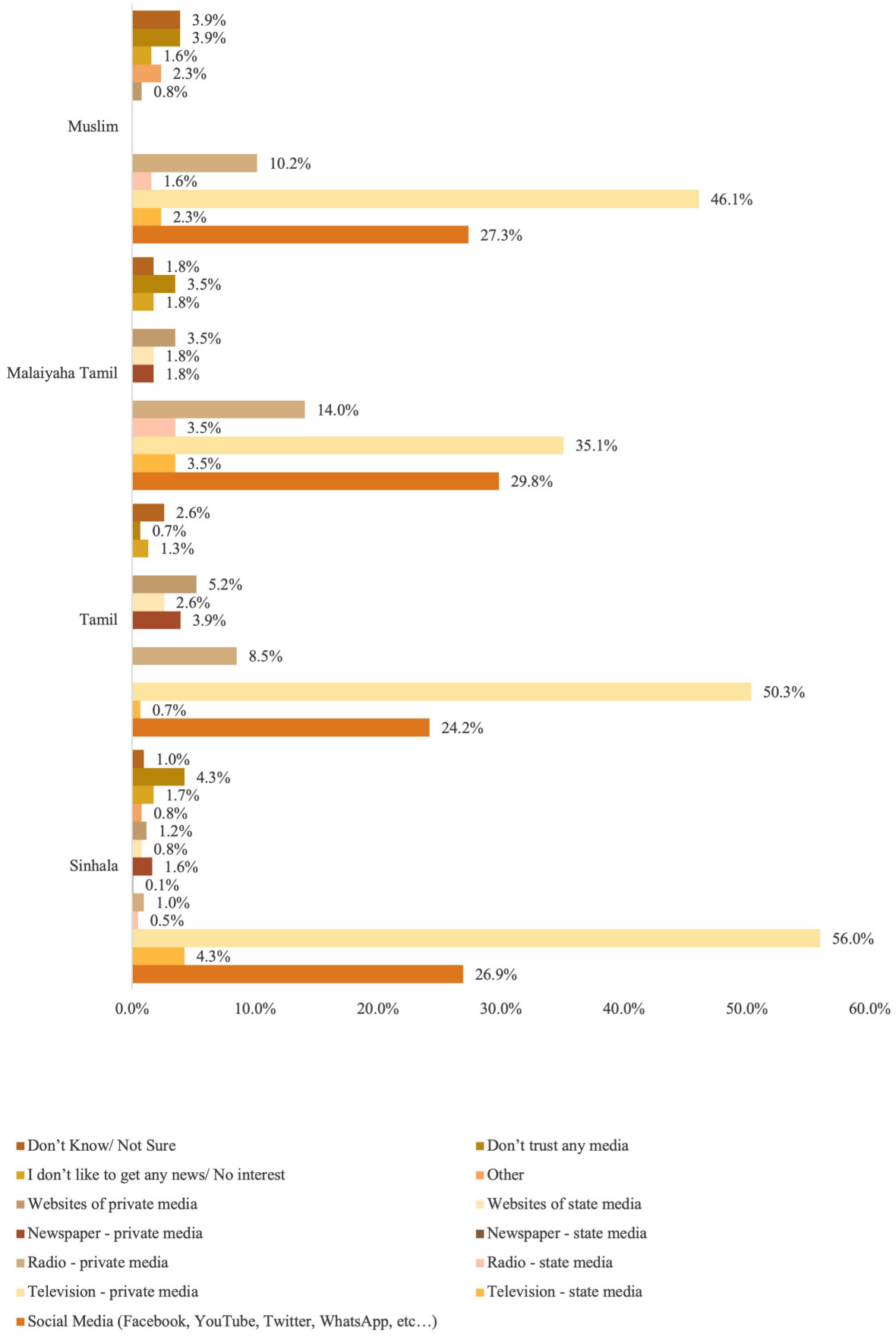
Graph 65: Trust in Institutions - by Locality



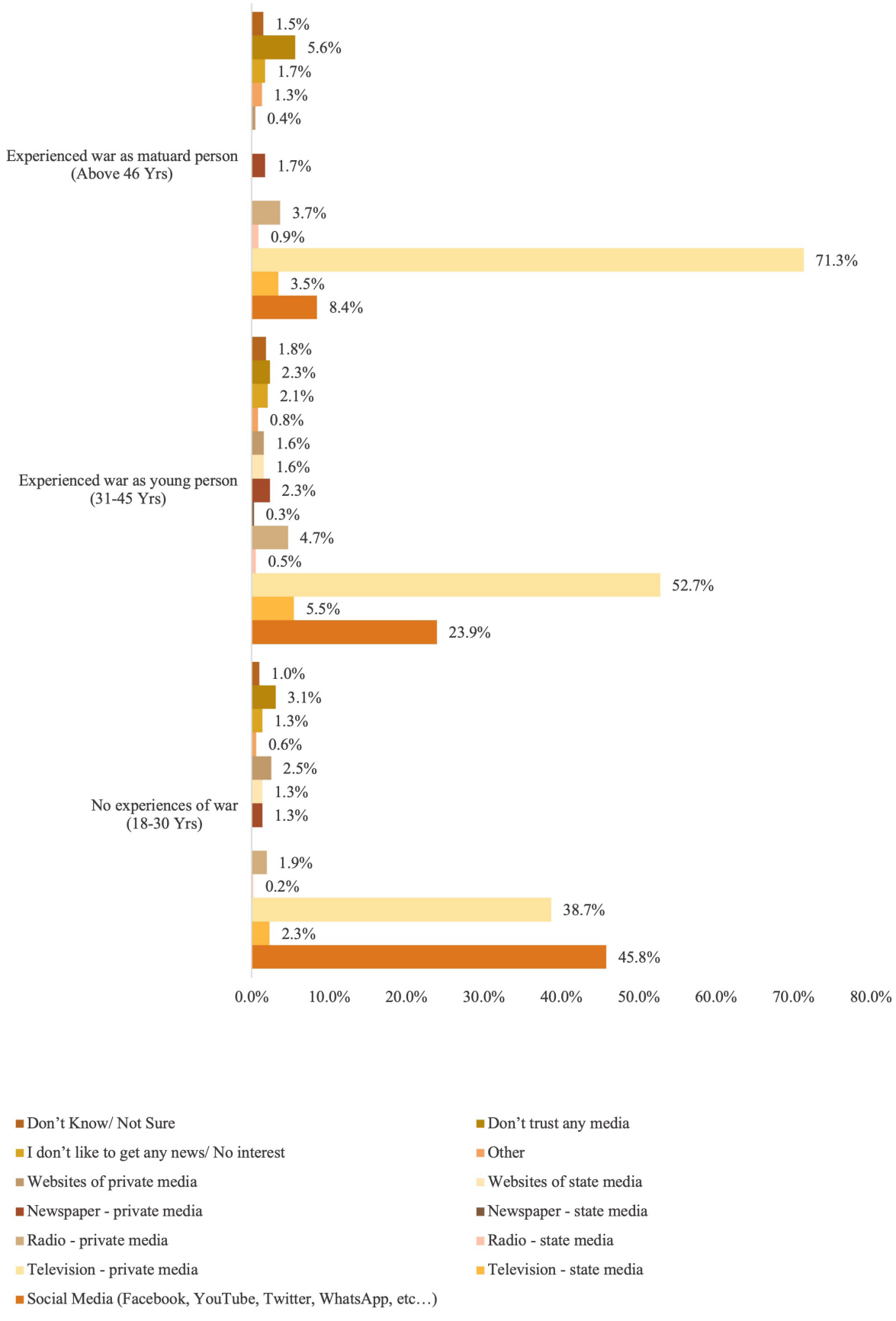
Graph 66: Trust in Media - by National



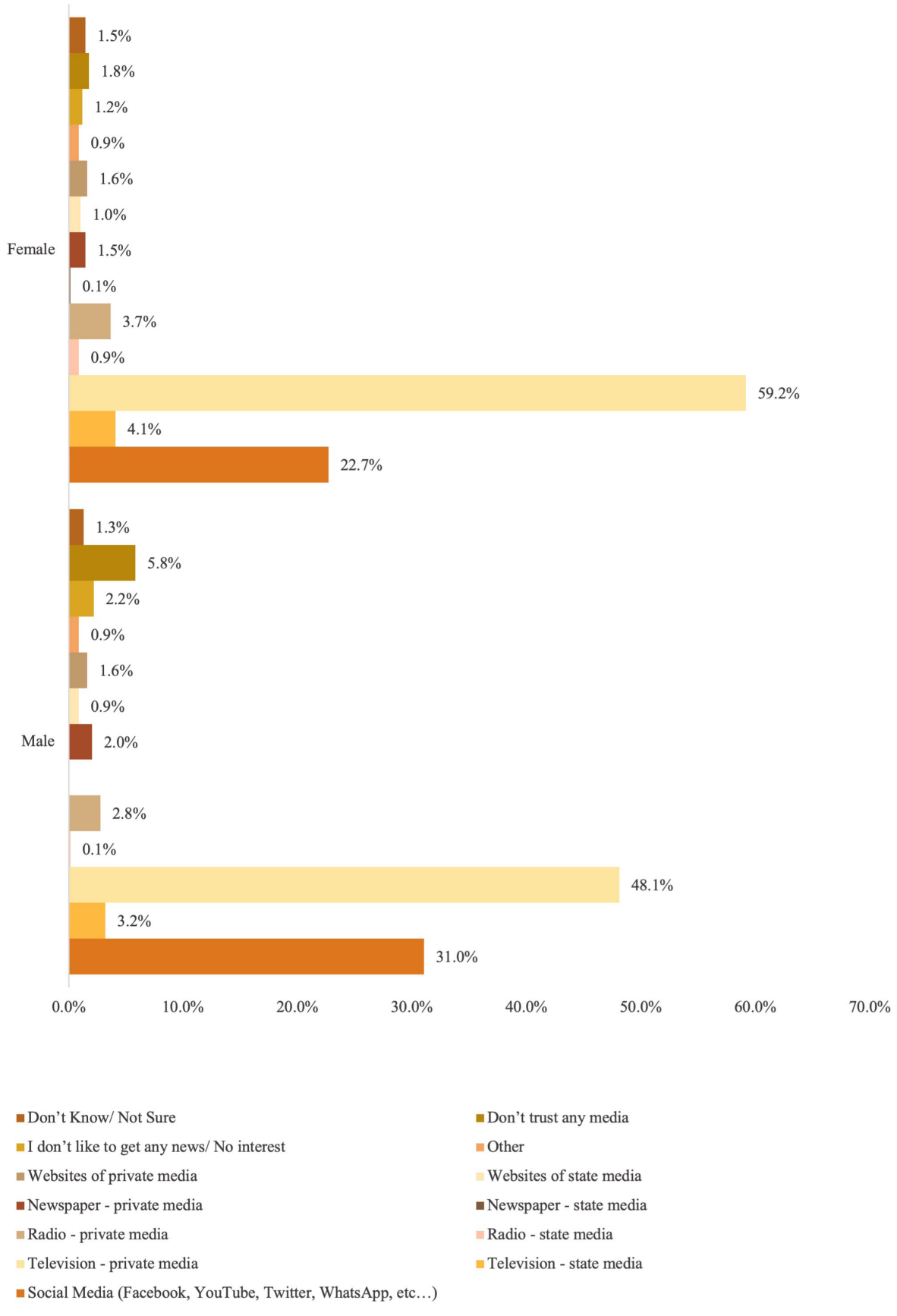
Graph 67: Trust in Media - by Ethnicity



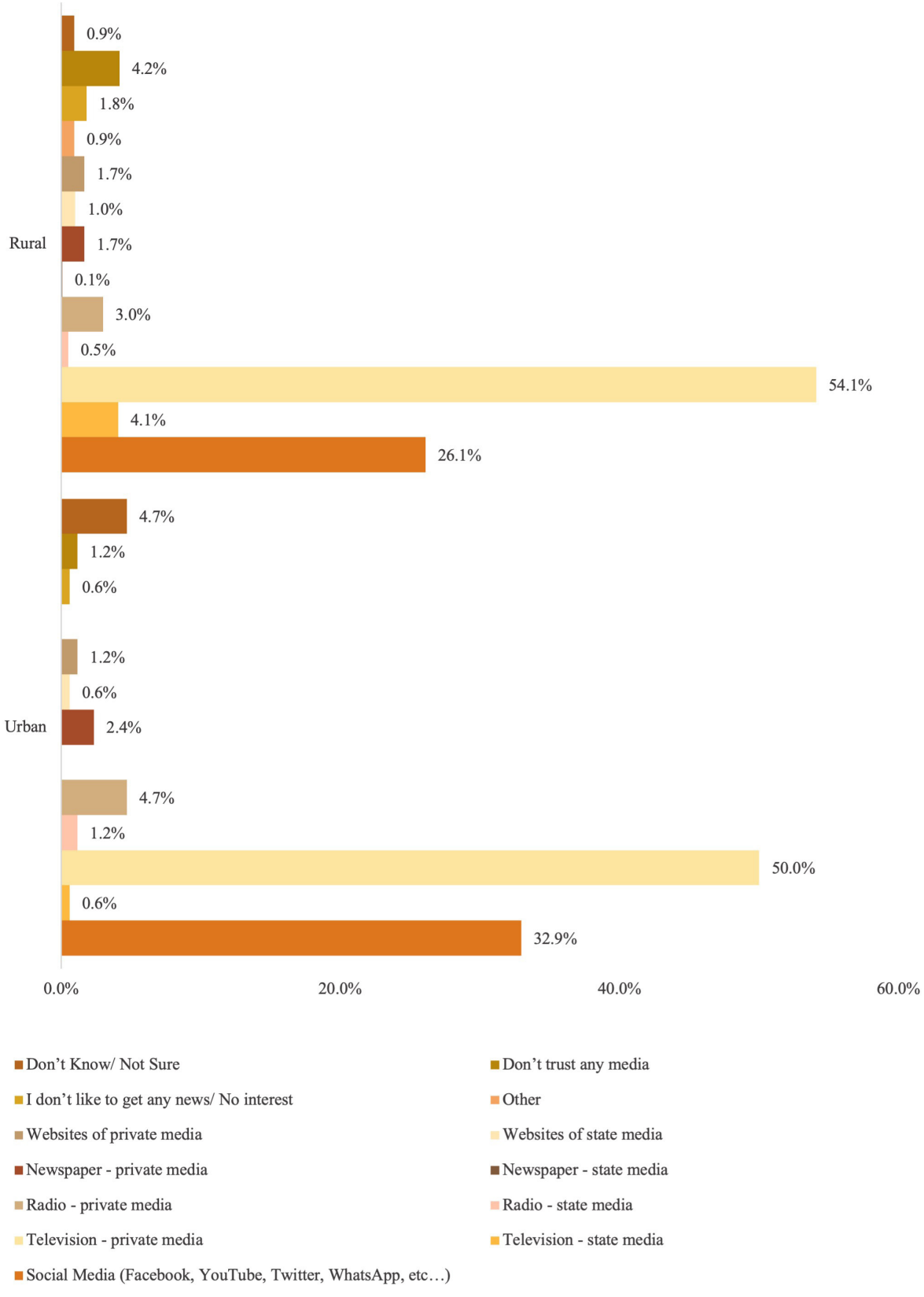
Graph 68: Trust in Media - by Age



Graph 69: Trust in Media - by Sex

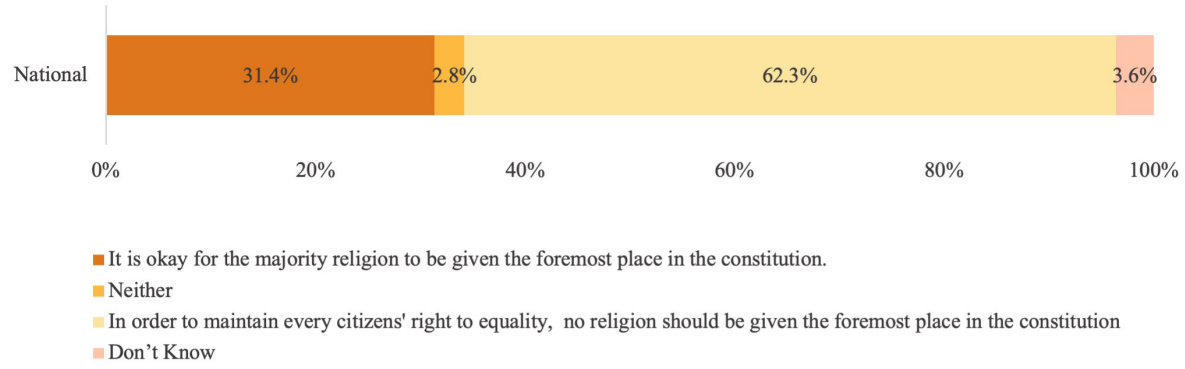


Graph 70: Trust in Media - by Locality

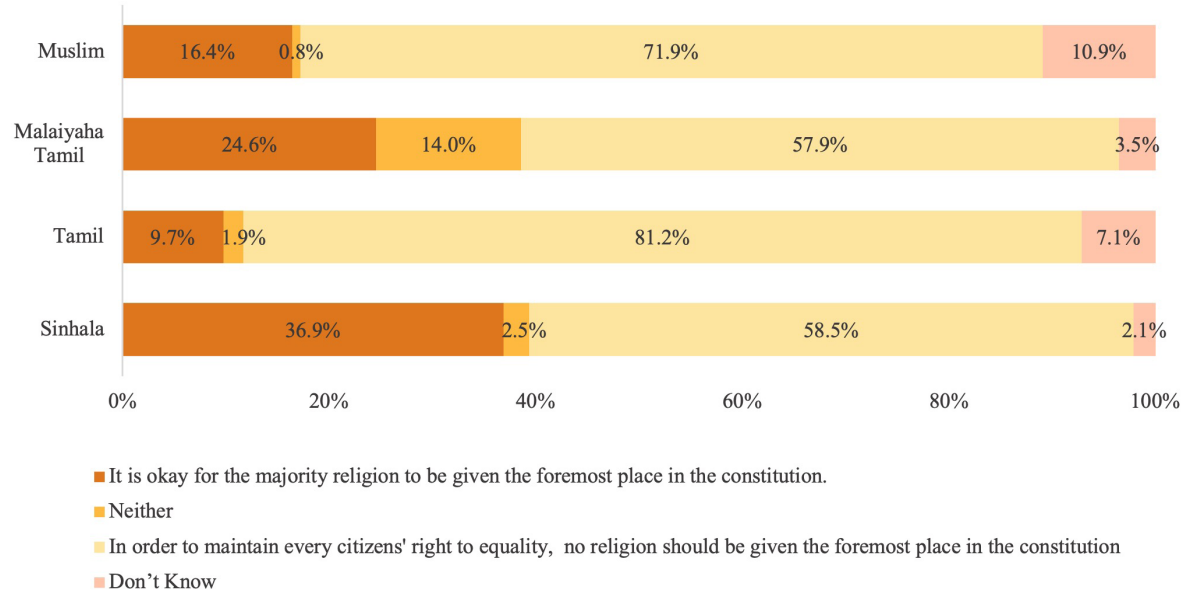


Attitude towards Reconciliation Policies

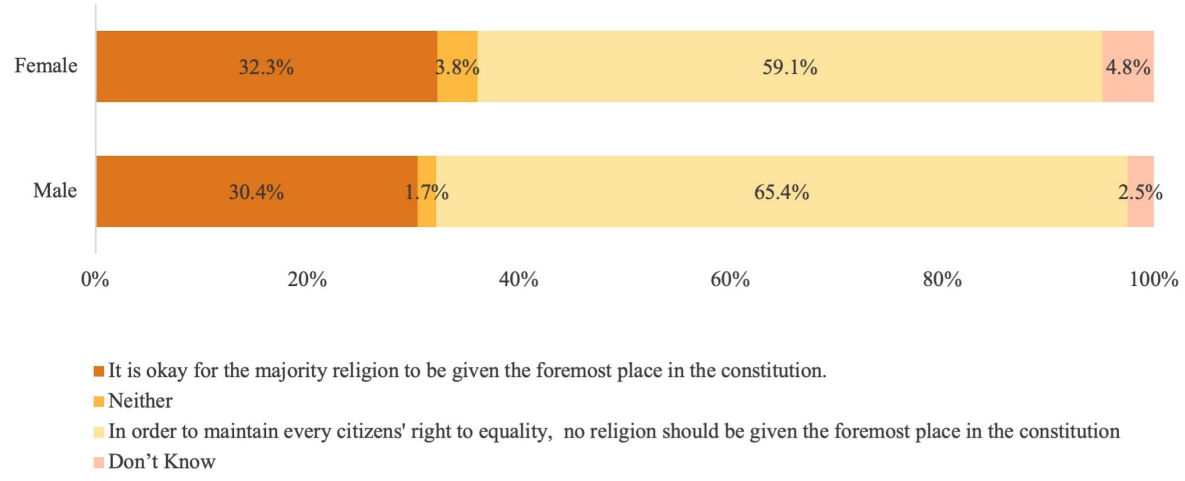
Graph 71: Attitude towards Secular Constitution - by National



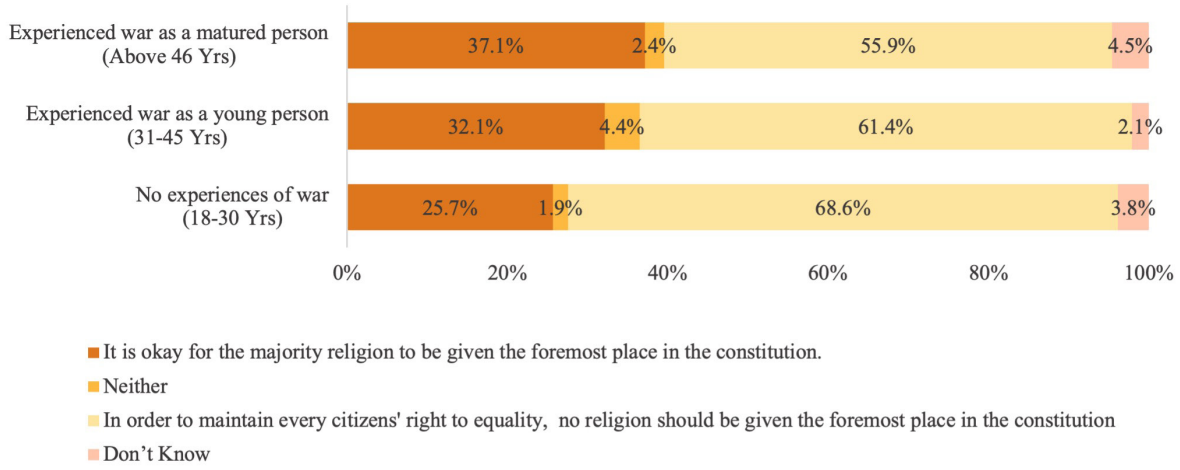
Graph 72: Attitude towards Secular Constitution - by Ethnicity



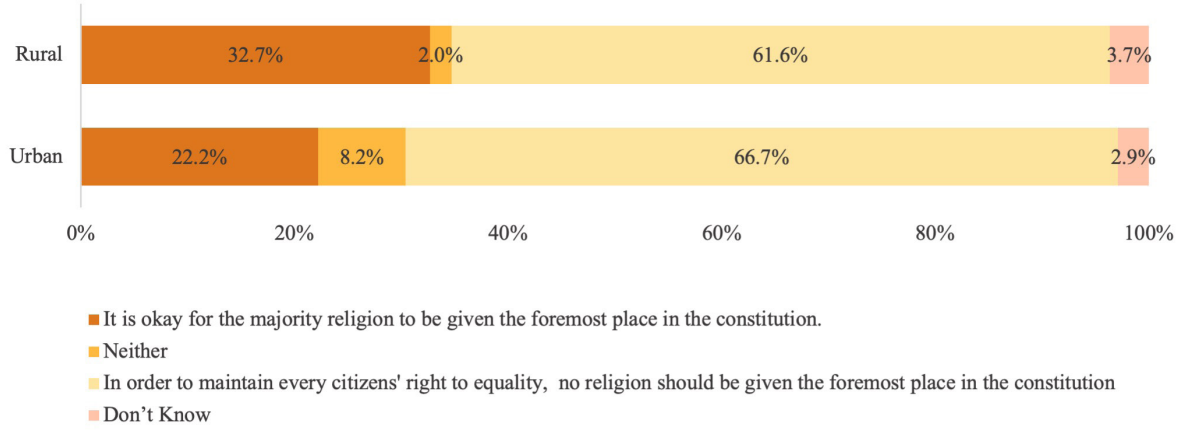
Graph 73: Attitude towards Secular Constitution - by Sex



Graph 74: Attitude towards Secular Constitution - by Age

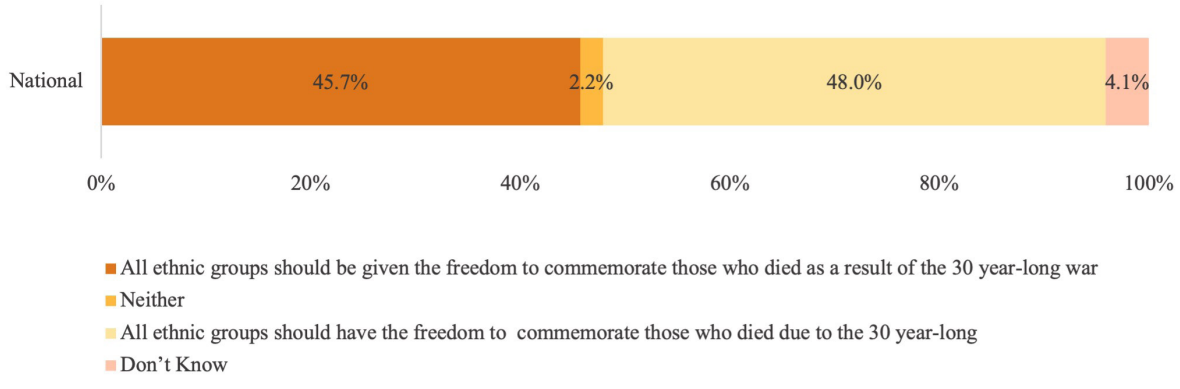


Graph 75: Attitude towards Secular Constitution - by Locality

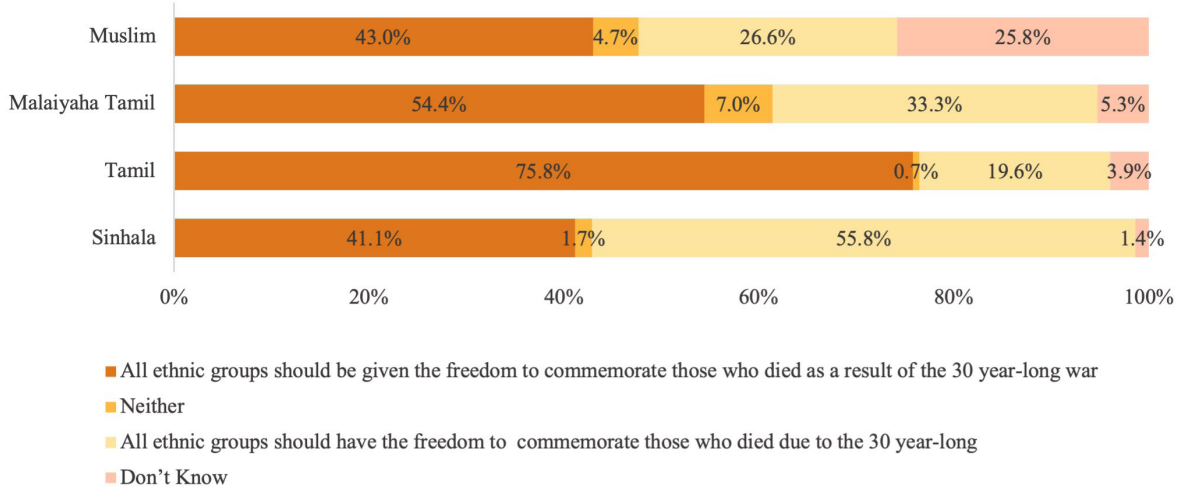


Attitude towards remembrance policy

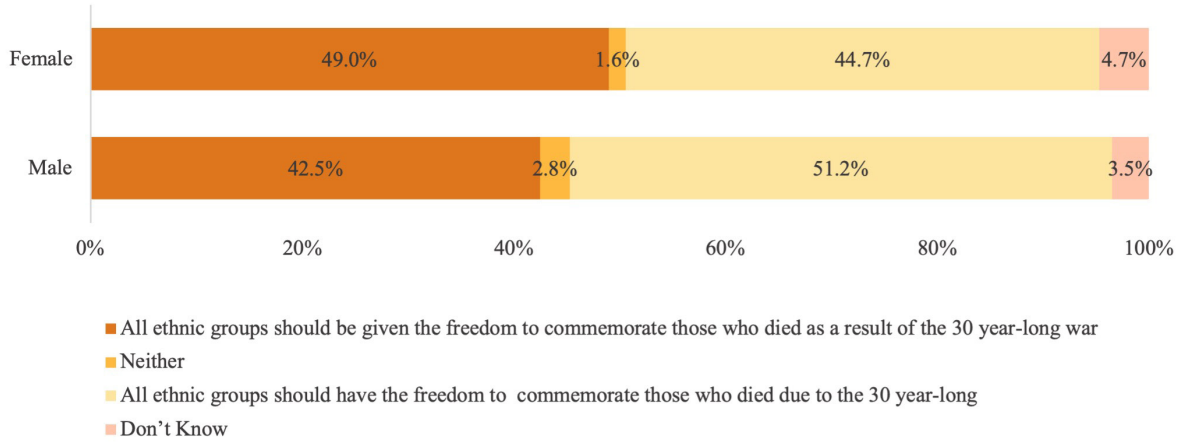
Graph 76: Attitude towards remembrance policy - by National



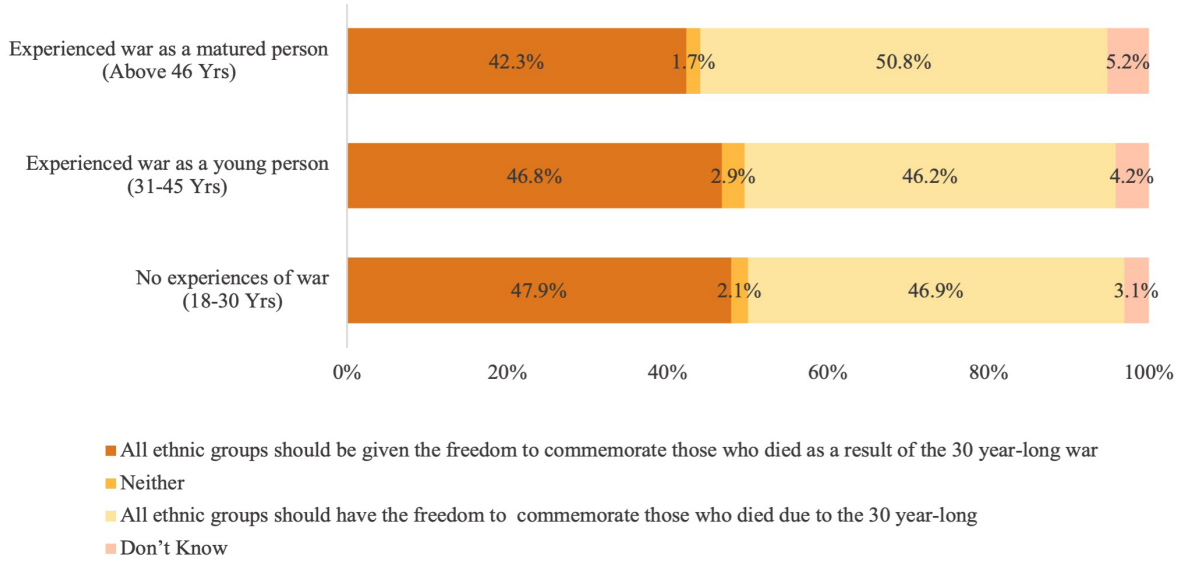
Graph 77: Attitude towards remembrance policy - by Ethnicity



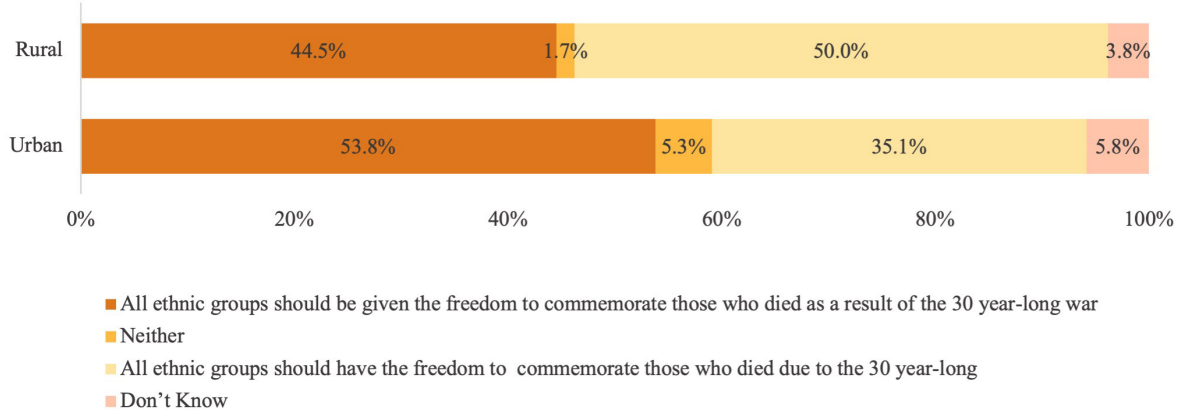
Graph 78: Attitude towards remembrance policy - by Sex



Graph 79: Attitude towards remembrance policy - by Age

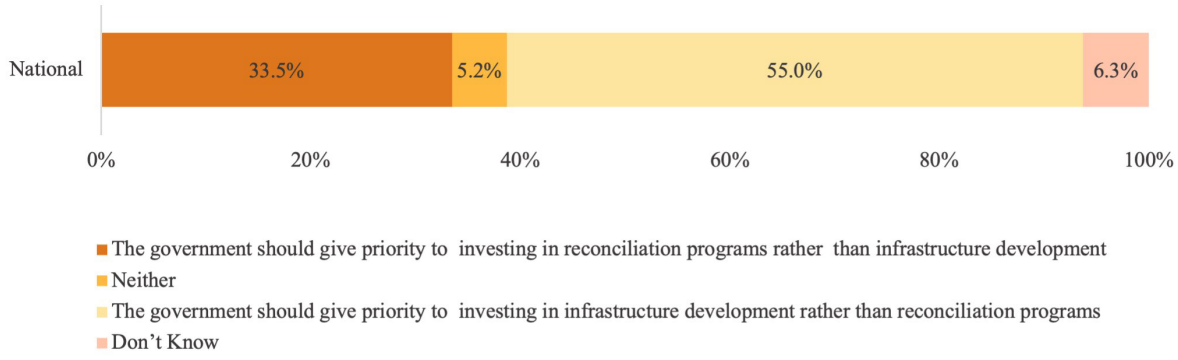


Graph 80: Attitude towards remembrance policy - by Locality

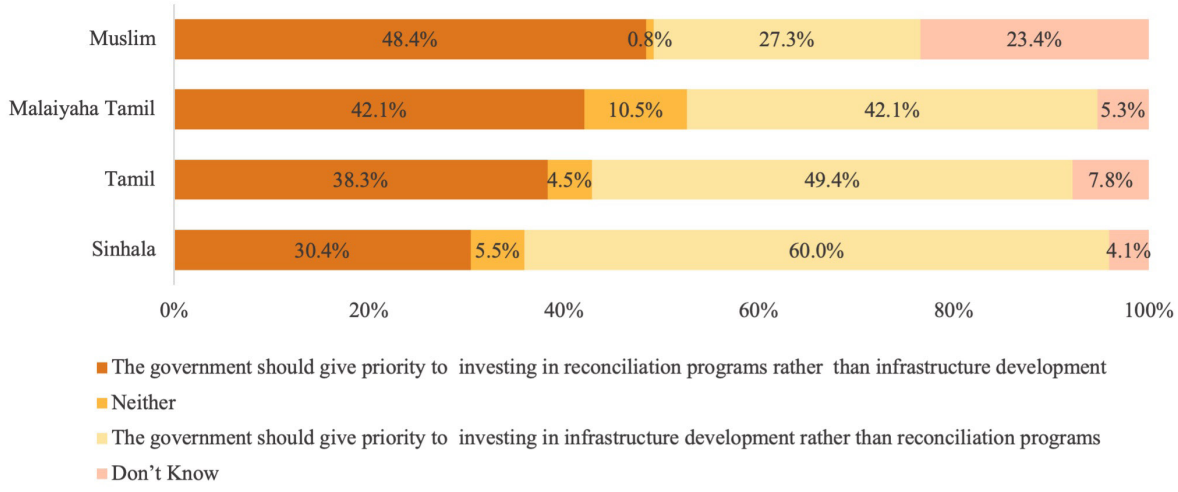


Attitude towards investment on reconciliation & Development

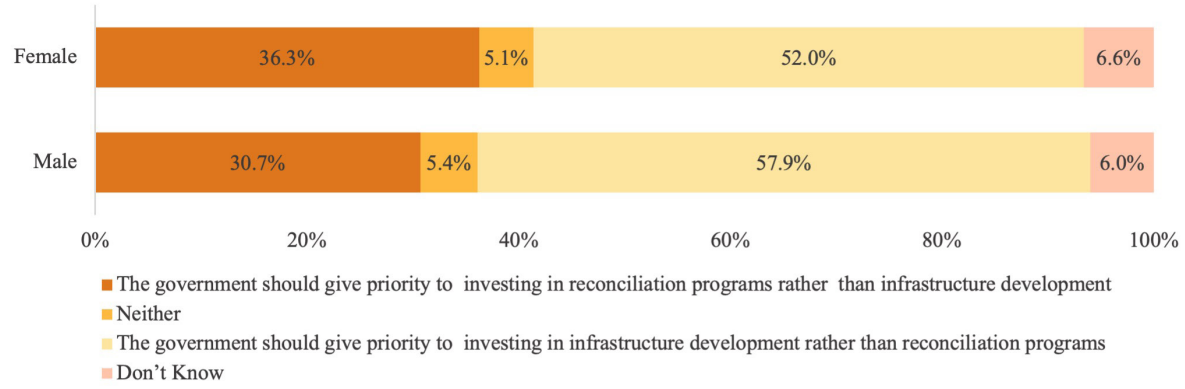
Graph 81: Attitude towards investment on reconciliation & Development- by National



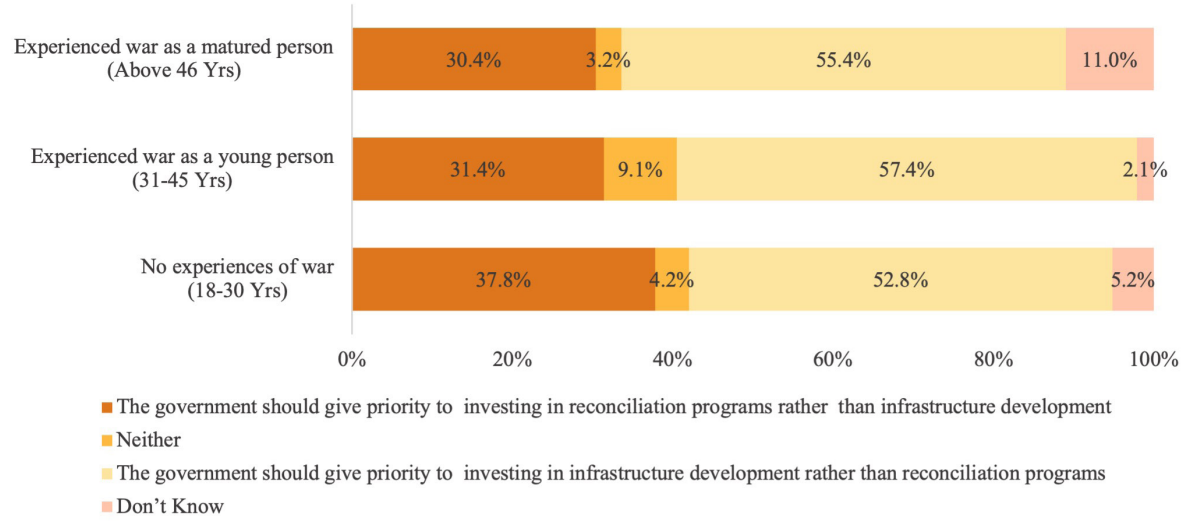
Graph 82: Attitude towards investment on reconciliation & Development- by Ethnicity



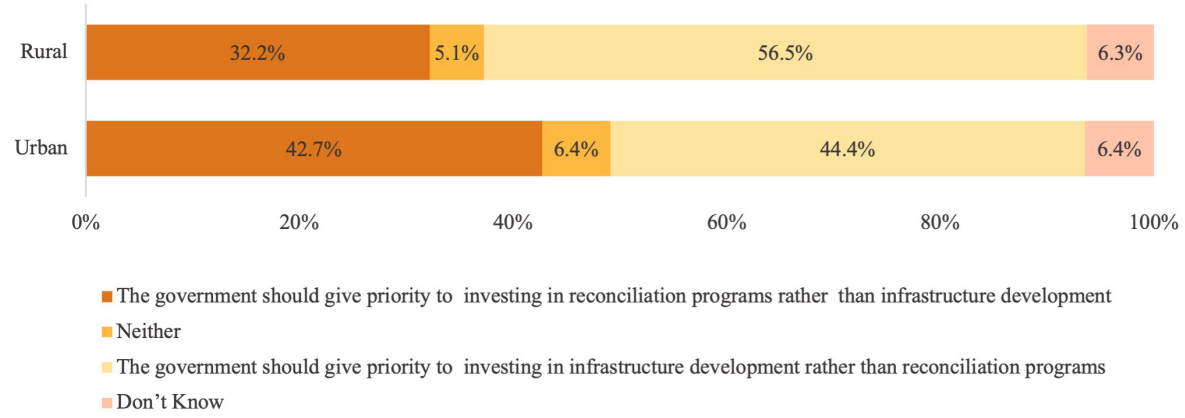
Graph 83: Attitude towards investment on reconciliation & Development - by Sex



Graph 84: Attitude towards investment on reconciliation & Development - by Age

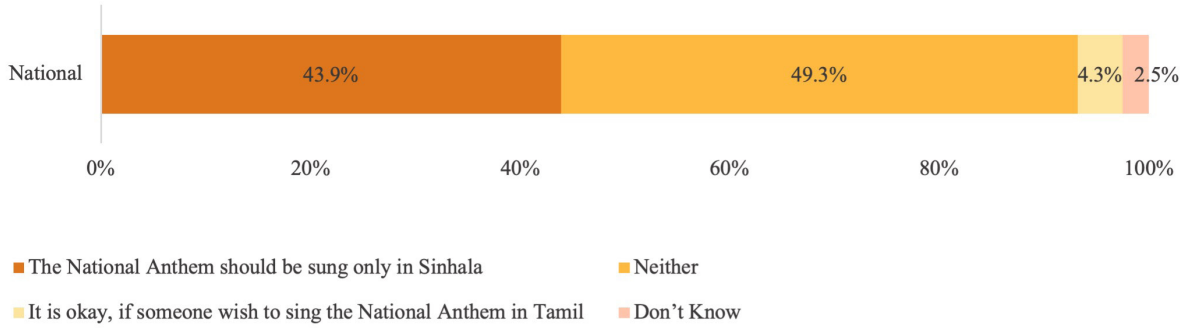


Graph 85: Attitude towards investment on reconciliation & Development - by Locality

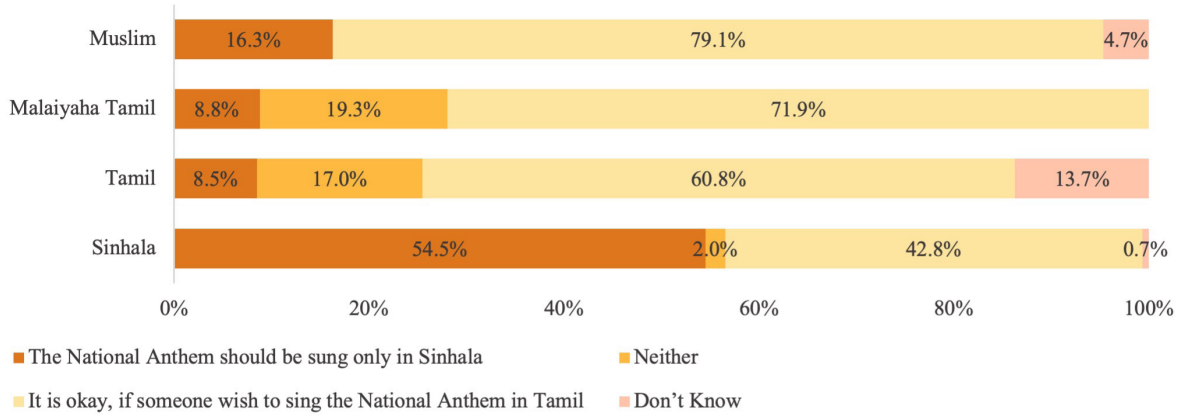


Attitude towards singing language of the national anthem

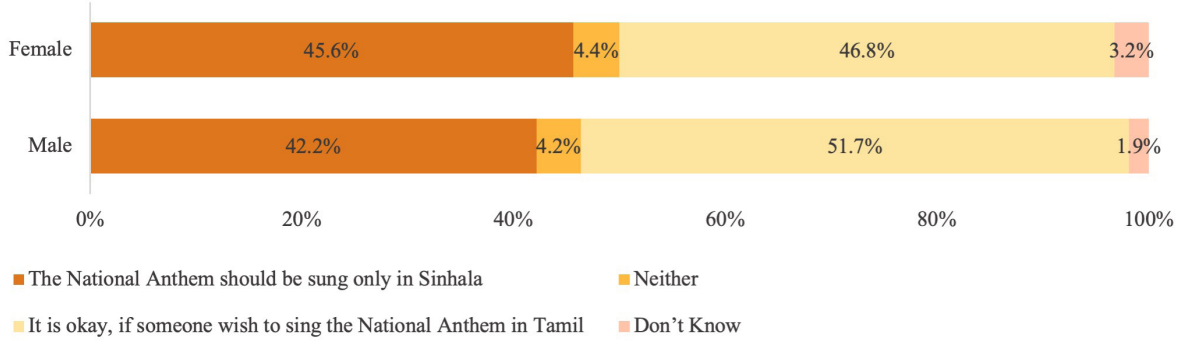
Graph 86 Attitude towards singing language of the national anthem – by National



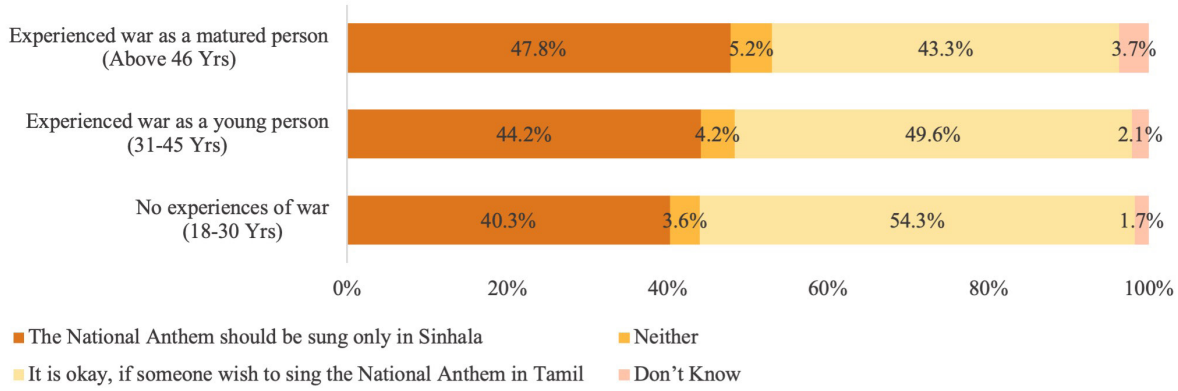
Graph 87: Attitude towards singing language of the national anthem – by Ethnicity



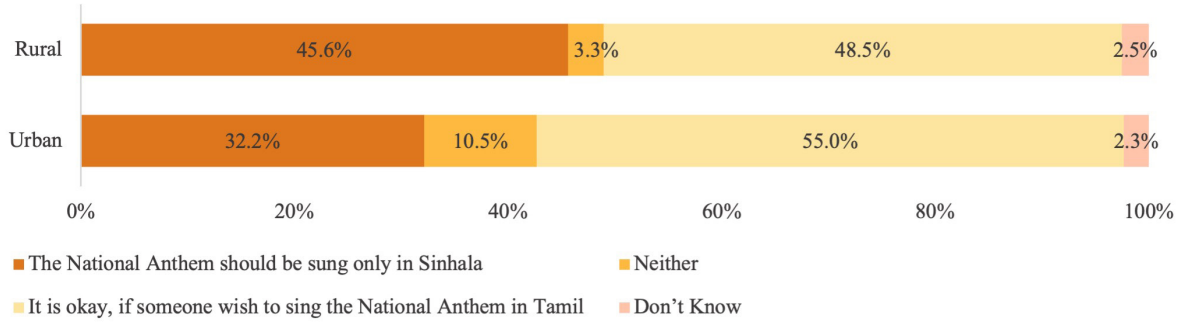
Graph 88: Attitude towards singing language of the national anthem – by Sex



Graph 89: Attitude towards singing language of the national anthem – by Age

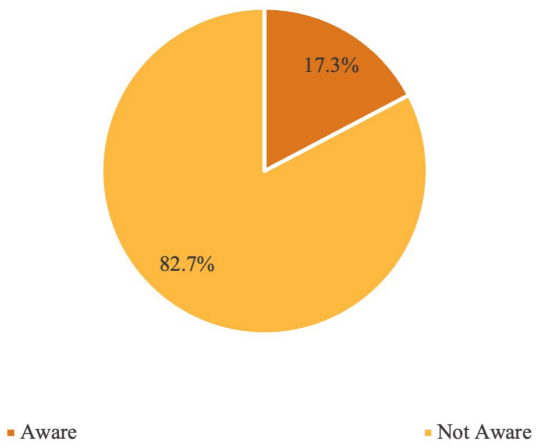


Graph 90: Attitude towards singing language of the national anthem – by Locality

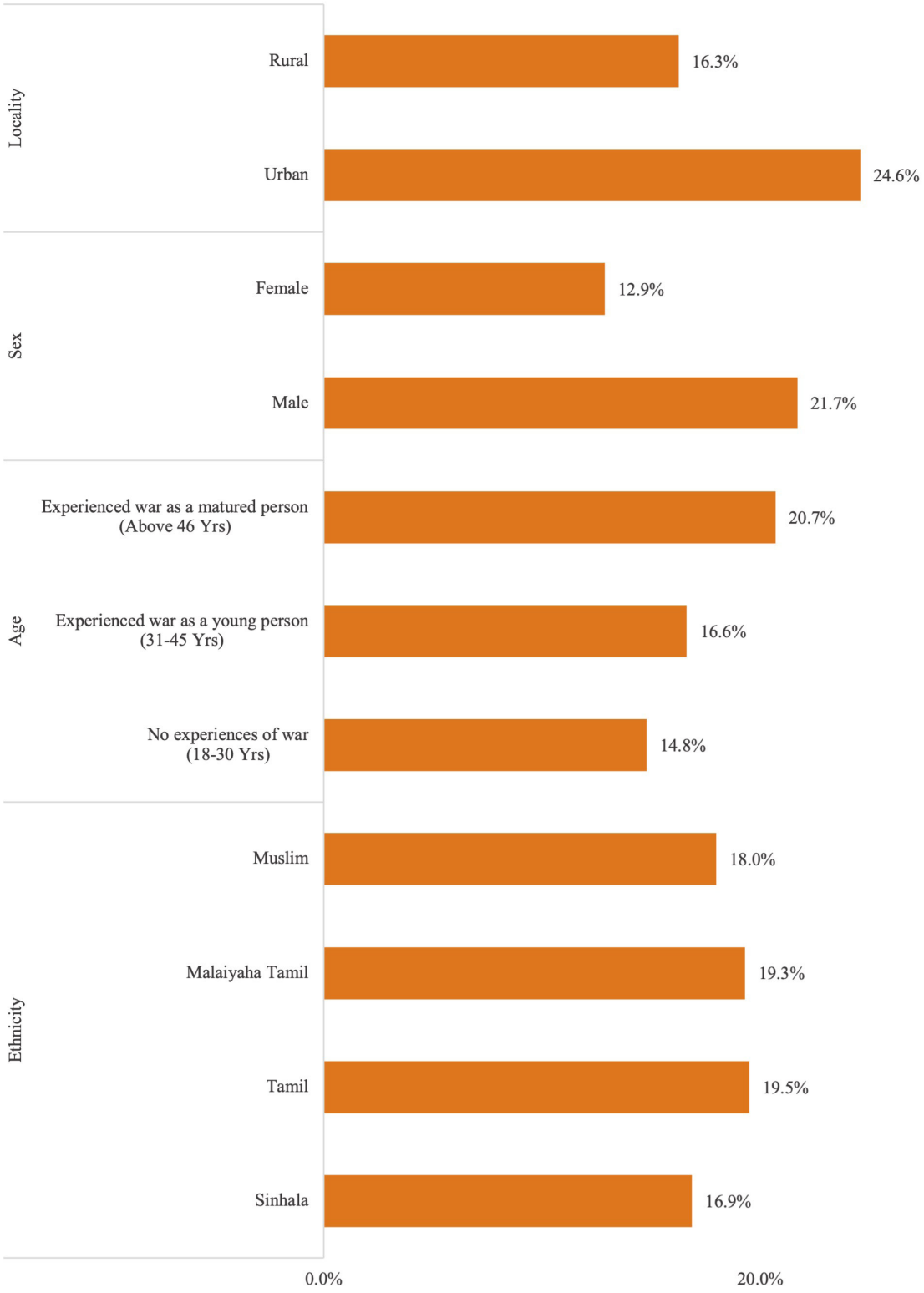


Institutions on reconciliation

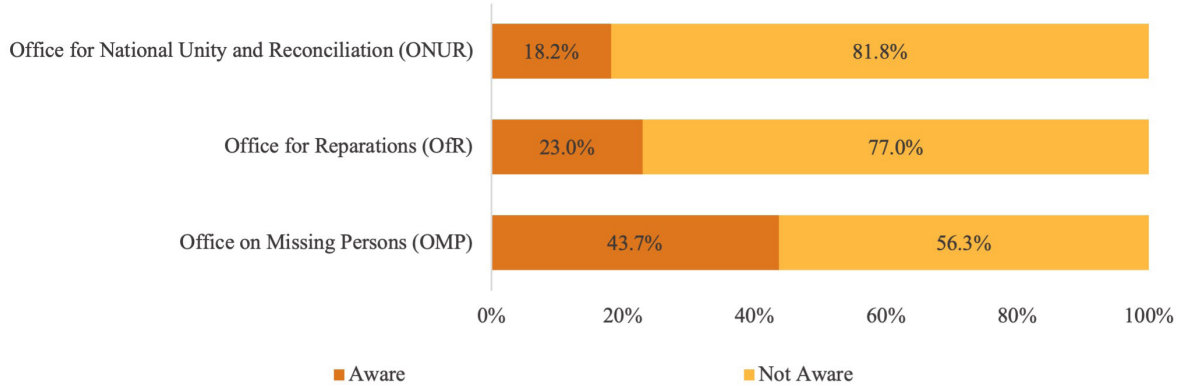
Graph 91: Awareness on Commission for Truth, Unity and Reconciliation - by National



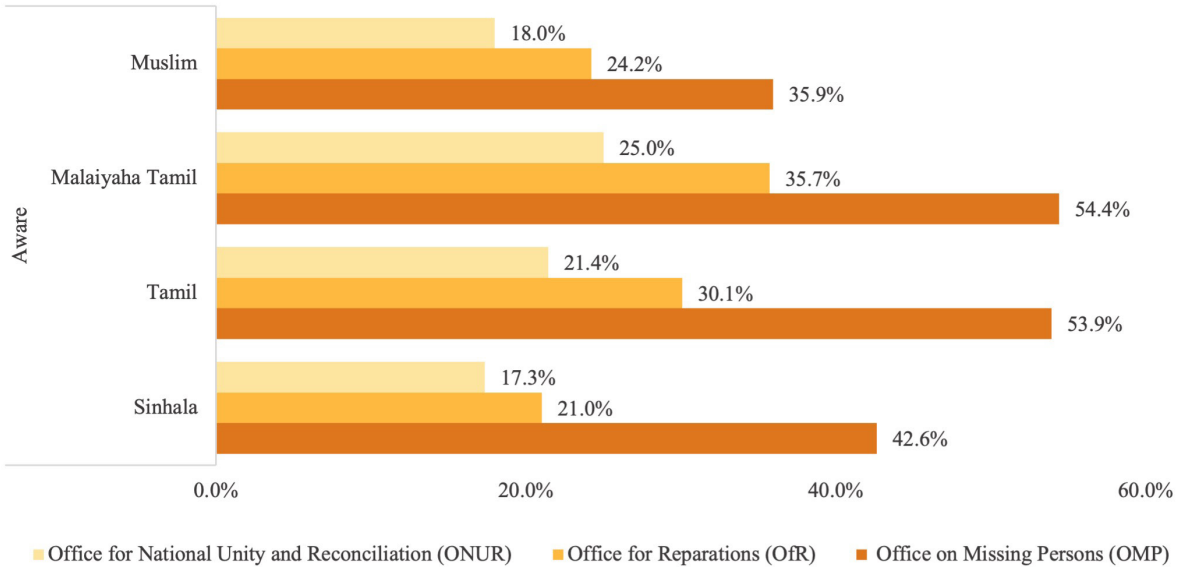
Graph 92: Awareness on Commission for Truth, Unity and Reconciliation - by Ethnicity, Age, Sex & Locality



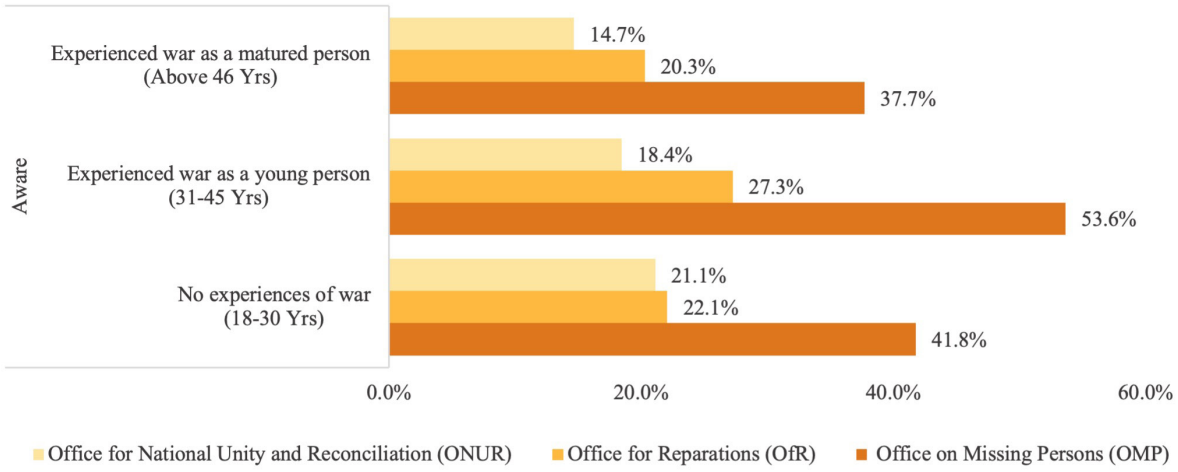
Graph 93: Awareness on institutions of reconciliation - by National



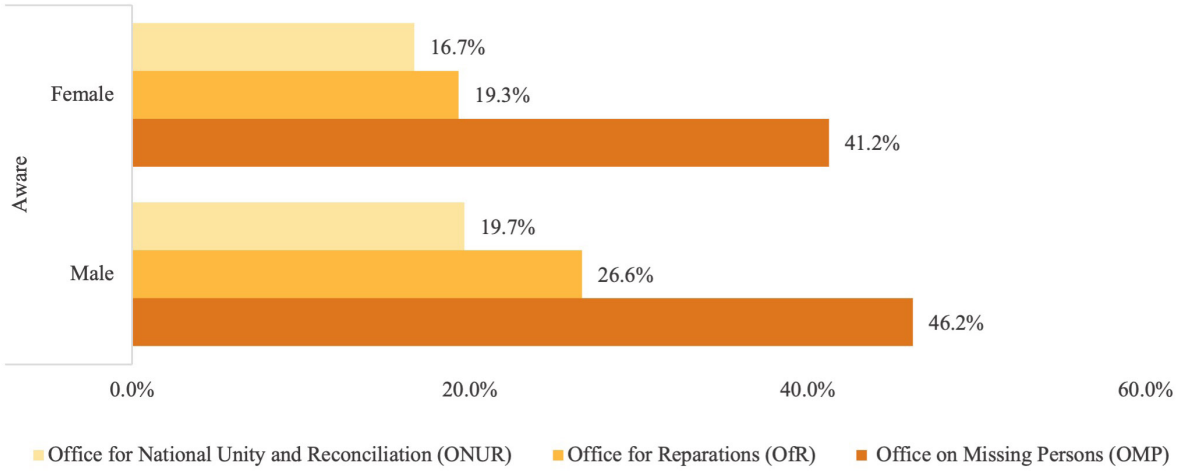
Graph 94: Awareness on institutions of reconciliation - by Ethnicity



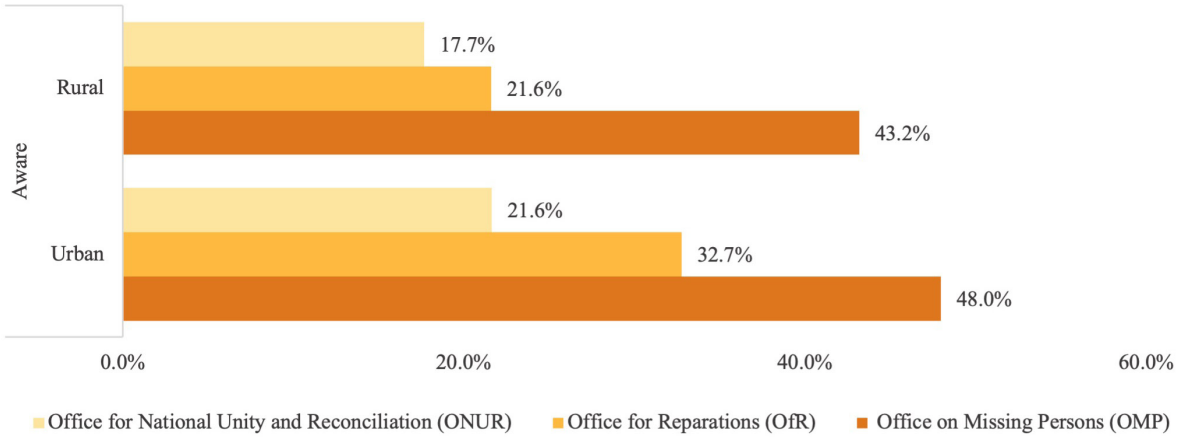
Graph 95: Awareness on institutions of reconciliation - by Age



Graph 96: Awareness on institutions of reconciliation - by Sex



Graph 97: Awareness on institutions of reconciliation - by Locality



Graph 98: Satisfaction on institutions of reconciliation - by National

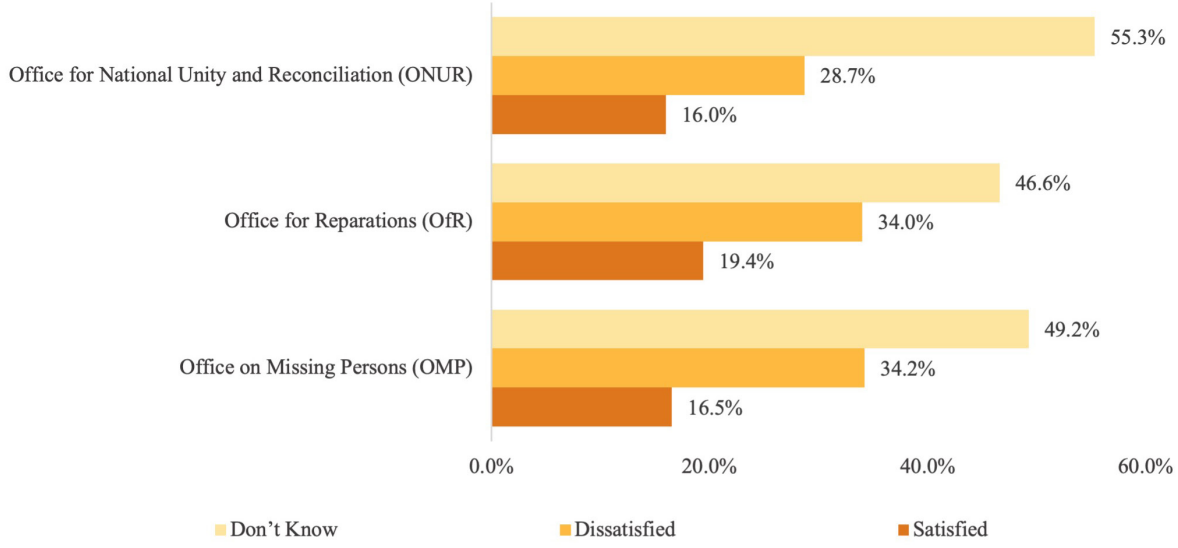


Table 07: Satisfaction on institutions of reconciliation - by Ethnicity

		Sinhala	Tamil	Malaiyaha Tamil	Muslim
Office on Missing Persons (OMP)	Satisfied	19.3%	4.9%	22.6%	8.5%
	Dissatisfied	25.0%	70.7%	38.7%	53.2%
	Don't Know	55.7%	24.4%	38.7%	38.3%
	Base	440	82	31	47
Office for Reparations (OfR)	Satisfied	20.7%	6.5%	33.3%	19.4%
	Dissatisfied	27.2%	67.4%	33.3%	32.3%
	Don't Know	52.1%	26.1%	33.3%	48.4%
	Base	217	46	21	31
Office for National Unity and Reconciliation (ONUR)	Satisfied	14.5%	12.5%	40.0%	16.7%
	Dissatisfied	24.0%	56.3%	26.7%	29.2%
	Don't Know	61.5%	31.3%	33.3%	54.2%
	Base	179	32*	15*	24*

*Base is too small

Table 08: Satisfaction on institutions of reconciliation - by Sex

		Male	Female
Office on Missing Persons (OMP)	Satisfied	15.8%	17.3%
	Dissatisfied	35.6%	32.9%
	Don't Know	48.6%	49.8%
	Base	317	283
Office for Reparations (OfR)	Satisfied	16.5%	23.5%
	Dissatisfied	36.8%	30.3%
	Don't Know	46.7%	46.2%
	Base	182	132
Office for National Unity and Reconciliation (ONUR)	Satisfied	13.4%	19.3%
	Dissatisfied	28.4%	28.9%
	Don't Know	58.2%	51.8%
	Base	134	114

Table 09: Satisfaction on institutions of reconciliation - by Age

		No experiences of war (18-30 Yrs)	Experienced war as young person (31-45 Yrs)	Experienced war as matuard person (Above 46 Yrs)
Office on Missing Persons (OMP)	Satisfied	13.3%	15.5%	21.7%
	Dissatisfied	32.6%	33.0%	37.7%
	Don't Know	54.1%	51.5%	40.6%
	Base	218	206	175
Office for Reparations (OfR)	Satisfied	20.0%	22.9%	14.7%
	Dissatisfied	22.6%	33.3%	48.4%
	Don't Know	57.4%	43.8%	36.8%
	Base	115	105	95
Office for National Unity and Reconciliation (ONUR)	Satisfied	13.6%	21.4%	14.7%
	Dissatisfied	24.5%	27.1%	36.8%
	Don't Know	61.8%	51.4%	48.5%
	Base	110	70	68

Table 10: Satisfaction on institutions of reconciliation - by Locality

		Urban	Rural
Office on Missing Persons (OMP)	Satisfied	6.1%	18.3%
	Dissatisfied	52.4%	31.3%
	Don't Know	41.5%	50.4%
	Base	82	518
Office for Reparations (OfR)	Satisfied	12.5%	20.8%
	Dissatisfied	39.3%	32.8%
	Don't Know	48.2%	46.3%
	Base	56	259
Office for National Unity and Reconciliation (ONUR)	Satisfied	10.8%	17.0%
	Dissatisfied	54.1%	24.1%
	Don't Know	35.1%	59.0%
	Base	37	212

Social Indicator (SI) is the survey research unit of the Centre for Policy Alternatives (CPA) and was established in September 1999, filling a longstanding vacuum for a permanent, professional, and independent polling facility in Sri Lanka on social and political issues. Driven by the strong belief that polling is an instrument that empowers democracy, SI has been conducting polls on a large range of socio-economic and political issues since its inception.

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The Centre for Policy Alternatives (CPA) is an independent, non-partisan organisation that focuses primarily on issues of governance and conflict resolution. Formed in 1996 in the firm belief that the vital contribution of civil society to the public policy debate is in need of strengthening, CPA is committed to programmes of research and advocacy through which public policy is critiqued, and alternatives identified and disseminated.

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