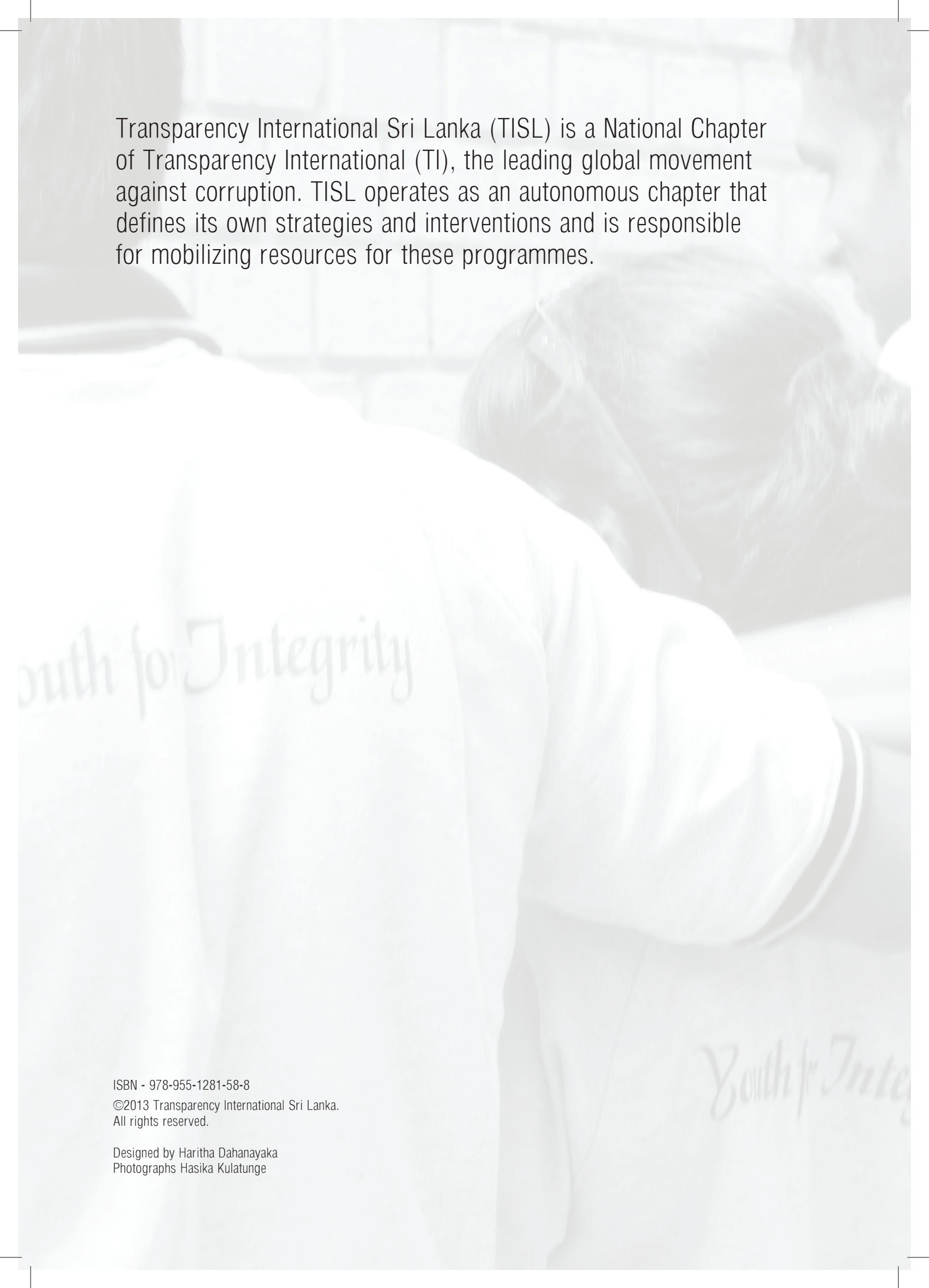


no  
corruption



**INTEGRITY AND  
CORRUPTION  
IN SRI LANKA:  
WHAT DO YOUNG  
PEOPLE THINK?**



Transparency International Sri Lanka (TISL) is a National Chapter of Transparency International (TI), the leading global movement against corruption. TISL operates as an autonomous chapter that defines its own strategies and interventions and is responsible for mobilizing resources for these programmes.

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Designed by Haritha Dahanayaka  
Photographs Hasika Kulatunge



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WHAT DO YOUNG  
PEOPLE THINK?**

JULY 2013

## **CONTENTS**

Abbreviations	01
List of Figures	01
Messages	02
<b>Executive Summary</b>	<b>05</b>
Key Findings	05
Conclusions and Recommendations	07
<b>Introduction</b>	<b>09</b>
<b>Methodology</b>	<b>11</b>
Questionnaire Design	11
Field Work	12
<b>Key Findings</b>	<b>15</b>
Youth values and attitudes towards integrity	15
Experiences with corruption	22
Environment and action on integrity	29
<b>Conclusions and Recommendations</b>	<b>35</b>
Conclusions	35
Recommendations	37
End notes	40

A/L	: Advanced Level
DS	: Divisional Secretary
GCE	: General Certificate Examination
O/L	: Ordinary Level
NYSC	: National Youth Services Council
TIS	: Transparency International Secretariat
TISL	: Transparency International Sri Lanka
TV	: Television
YIS	: Youth Integrity Survey

Figure		Page No
A.1	Integrity for Success by gender	06
A.3.1	Percentage distribution of youth and adults on availability of information regarding corruption	07
B.1	Randomly selected 1004 youth and 1012 adults from ten districts covering all the provinces in Sri Lanka	12
B.2	Sri Lanka District Map - Districts where YIS was conducted	13
A.1-1:	Lack of integrity as a serious problem	15
A.1-2:	Lack of integrity as a serious problem: Male vs. Females	16
A.1-3:	Lack of integrity as a serious problem: Urban vs. Rural	16
A.1-4:	A person has integrity when he/she never lies/ cheats others	17
A.1-5:	A person has integrity when he/she never breaks a law	17
A.1-6:	A person has integrity when he/she never takes part in corruption	17
A.2-1:	A person has integrity when he/she never takes part in corruption	18
A.2-2:	Which is more important, increasing income or being honest and obeying the law?	19
A.3-1:	Are people with integrity more likely to succeed than those that cheat?	19
A.3-2:	Are people with integrity more likely to succeed than those that cheat? (By educational attainment)	20
A.4-1:	Perceived integrity of a person who lies or cheats, only when it is costly not to do so	20
A.4-2:	Perceived integrity of a person who places family solidarity ahead of disobeying the law	21
A.4-3:	A person of integrity only engages in corruption when the cost is nominal	21
A.4-4:	Urban and Rural perspectives on perceived integrity of a persons who lie/cheat, place family ahead of law or pay nominal bribes.	21
B.1:	Youth and Adult experiences with corruption in the six areas	22
B.2:	Cross comparison of youth and adult experiences of corruption by gender	23
B.1-1:	Perceptions of overall performance of public institutions	24
B.1-2:	Perceived integrity of multiple public service institutions	24
B.2-1:	Willingness to engage in a corrupt transaction to receive a certain benefit	25
B.3-1:	Willingness to fail an exam rather than cheat to pass.	25
B.3-2:	Willingness to fail an exam rather than cheat to pass-by Gender	26
B.3-3:	Willingness to fail an exam rather than cheat to pass-by residence	26
B.4-1:	Willingness to bribe in order to receive an important document, by Gender.	27
B.4-2:	Willingness to bribe in order to receive an important document, by Residence	27
B.5-1:	Willingness to accept an unethical job offer or school admission (by Residence).	28
B.6-1:	Willingness to accept an unethical job offer for your "dream job".	29
C.1-1:	Perceptions on youth's role in combating corruption, amongst youth and adults	29
C.1-2:	Perceptions on youth's role in combating corruption, amongst youth and adults, by Residence	30
C.1-3:	Willingness to report corruption, amongst youth and adults	30
C.1-4:	Reasons given for not speaking out against corruption-by Gender	31
C.1-5:	Sources of information for Youth and Adults	32
C.1-6:	Knowledge on corruption rules and regulations in Sri Lanka, amongst Youth and Adults	32
C.1-7:	Knowledge on corruption rules and regulations in Sri Lanka, amongst Youth and Adults, by educational attainment	33

# Message from the Executive Director, TISL

Transparency International Sri Lanka (TISL) is the local chapter of Transparency International, the global movement committed to the elimination of corruption and the promotion of integrity and good governance worldwide.

Since its inception about a decade ago, TISL has been working with different stakeholders in its journey towards a society free of corruption in Sri Lanka. Youth as an energetic and vibrant section of society could play a significant role in combating against corruption. Having recognized their important role TISL commissioned a Youth Integrity Survey as part of the cross country survey initiated by Transparency International. The other participating chapters in the survey are Fiji, Indonesia and South Korea.

The survey was carried out by the Open University with support from the National Youth Services Council and its findings will help us to understand the current integrity levels of Sri Lankan youth. A sample of 1004 youth was selected from ten districts covering all the provinces in the country and 1012 adults also took part in the survey as a control group.

TISL conducted a peer review meeting to discuss key findings of the Youth Integrity Survey to identify advocacy components before launching it publicly. Senior government officials, journalists and civil society activists participated at the deliberation. The findings of the survey will provide a basis with evidence in the next step of planning for youth engagement in the fight against corruption.

I would like to extend my appreciation to the Researcher, Dr Shantha Abeysinghe of the Open University of Sri Lanka and chairman, Dr. Nalaka Wickramasinghe of the University of Kelaniya, Mr. Lalith Piyum Perera and the staff of the National Youth Services Council for the successful completion of the survey.

S. Ranugge  
Executive Director  
Transparency International Sri Lanka

5 July 2013



# Message from the Director-General of Youth Affairs in Sri Lanka - NYSC

As the Director-General of Youth Affairs in Sri Lanka and the Chairman of the National Youth Services Council (NYSC): Sri Lanka Youth, I am much obliged to Transparency International Sri Lanka for taking the initiative to conduct a national survey of this nature. Especially at a time we are working to harness the vigour of the youth to develop the nation, it is very useful to understand the perspective of young people on these social hindrances affecting the socio economic development of the country.

Knowing the understanding of the youths about governance, corruption and bribery will be much supportive to national institutes such as NYSC to make aware and empower young women and men of today who are the leaders of tomorrow so that these ailments can be effectively eliminated or proscribed in the future. Sri Lanka Youth is currently in the process of empowering young people to actively engage in the national development targeting every single youth in the country.

Currently, young people aged between 15 – 29 years, clearly comprise a substantial proportion (nearly 30%) of the Sri Lankan population. Their aspirations are much diversified and the policy-makers need to look at those beyond their horizon of work. We were able to read this situation when we took over office in 2010 and re-shaped the systems, approaches, programs and projects to meet the high-expectations of the youth. Sri Lanka Youth concept was brought into NYSC with the fullest blessings of the Minister of Youth Affairs and Skills Development, Hon. Dullas Alahapperuma, which is totally accepted by youth at large and all other stakeholders in the field of youth development.

Sri Lanka Youth Parliament was initiated by us when Sri Lanka is having the demographic bonus. For me, having the largest young population ever is a resource. Sri Lanka Federation of Youth Clubs which is the mechanism to reach out to grass root level youths and is currently progressing with a membership around 1.2 million youths from all corners, has done a wonderful job to ensure meaningful youth participation and youth empowerment. Sri Lanka Youth is very proud of the present progress as the organization which has the oldest and largest youth entity in the country and in fact, it is considered as the oldest and largest youth movement in this region too.

This given context and landscape in Sri Lanka has created more opportunities and opened more windows for young people to actively engage in national development, on one hand, and their personal development, on the other. But we strongly believe that they must be conscious on governance on top of their priorities in both personal and professional development in order to contribute towards the socio-economic development in the country.

The effort of Transparency International Sri Lanka to analyze youth's perspective on governance would be recognized at high level of immense benefit.

Lalith Piyum Perera (Attorney-at-Law),  
Director-General of Youth Affairs in Sri Lanka and  
Chairman-National Youth Services Council

8 July 2013





# EXECUTIVE SUMMARY

Youth are the lifeline of our nation. Sri Lanka has a youth population of 5 million, amounting to 26% of the total population. Employment opportunities remain a problem and each year 150,000 and 130,000 students leave the school system after sitting for the GCE (O/L) and GCE (A/L) examinations respectively, never pursuing higher studies. This leaves 92% of youth seeking employment, with only rudimentary education. In order to establish equitable and economic growth that benefits all youth, Youth themselves must play a role in the process. This growth much like the future of the youth population must be founded on a firm commitment to integrity, honesty and anti-corruption.

For this reason, Transparency International Sri Lanka (TISL) has embarked on an initiative to promote youth integrity and combat corruption in Sri Lanka. Together with the Transparency International Secretariat and Transparency International national chapters in Fiji, Indonesia and South Korea, TISL will work with youth from across the country, empowering them to be agents of change in their communities and at the national level.

The first step in this process was to conduct the Youth Integrity Survey (YIS). This comprehensive, face-to-face interview-based survey establishes a baseline for youth perceptions, attitudes and behaviors towards integrity and corruption. The two-fold objectives of the YIS are to establish the baseline on the current integrity levels of Sri Lankan youth, and to determine youth's level of engagement against corruption and violation of integrity.

For the YIS, TISL adopted a survey methodology initially developed by 'Towards Transparency Vietnam' and its partners. While the survey was augmented to reflect the cultural and demographic realities of Sri Lanka, it also maintained core questions and principles that will allow for approximate comparisons with Transparency International Chapters in other countries.

More than 1,000 Youth answered the TISL face-to-face survey, with an additional 1,000 adults used as a control group. All respondents were logged according to their gender, rural or urban residency, education and other demographic data. Both youth and adult respondents were randomly sampled from all nine (9) Provinces of Sri Lanka, and urban and rural populations were proportionately represented.

## A. Key Findings

### A.1 Values and Attitudes Towards Integrity

The first goal of the YIS is to explore youth's ideas about integrity; its intrinsic and extrinsic value and the way it is perceived for oneself and others. Therefore, a series of questions were used that asked Youth to identify their attitudes generally, about others specifically and in response to real life situations.

The YIS revealed that Sri Lankan Youth place significant emphasis on integrity in theory. However, the practical realities of life in Sri Lanka have led to an often flexible understanding of what integrity means and how integrity is expressed in daily life.

While 88% of youth respondents believe that integrity is very important in their own lives, this commitment is not always strong in practice. When asked if a person of integrity breaks the law in order to demonstrate family solidarity, a majority said 'yes'. Meanwhile, 20% of respondents believe a person of integrity is one who sometimes breaks the law and 24% of respondents suggest that it is best to have integrity only sometimes, if it means financial success as well. In addition, fully 30% believe that being honest and obeying rules is only somewhat important in life.

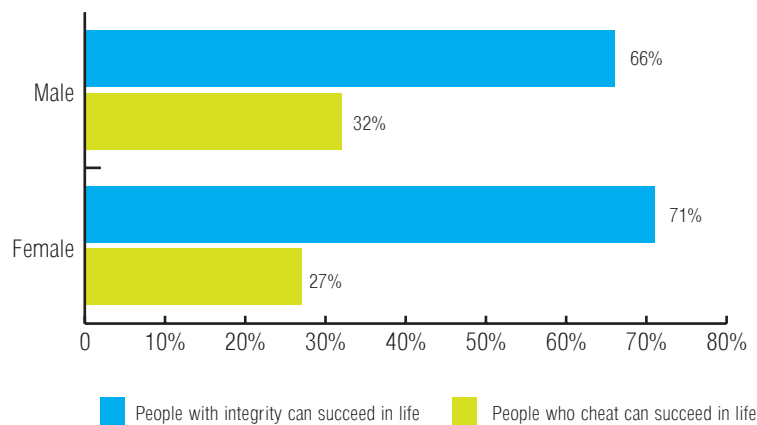


Figure A.1 Integrity for Success by gender

This rather flexible understanding of corruption likely reflects a belief held among Sri Lankan youth (30%) that cheating is the better path to financial success. This is coupled with a strong interest in financial success, which is unsurprising for a country with a relatively high rate of cost of living and a history of instability and conflict.

## A.2 Experiences and Behaviors

Less than 25% of youth had actually engaged in certain corrupt transaction in the past year. Yet, despite this relatively low level of actual corruption, a significant percentage expressed a willingness to engage in certain corrupt acts.

While 70% of students would not engage in corruption in an academic context, a troublingly high percentage of more than 80% would display unethical behavior to get a job offer or an important document. This was more likely for male youth than female youth and for rural youth than urban youth. This may reflect personal values, or the fact that these respondents face greater unethical demands.

YIS also revealed that 40% of urban and 23% of rural Youth were willing to engage in unethical behavior in certain situations to please a relative or simply because it is how things are done. This finding underscores the fact that a culture of nepotism and informal favors is still predominant in Sri Lanka. Even youth with strong integrity values may be unable to resist unethical behavior because of these social and family pressures.

Youth experiences with corruption are likely to influence how youth view integrity and corruption. Therefore, TISL decided to specifically explore the question of confidence in public institutions. As predicted, youth had a disappointingly low opinion of public officers, particularly within the police and local administration. The high levels of perceived corruption amongst these groups may be a further factor in limiting the strength of integrity values among Sri Lankan youth.

## A.3 Influences and Action on Youth Integrity

If TISL can understand how the views of youth are formed it becomes possible to shape their views in a positive way. Therefore the YIS seeks to establish how Sri Lankan youth stay informed and how much they know about corruption and integrity in society.

The Survey revealed that Sri Lankan youth access a wide variety of media, including TV (31%) radio (20%) and mobile phones (18%). However, a lack of internet access in much of the country means that fewer youth than expected learned important information from social media or the internet. (5% and 4% respectively).

Unfortunately, these sources have done little to inform Sri Lankan youth on rules and regulations pertaining to

corruption in the country. Only 6% felt lot informed, while a combined 55% had 'No Information' or only 'Very Little.' Furthermore, the education system appears to be failing Sri Lanka youth in this regard. Almost no difference was seen regarding information on corruption rules and regulations between those with primary, secondary and tertiary education.

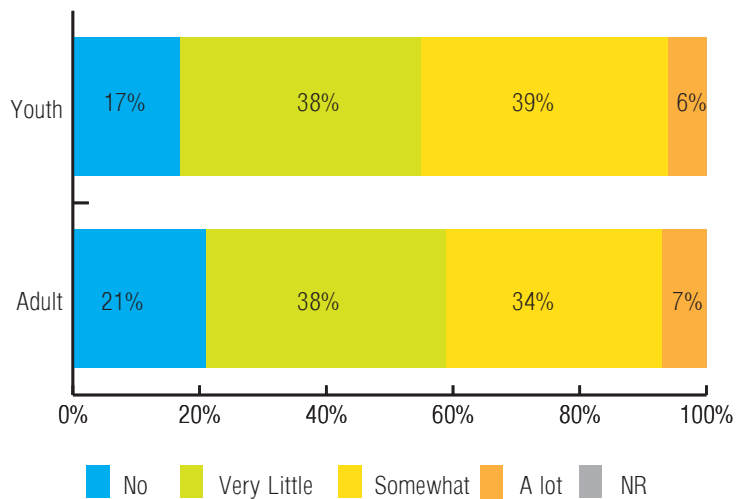


Figure A.3.1 Percentage distribution of youth and adults on availability of information regarding corruption

Lastly, the YIS asked youth if they were willing to raise their voices against corruption. It was promising to see that 73% of youth were willing to raise their voice against corruption, at least some of the time. However, only 7% of youth had actually done so, while more than a third had reservations. It is, therefore, crucial to empower these youth who are willing to make a difference, by giving them the tools they need to actually do so.

## B. Conclusions and Recommendations

Sri Lankan youth see real value in integrity and anti-corruption. However, a lack of information and significant cultural and social pressures from corrupt officials, family networks and everyday life, are undermining this commitment.

Strong divides were seen between male and female respondents, with the latter evincing stronger commitments to integrity in both word and deed. Likewise Urban Youth were more likely to value integrity absolutely, than their Rural counterparts. However, it appears likely that this has more to do with the experiences of those groups and the pressures they face, than any moral or cultural differences.

A vast majority of Sri Lankan youth are willing to raise their voices against corruption, at least some of the time. Although this willingness is tempered by fear and a feeling of helplessness, these are surmountable challenges. Therefore, it can be concluded that the future for youth integrity in Sri Lanka remains bright, provided that proactive steps are taken to empower youth and support their efforts to live lives of integrity.

With this goal in mind, TISL presents the following recommendations, based on the results of the YIS.

- Complete additional research on corruption and integrity, answering new and important questions raised by the YIS.
- Work with individual teachers as well as relevant ministries and government offices to improve the quality of anti-corruption instruction and the accessibility of education materials.
- Use the TISL youth programme, to give youth the opportunity to become true leaders in the fight against corruption through after-school education programs.
- Collaborate with youth to increase their opportunities to fight corruption and provide a support for them when

they do, using innovative social media tools and the anti-corruption hotline.

- Mount a media campaign to promote meaningful values of integrity, focusing on challenges to integrity faced by Sri Lankan youth on a regular basis.
- Promote role models for youth through public awards and the establishment of a mentoring program for youth leaders.
- Work with youth to develop new strategies to refuse corrupt transactions, reduce corrupt demands and strengthen integrity amongst police and public officials.



# INTRODUCTION

## Objectives of the Youth Integrity Survey:

- Establish the baseline on the current integrity levels of Sri Lankan youth.
- Determine youth's level of engagement against corruption and violations of integrity.

Sri Lanka is a rapidly developing nation with both a tumultuous past and a promising future.<sup>1</sup> Still recovering from a protracted war and subject to ongoing ethnic tensions, Sri Lanka is now working to re-establish a robust democratic system and universal protection of human rights. Transparency International Sri Lanka (TISL) is committed to the principle that a society of integrity is the true foundation of achieving these goals.

To build a society of integrity, it is necessary to develop strong values and personal commitments to integrity among the nation's youth. This survey is the first step in a comprehensive process to build this foundation of values and commitments. Towards this goal, TISL is working with the Transparency International Secretariat and Transparency International National Chapters in Fiji, Indonesia and South Korea.

The YIS is focused on the way youth understand the concept of integrity; their awareness and perception of situations involving corruption, their attitudes, behaviors and actions when faced with corruption, and which actors have the most influence on shaping youth values and behaviors.

For the purpose of this survey, integrity is defined as “behaviors and actions, consistent with a set of moral and ethical principles and standards, embraced by individuals as well as institutions that create a barrier to corruption” provided by TI (Transparency International Plain Guide Language, 2009). The survey targets “Youth,” which are designated as those between the ages of 15 and 30 years old.

Youth for Integrity



# METHODOLOGY

The Youth Integrity Survey implemented by TISL is based on the successful Youth Integrity Survey completed by Towards Transparency Vietnam in 2011. In April of 2012, representatives from Towards Transparency Vietnam, the Transparency International Secretariat, and National Chapters from Fiji, Indonesia and South Korea met in Negombo, Sri Lanka, to plan the implementation of this Survey. Drawing on the expertise of the representatives from Vietnam and the Secretariat, parameters for the Survey were discussed and strategies for adapting to the local context were identified. Although each implementing National Chapter will have some differences in their Youth Integrity Surveys, the underlying shared framework allows for cooperation and comparison between National Chapters, as we work together to promote youth integrity and combat corruption.

Following international statistical standards, the YIS used a multi-stage sampling design, selecting from all nine provinces in Sri Lanka. Through an analysis of Sri Lankan population density and ethnicity statistics, the eight most populated and ethnically diverse districts of each province were selected for the sample. For the Western Province, which includes the capital city of Colombo and contains 1/5 of the total population of the country, the two most populated districts of Western province were selected for the survey.

Therefore, 11 urban and 11 rural locations (Divisional Secretariat Divisions) were selected from each district. From this sample, 10 urban and 10 rural sample points (Grama Niladhari Divisions) were randomly selected representing north, east, west, south and central parts of the selected DS divisions. Finally the Target Group (Youth) and Control Group (Adult) respondents were selected using house hold lists of selected GN division prepared by the Department of Census and Statistics of Sri Lanka.<sup>2</sup> In the end, members of the National Youth Services Council in Sri Lanka conducted face to face interviews with 1,004 youth and 1,012 adults.

## A. Questionnaire Design

The structured interview questionnaire of the YIS was comprehensively validated in all four countries that have participated in the project. It was also carefully calibrated to address the following four topics:

- Morality and ethics – the conceptual understanding of standards of behavior
- Principles – the ability to differentiate between what is right and what is wrong
- Respect for rules – the degree of compliance with the legal framework set forth by society and
- Resistance to corruption– the ability to challenge corrupt practices

From the data generated by face to face interviews with respondents, three parameters of Youth Integrity were identified and are analyzed at length in this report:

### A.1 Youth Values and Attitudes towards Integrity

This parameter of the study seeks to measure how youth perceive corruption. Specific questions ask respondents to compare the relative importance of having integrity, making money and obeying the rules. It also asks respondents to consider the level of respect they have for the integrity of others and establishes the relative value of integrity within their world views.



## A.2 Youth Experiences and Behaviors

This parameter of the study explores the actual experiences of respondents with corruption and how they tend to respond. The questions seek to identify specific areas wherein respondents are more or less tolerant of corruption. Public sector corruption is frequently cited as a concern in Sri Lanka. Therefore, within this parameter, respondents were also asked to consider their perceptions of corruption amongst various public service providers.

## A.3 The Environment: Influence and Action

This parameter of the study asks where youth learn about corruption and how much they know about corruption rules and regulations in Sri Lanka. In addition respondents were asked to consider both their own perceived role in promoting integrity and explore the external factors that cause corruption to happen in their own communities. It is the goal of this section to determine how ready youth are to be a force for change in Sri Lanka and identify the roadblocks that prevent them from doing so.

The questions applied in this survey largely mirrored those conducted by other Transparency Chapters participating in this project. However, to ensure that this survey makes a meaningful contribution to understanding youth and integrity in Sri Lanka, additional data was generated using the socio-demographic characteristics of the respondents. Specifically, this survey highlights two important distinctions in Sri Lankan society, gender differences and the urban rural divide. Sri Lanka has a sharp divide between its rural and urban populations, so it is important to disaggregate this data.<sup>3</sup> Both gender and urban/rural cleavages were expected to demonstrate significant divergence amongst respondents. These divergences are discussed at length below.

## B. Field Work

The field work of this project was carried out by the TISL staff, in coordination with youth volunteers attached to the National Youth Services Council. Field enumerators and supervisors were appointed from Youth Club leaders attached to the National Youth Services Council. In total, more than 2000 respondents from nine provinces participated in the Survey.

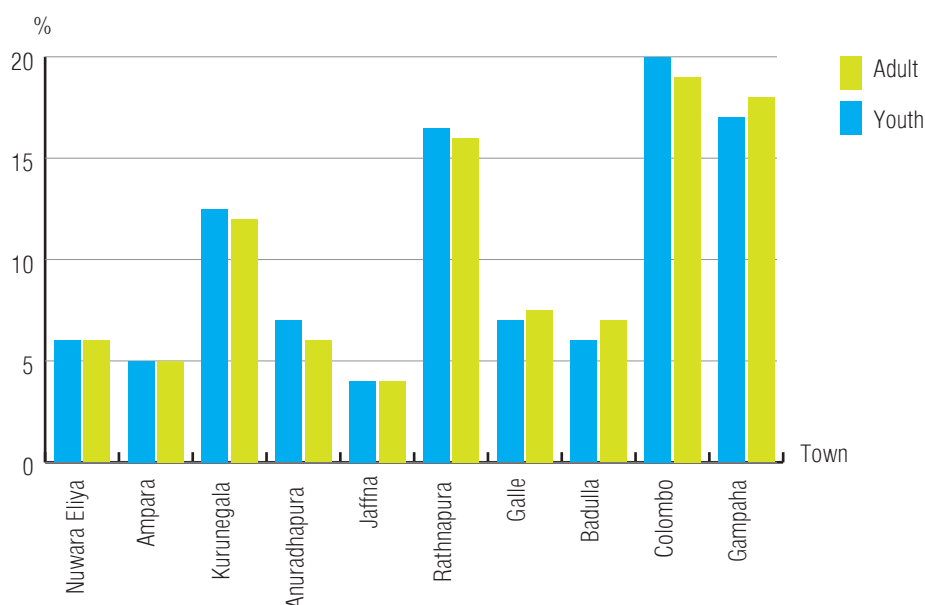


Figure B.1 Randomly selected 1004 youth and 1012 adults from ten districts covering all the provinces in Sri Lanka





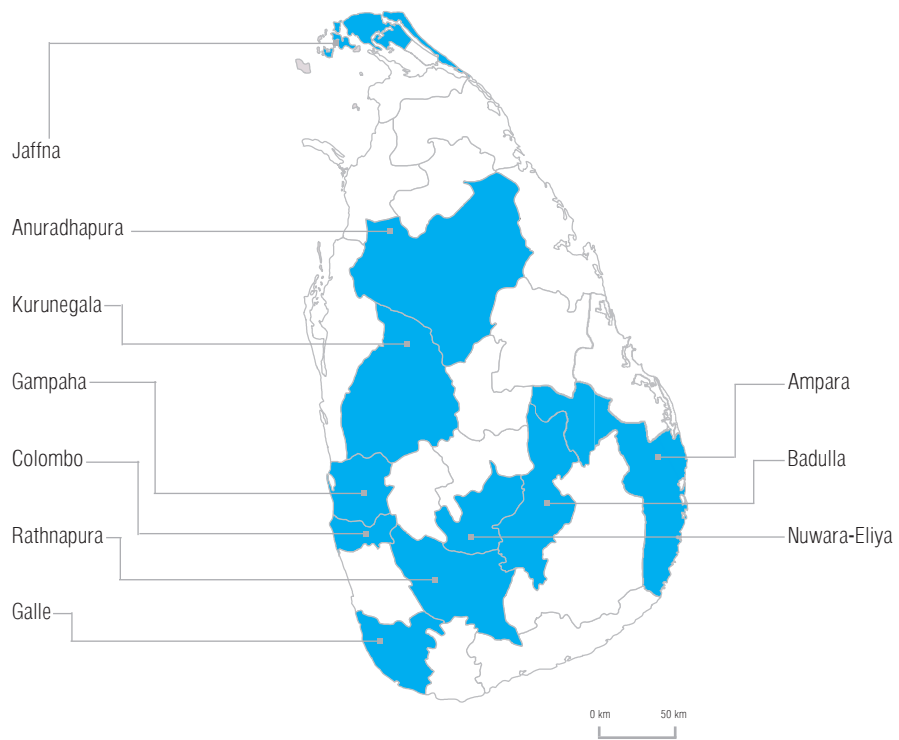


Figure B.2 Sri Lanka Map - Districts where YIS was conducted

## INTEGRITY

“Behaviors and actions, consistent with a set of moral and ethical principles and standards, embraced by individuals as well as institutions that create a barrier to corruption”

(Transparency International Plain Guide Language, 2009)



# KEY FINDINGS

## A. Youth Values and Attitudes Towards Integrity

At the foundation of this study is the analysis of the basic perceptions, values and attitudes of Youth regarding Integrity and corruption in Sri Lanka. By identifying these core ideas held by youth, it is possible to gain insight into Sri Lankan youth culture and the potential for meaningful social change. Through questions on the relative importance of integrity, the extent to which material wealth is preferable to integrity, and how those with great integrity are perceived by their peers, the Survey gains insight into the role and status of integrity amongst youth.

### A.1 Perceptions of Importance of Integrity

The importance of integrity to youth is a crucial factor in promoting positive social change in Sri Lanka. This section of the Survey sought to explore this variable by asking respondents whether they perceived the lack of integrity (including corruption) to be a major problem for the selected target areas of (i) the youth themselves, (ii) their family and friends, (iii) businesses and economic activities in general and (iv) the development of the country.

According to the results, the majority of youth (84%) believe that lack of integrity is a serious problem for all target areas, even more in their own lives (88%) than for others (84-86%). It can therefore be concluded that Sri Lankan youth are aware that integrity is important in their personal lives as well to their families, economic prospects and the country as a whole.

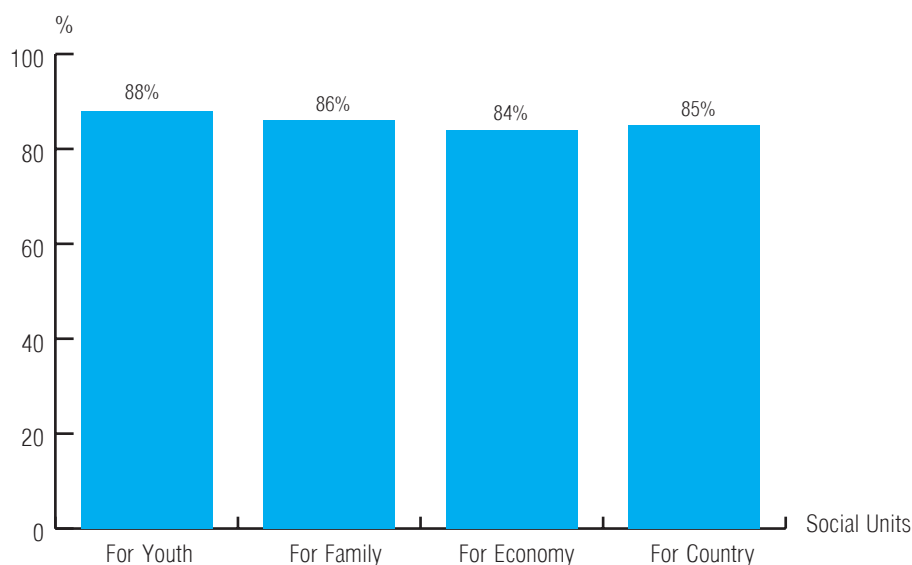


Figure A.1-1: Lack of integrity as a serious problem

Similar results were found when the data was disaggregated according to Gender and Urban /Rural Populations.

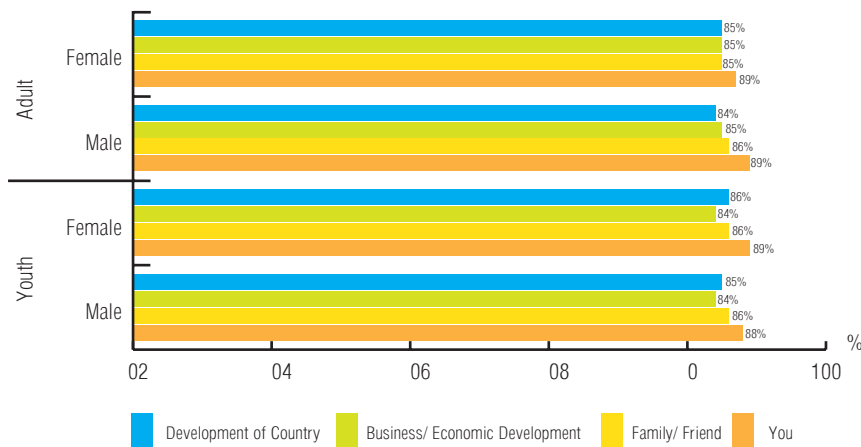


Figure A.1-2: Lack of integrity as a serious problem: Males vs. Females

While there were very small differences in the gendered opinions on the importance of integrity it is clear that there is a solid foundation of integrity among Sri Lankan youth. This foundation can be used to leverage efforts to promote integrity and anti-corruption in the country.

The most surprising result was the differences between rural and urban youth respondents. Across the target areas, Rural youth were approximately 5% more likely to express the opinion that the lack of integrity is a serious problem. This is in a strong contrast to trends discussed below, which indicate that rural youth are more likely to be accepting of corruption.

The vast majority of all respondents, (more than 80%) of both adults and youth felt that the lack of integrity is a serious problem. However, the significant difference between rural and urban youth suggests that urban youth may be more de-sensitized to corruption and violations of integrity than their rural counterparts.

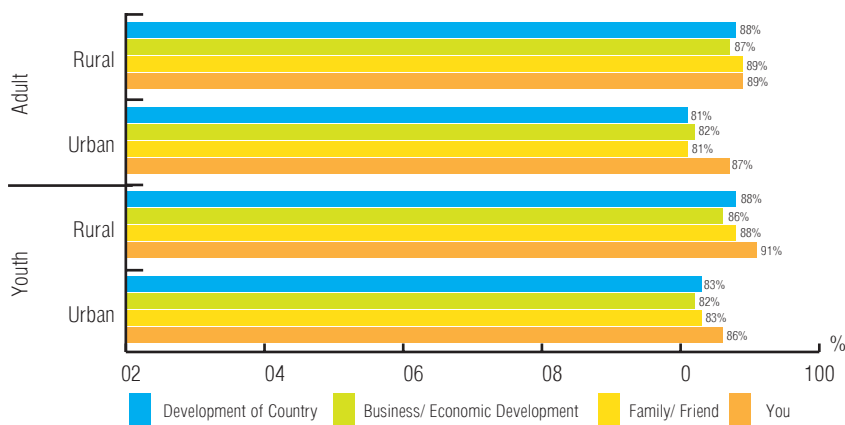


Figure A.1-3: Lack of integrity as a serious problem: Urban vs. Rural

Although the data established that Sri Lankan youth almost uniformly feel that the lack of integrity is a serious problem, it is hard to fully understand this conclusion unless the definition of integrity is likewise understood. The Survey employed three definitions of integrity and asked respondents if they agreed with those definitions.

- i. Never lies / nor cheats so that people can trust him/her
- ii. Never break the law in any case
- iii. Never accepts nor gives bribes

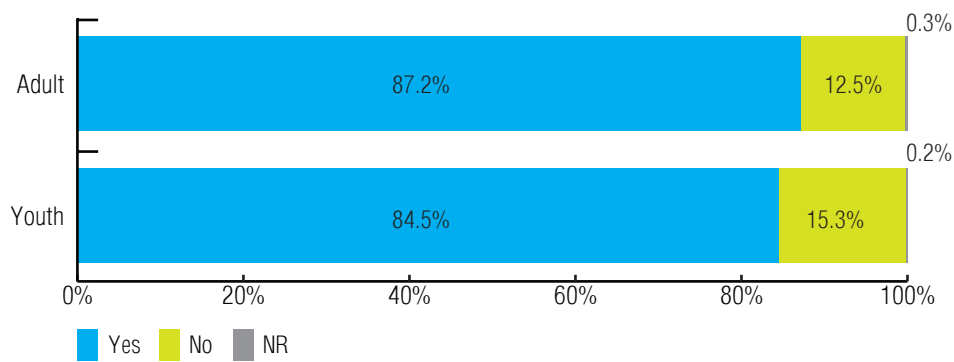


Figure A.1-4: A person has integrity when he/she never lies/ cheats others

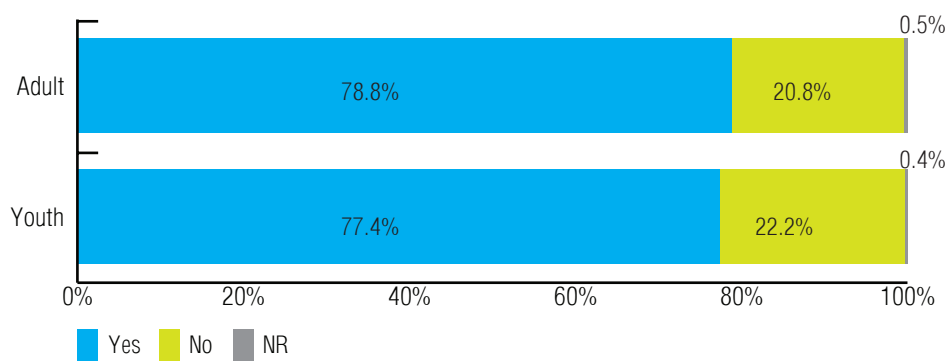


Figure A.1-5: A person has integrity when he/she never breaks a law

The two figures above demonstrate that Sri Lankan Youth are more likely to view cheating and lying as violations of integrity than breaking the law. While the difference is not substantial, it is significant and indicates a general lack of faith in the rule of law among roughly 22% of youth and 20% of adults. Also important is to understand that more than 15% of Youth do not feel that cheating and lying are violations of integrity.

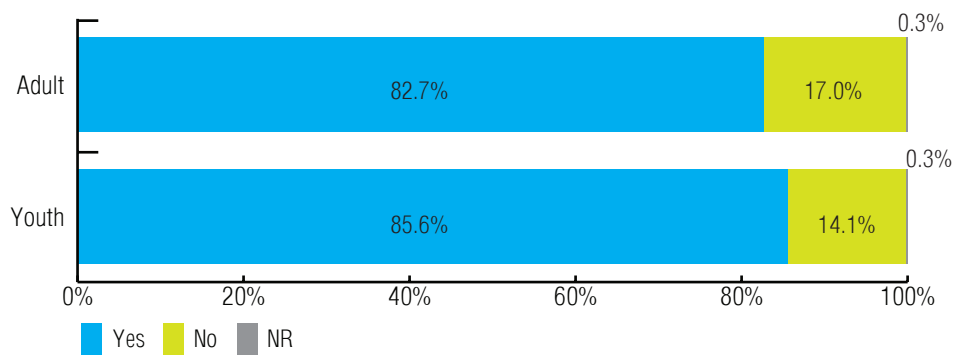


Figure A.1-6: A person has integrity when he/she never takes part in corruption

More promising is that more Sri Lankan youth believe corruption to be a greater violation of integrity than breaking the law. It should also be noted that slightly more youth than adults see corruption as a violation of integrity. However, 14% of Sri Lankan youth still feels that taking part in corruption is not a violation of integrity.

## A.2 Values

While it is clear that Sri Lankan youth value integrity and the majority view corruption, lying, cheating and breaking the law as violations of integrity, it is also important to establish the personal value they attach to these beliefs. To measure this value, respondents were asked a series of questions in which they compared the importance of integrity to the importance of gaining family income. Specifically, the questionnaire asked:

1. Being rich is the most important and it is acceptable to lie or cheat, ignore some rules and abuse power to attain this objective
2. Being rich is a little more important than being honest
3. Being honest is a little more important than being rich
4. Being honest is much more important than being rich

These results make clear that while the majority of Sri Lankan youth feel that integrity is the most important value, nearly as many Youth feel that integrity and wealth are both important values. What is promising is that only 3% of youth feel that being rich is most important.

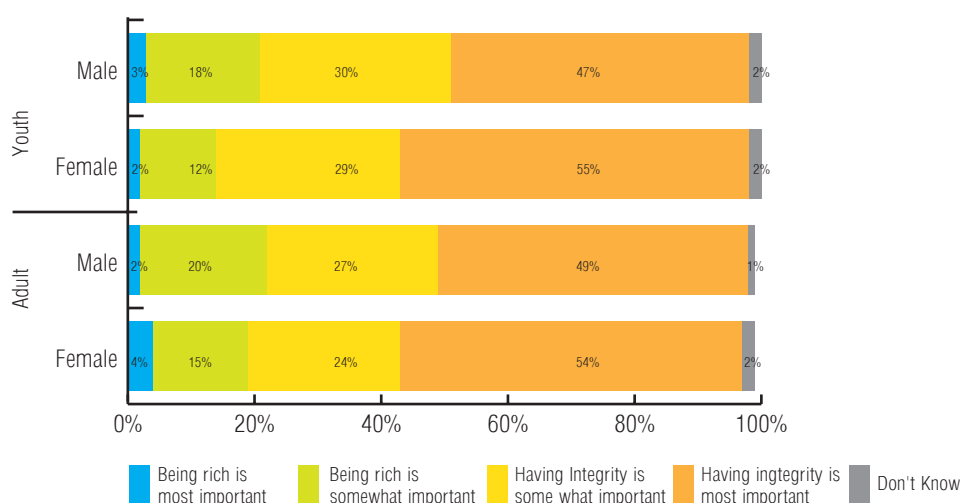


Figure A.2-1: A person has integrity when he/she never takes part in corruption

When the data is disaggregated by gender, it appears that young women place a higher value on integrity and substantially less value on being rich. These findings echo other research conducted that indicates women are frequently the drivers of social change in Sri Lanka.<sup>4</sup> Overall, both male and female youth, nearly 1/3rd of respondents feel that while integrity is more important, both wealth and integrity are important values. This suggests that many Sri Lankan youth approached this question pragmatically. However, it again raises questions of how deeply youth are committed to the principles and values of integrity.

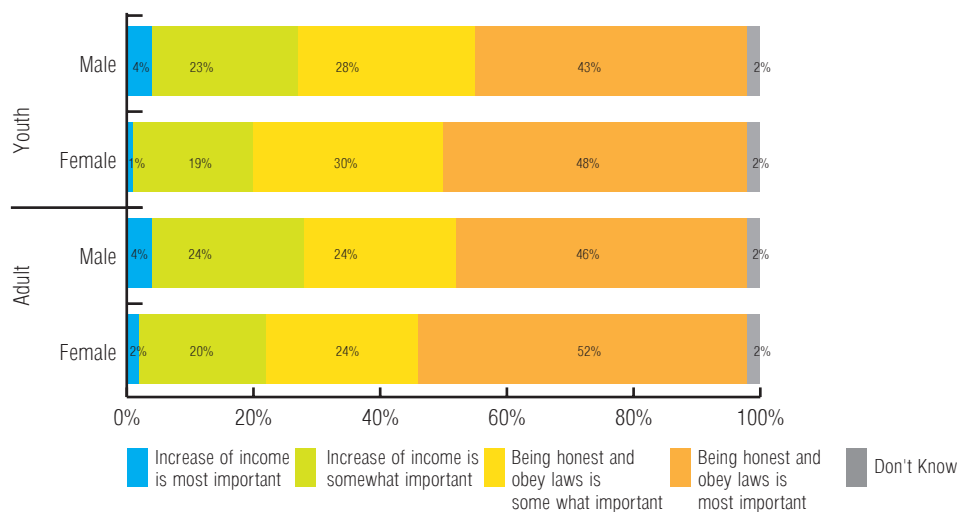


Figure A.2-2: Which is more important, increasing income or being honest and obeying the law?

The Survey also explored youth’s values in regard to the rule of law. Here, the results were particularly troubling. It appears that youth place substantially less importance on being honest and obeying the law than adults. Gender divisions persist, with young women again placing less importance on income and more on integrity. While the difference between youth and adult responses was still small (4-6%), it suggests that younger generations have less belief in the rule of law. This finding reflects Figures A.2-2, which show that Youth place less importance on breaking the law than lying, cheating or corruption. Numbers for youth are also lower across the board than for adults.

### A.3 Attitudes

Even youth who are committed to living lives of integrity may find that there are pressures that lead to violations of that integrity. In this section, the Survey addressed the extent to which Sri Lankan youth view integrity and financial success as a trade-off, or if they feel that integrity supports financial success. If integrity and financial success are viewed as a trade-off, this places downward pressure on the ability of youth to maintain their personal integrity and combat corruption.

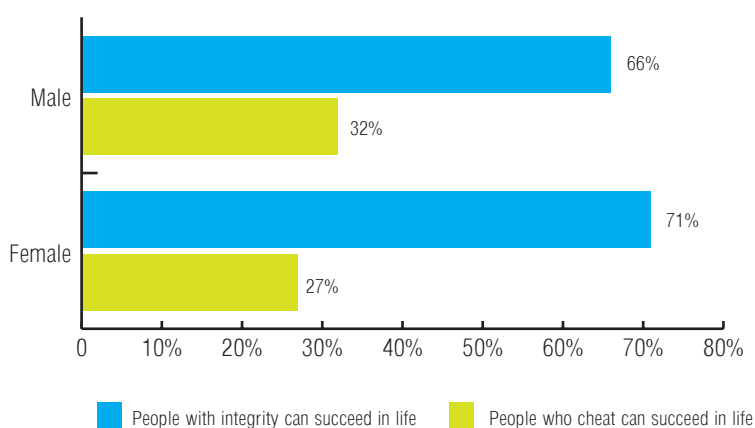


Figure A.3-1: Are people with integrity more likely to succeed than those that cheat?

The positive trend seen here is that a plurality of both male and female youth in Sri Lanka believes that those with integrity can succeed in life. However, nearly a third of youth believe that you need to cheat in order to succeed. This trend is even stronger among male respondents, for whom a fully third sees cheating as the path to success.

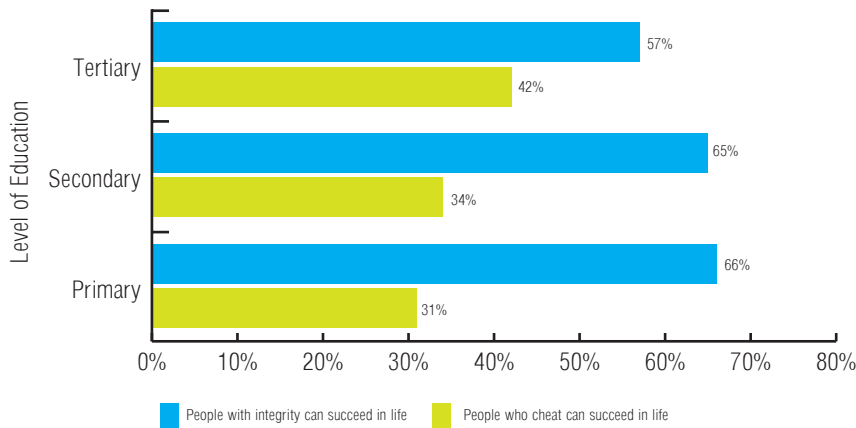


Figure A.3-2: Are people with integrity more likely to succeed than those that cheat? (By educational attainment)

When the data is disaggregated by education attainment, far more troubling results are found. It is clear that those with the least education are the most likely to believe honesty is the best path to success. Meanwhile, among those with tertiary education, more than 1 in 3 believe that corruption and dishonesty are most likely to lead to success. This is troubling because it suggests that those who best understand the economic system are the most likely to see corruption as a path to success. It also suggests that those who themselves are successful, feel the same way. This trend is also true for adults, although much weaker. Therefore, it is possible that the perceived role of corruption on the path to success is increasing. This trend should certainly be explored in the future.

## A.4 Willingness to Compromise Integrity

It is easy to express a commitment to integrity. When that integrity is challenged, however, it becomes possible to see how deeply that commitment to integrity runs. To identify this information, respondents were asked about the integrity of a person who is willing to lie, cheat and bribe when it is costly, or of a person who chooses family solidarity over violating integrity.

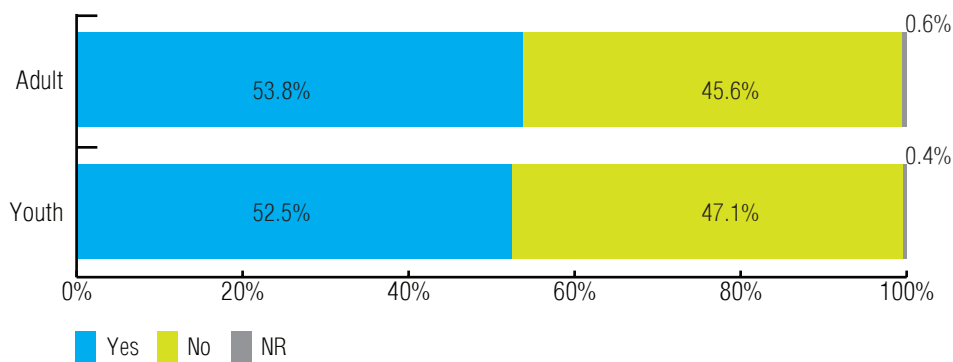


Figure A.4-1: Perceived integrity of a person who lies or cheats, only when it is costly not to do so





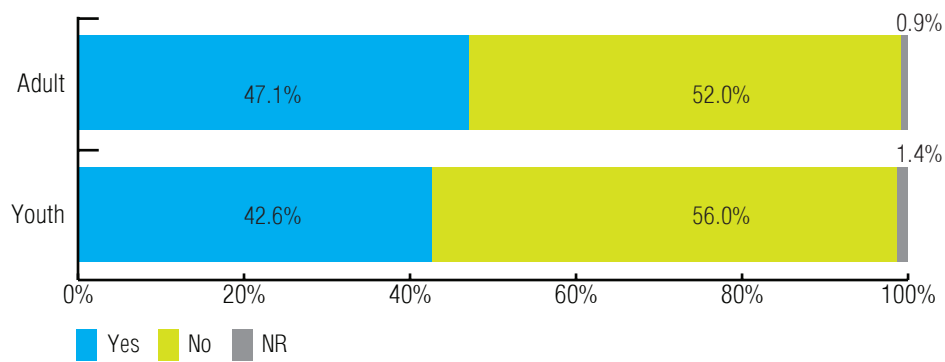


Figure A.4-2: Perceived integrity of a person who places family solidarity ahead of disobeying the law

Surprisingly, when respondents were asked to measure their integrity against costs and family values, there was a very significant impact on the results. Youth were asked if a person who lies, cheats or disobeys the law in a certain situation, was still a person of integrity. Fully 47% of Sri Lankan youth responded that yes, a person could be lying and cheating and still have integrity, if it was costly to avoid doing so. A full majority of youth (56%) responded that a person who breaks the law in order to show family solidarity is still a person of integrity.

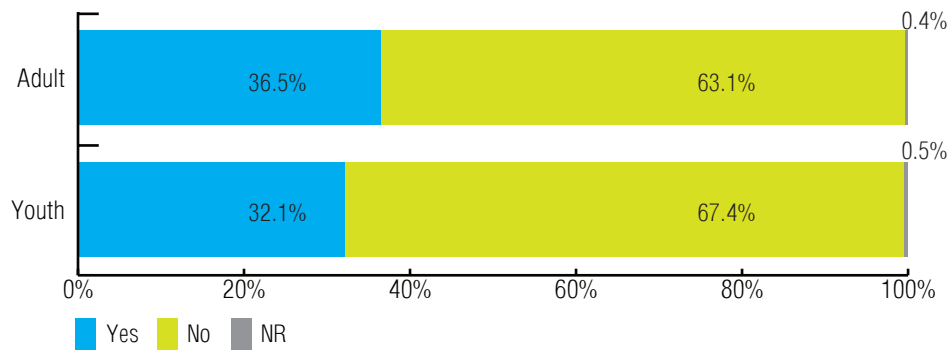


Figure A.4-3: A person of integrity only engages in corruption when the cost is nominal

Lastly, it must be recognized that a majority of Sri Lankan youth do not view petty corruption as a violation of integrity. This troubling finding demonstrates that more education and knowledge is needed regarding the serious effects of petty corruption. It is also important to note that youth are more flexible about the definition of integrity than adults, by a small percentage.

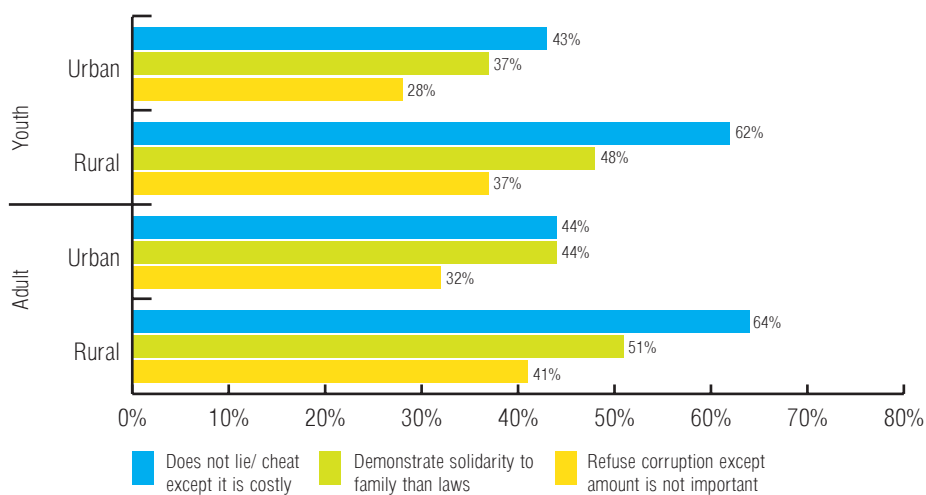


Figure A.4-4: Urban and Rural perspectives on perceived integrity of a persons who lie/cheat, place family ahead of law or pay nominal bribes.

This trend is particularly strong among rural youth, who appear to have a far more lenient view of what constitutes integrity than urban youth, despite valuing integrity more. (See Figure A.4-4). This trend continued for questions of family solidarity and paying nominal bribes. The reasons for this are complex. It is possible that Rural Youth simply have more interaction with corruption than do their urban counterparts, and therefore have had to adjust their values to the realities in which they live.<sup>5</sup> Another possibility is that increased access to education and media may be reducing the tolerance of urban youth for violations of integrity.

Together, these results suggest that Sri Lankan youth do not view integrity as a bedrock principle. Rather, they are likely to support integrity, but be willing to except violations of integrity when it conflicts with personal costs or family ties. These findings are supported by the result that nearly half of all Sri Lankan youth do not see Integrity as being fundamentally more important than income. (See Figures A.4-1,2,3,4).

Taken separately, the results would indicate that Sri Lankan youth place a very strong value on family integrity and cost avoidance, while not taking petty corruption seriously. While this raises questions about the common understanding of integrity, this finding also suggests that family values and cost avoidance are powerful forces that could be used to promote integrity and anti-corruption initiatives.

## B. Experiences with Corruption

Corruption is a reality all over the world. However, the extent to which youth find that they must engage in corruption can have a significant impact on how they view integrity, their trust in governance and their willingness to become change makers in society. To address this question, the Survey asked respondents to report on their own experiences with corruption over the past year. The questions were broken down to include the various types of corruption that youth might be faced with. Additional analysis using gender, residency and educational attainment were also applied.

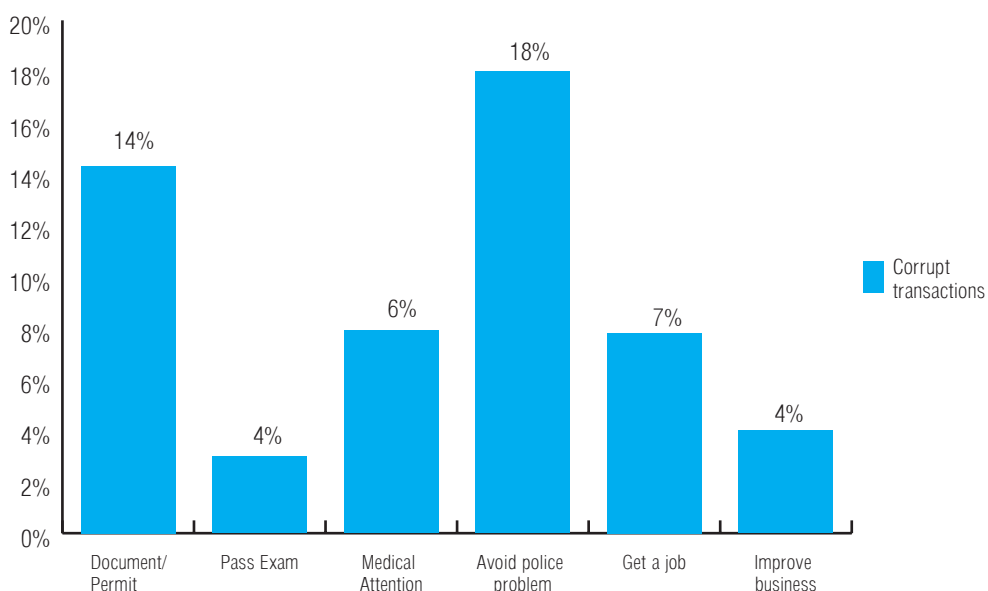


Figure B.1: Youth and Adult experiences with corruption in the six areas

This figure clearly shows that the percentage of youth that are engaging in corrupt transactions is quite small. The most common violations are in regard to Public administration and the police. These findings reinforce the conclusion that in Sri Lanka, Public Sector corruption is a serious concern. The relatively low numbers for education and medical services are promising. These are both areas in which corruption truly undermines society, by excluding persons of integrity from education achievement and by violating the fundamental right to health care. The findings further suggest that adults are slightly more likely to engage in corrupt transactions. Whether this is a function of adults' greater integration into the economy and social system is unclear. However, the difference is not significant enough to necessitate further study.



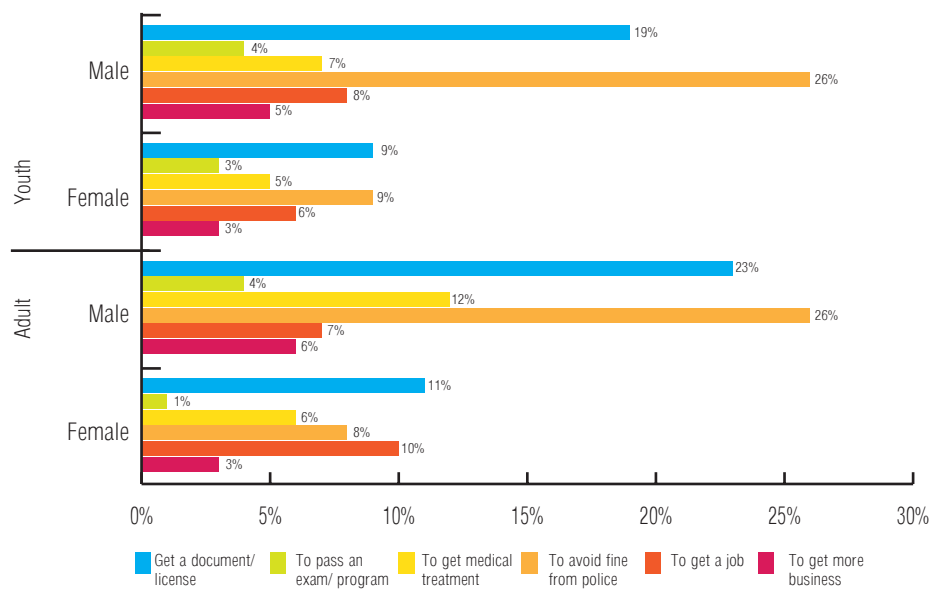


Figure B.2: Cross comparison of youth and adult experiences of corruption by gender

Cross comparison of respondents by gender show that there are significant disparities between male and female experiences with corruption. Compared to females respondents, male respondents are more likely to participate in corruption (Figure B.2). The differences are most significant with regard to Public Sector corruption, while the requests for Private Sector bribes is largely comparable.

Males are far more likely to experience corruption with regard to the police, with more than 1 in 4 male youth reporting that the police had demanded bribes in the past year. Nearly 1 in 5 male youth likewise had been subject to corruption when obtaining documents and licenses. These differences are likely the result of traditional gender roles in Sri Lankan society, by which men are more likely to drive vehicles and interact with police and government officials. This would suggest that male youths' experiences with corruption are more the "norm" and as females play a more equal role in society, they may also find their experiences with corruption increasing.

Surprisingly, demographic factors like level of education, engagement in civil societies and residency have not shown any statistically significant influence on the experiences of corruption transactions.

### B.1. Perceptions of Public Institutions

Sri Lanka's public institutions are not held in high regard and are frequently accused of corruption.<sup>6</sup> Therefore, TISL decided to focus a portion of the Survey specifically on youth's opinions of these public institutions. For most people, their primary interaction with the state comes with the police, local administrators, national health care providers and educators. Therefore, public opinion about these institutions can have a strong impact on how the government itself and rule of law generally, are perceived.

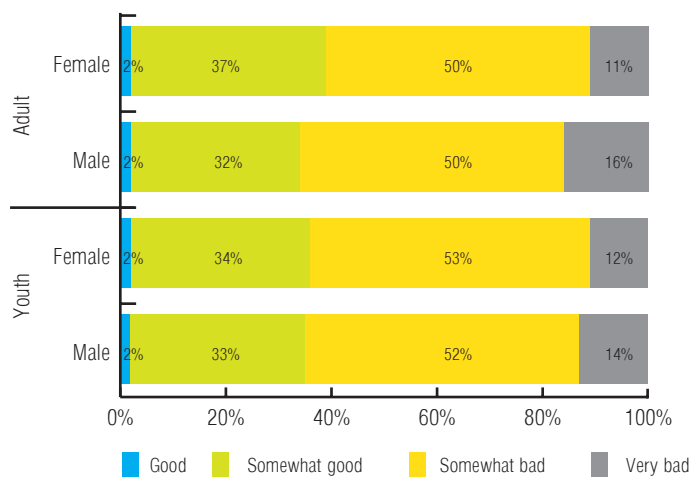


Figure B.1-1: Perceptions of overall performance of Public Institutions

While private education, health and business all received relatively high rankings on integrity, the public sector fared quite poorly overall. The direct comparison reveals that Youth are more likely to place their trust in Private Institutions, although the state health service received a modestly high rating. At the other end of the spectrum, well over half of respondents rated the police service as “Bad” or “Very Bad.” While police was the only institution to be viewed unfavorably by more than half the respondents, local and national administrative bodies were close behind, with just a bare majority indicating that they felt these institutions were “Good” or “Very Good.”

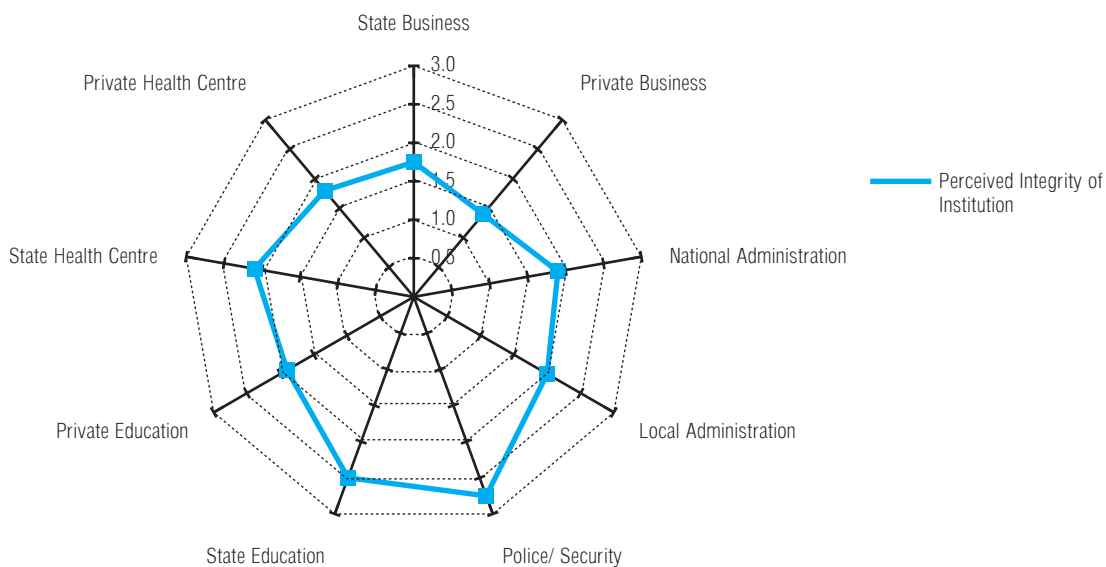


Figure B.1-2: Perceived integrity of multiple public service institutions

## B.2 Willingness to Engage in Corruption

Corruption is defined by Transparency International as “the abuse of entrusted power for private gain”(Transparency International Plain Guide Language, 2009). However, corruption comes in many shapes and sizes, including Bribery, Nepotism, Embezzlement, Extortion, Abuse of discretion, and Favoritism among others. Many of these forms of corruption need two parties. If one party refuses to allow corruption, even the most corrupt official can be overcome.



Therefore, in this section of the Report, TISL explored the extent to which Youth in Sri Lanka are willing to engage in various kinds of corrupt transactions. The Survey highlighted four areas in which it is known that corruption does occur. (See Figure B.2-1). Respondents were asked how they would respond to an unethical or corrupt request, if it would help them achieve one of the following:

1. Passing an important examination
2. Getting an important document
3. Getting in to a good school/company
4. Going through an interview for a dream job

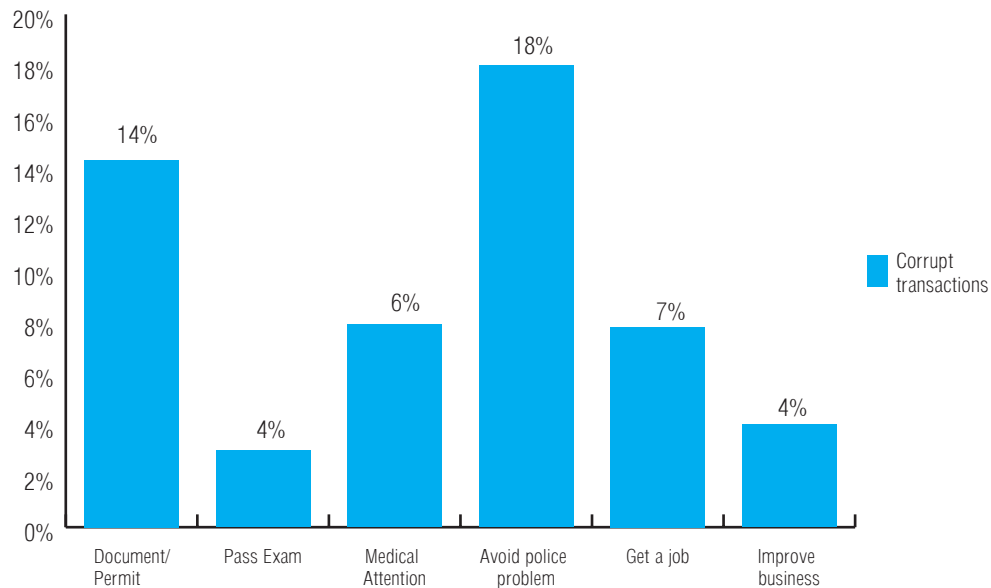


Figure B.2-1: Willingness to engage in a corrupt transaction to receive a certain benefit

### B.3 Passing an Important Exam

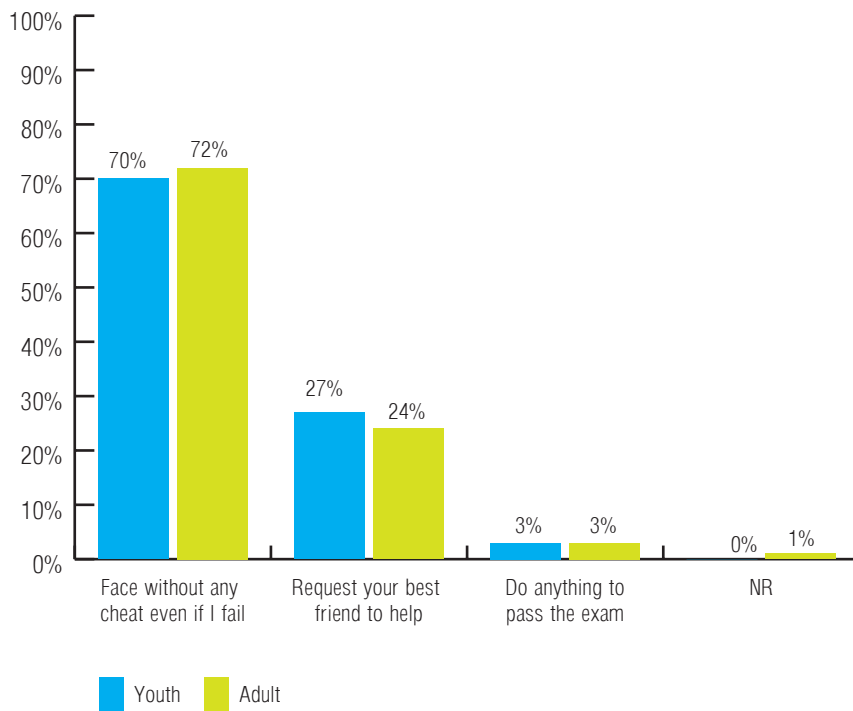


Figure B.3-1: Willingness to fail an exam rather than cheat to pass

This figure demonstrates that when it comes to academics, the majority of students are unwilling to cheat to get ahead. This finding is corroborated by the finding that only a very small percentage of students had actually engaged in corruption in the academic sphere. (See Figure B.3-1). In fact, the number of students who have engaged in corruption in academics is almost identical to the numbers who are willing to “do anything to pass the exam.” This may indicate that those students willing to bribe their teachers frequently find that the opportunity is available, although more research on this question would be required.

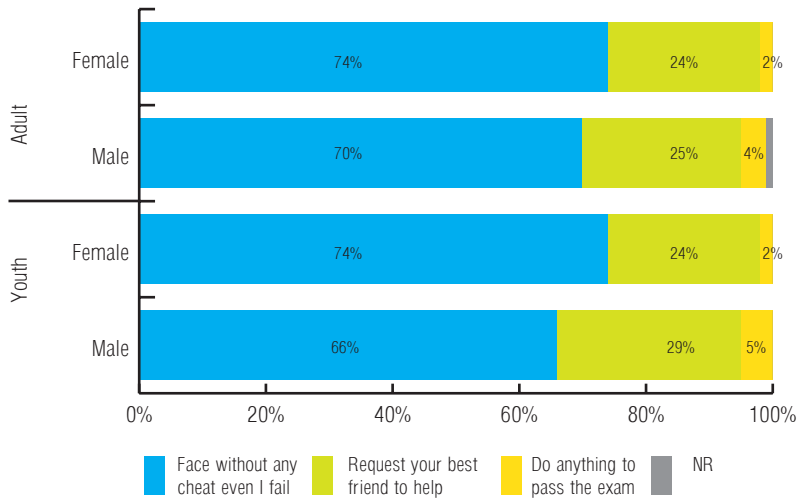


Figure B.3-2: Willingness to fail an exam rather than cheat to pass, by Gender

The gender divide persists in the academic sphere, with more female youth than male youth demonstrating a commitment to integrity. It can be seen in Figure B.3-2, that a full 30% of male youth are willing to engage in some kind of unethical behavior in order to pass their examinations. This is certainly a concerning finding, although it is positive that only 5% are willing to “do anything to pass.”

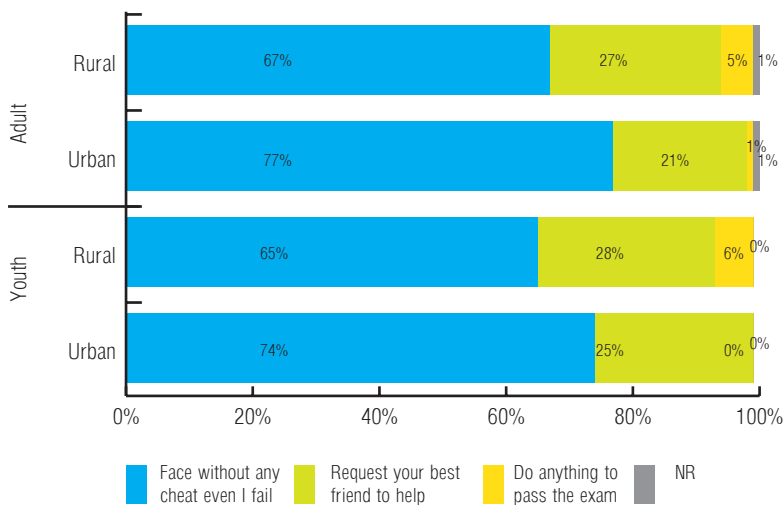


Figure B.3-3: Willingness to fail an exam rather than cheat to pass, by residence

The split between urban and rural students also corroborates the general trends revealed in this survey. Once again, rural students are more likely to engage in corruption and display less of a commitment to ethical behavior. Whether or not this corresponds to a higher likelihood of corruption demands on the part of teachers cannot be determined from this Survey.

## B.4 Obtaining an Important Document

The Survey revealed that respondents are far more willing parties to corruption involving public officials than they are in other spheres. Over 30% of youth would engage in unethical behavior in order to get access to an important document, and nearly 10% of male youth would pay a bribe. However, the results on public institutional performance (See Figures B.4-1,2), showed that this is more likely a response to corruption than any change in ethical standards for Youth. It seems likely in fact, that the results in Figure B.4-1 are more a result of poor performance by public officers than any ethical questions about youth themselves.

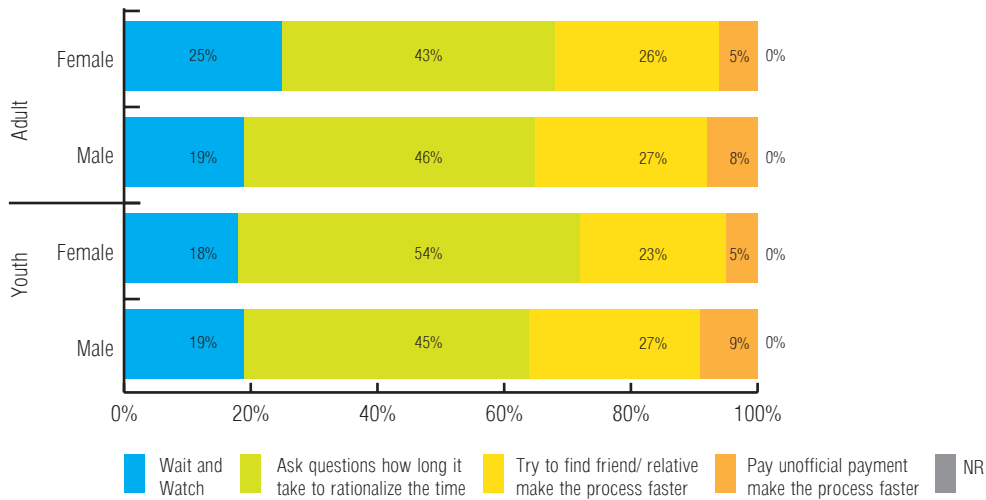


Figure B.4-1: Willingness to bribe in order to receive an important document, by Gender.

The urban/ rural divide does however persist, with rural respondents significantly more likely to seek outside help or make an unofficial payment. It is most likely that this is a response to the exceptionally poor performance of public officials in the rural areas, although it does fit into the larger trend separating urban and rural youth.

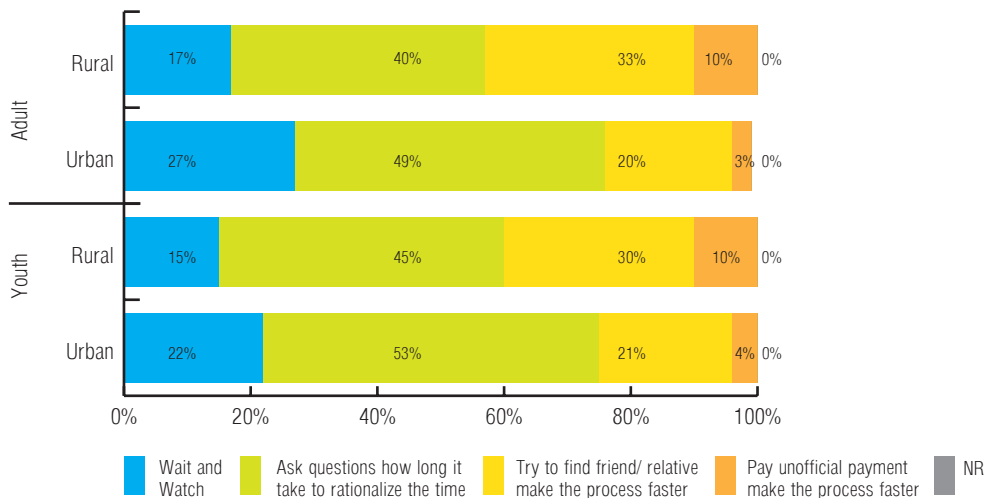


Figure B.4-2: Willingness to bribe in order to receive an important document, by Residence.

## B.5 Unethical Job Offer

In this question, respondents were asked how they would respond to an unethical offer of either Job/ School Admission, or for their “Dream Job.” Respondents then selected one of four possible responses, ranging from an unqualified ‘yes’ to an unqualified ‘no’.

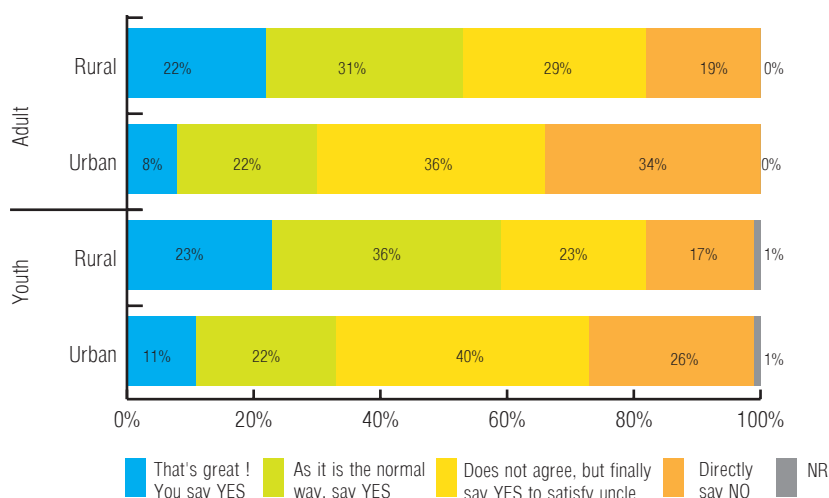


Figure B.5-1: Willingness to accept an unethical job offer or school admission (by Residence).

Regarding an ordinary school admission or job offer, an overwhelming percentage of youth stated that they would accept the unethical offer. (See Figure B.5-1). There was a significant difference between rural and urban respondents, with only 17% of rural respondents claiming that they would directly reject an unethical offer. Urban residents evinced response of slightly more integrity, but 73% would accept the offer sooner or later. The reasons that this number is so high likely combine both cultural and economic factors.

Economically, educational and economic opportunities are limited in Sri Lanka, and poverty is relatively high. Often respondents may have just answered the question pragmatically, accepting that their personal conditions prohibit them from saying ‘no’.

Culture also plays a role. 22% of urban and 36% of rural youth stated that they would accept the unethical offer, as that is the ‘normal way.’ Another 40% of urban and 23% of rural youth stated they would accept to satisfy the family member who organized the offer. These responses suggest that Sri Lankans still rely heavily on nepotism and personal contacts to get ahead at school and at work. This is not unusual in South Asia, but it is also highly problematic. The urban/ rural divide further indicates that in the countryside, unethical job and school arrangements are normal. In urban environments however, 40% of respondents seemed comfortable with having a family member arrange an unethical job or academic offer. This cultural barrier must be confronted if youth in Sri Lanka are to work towards greater integrity in society.

## B.6 “Dream Job” Offer

However, when the question was changed to refer to a “Dream Job,” the results were surprising. Instead of more respondents willing to accept the unethical offer, far more would directly say ‘no’. Unfortunately, the questions were phrased somewhat differently, so a perfect comparison is not possible. However, this does indicate that for many Sri Lankan youth, a ‘dream job’ is one that you get without having to violate your integrity. At the risk of reading too much into a limited result, Figure B.6-1 is very promising for the future of Sri Lanka’s youth.





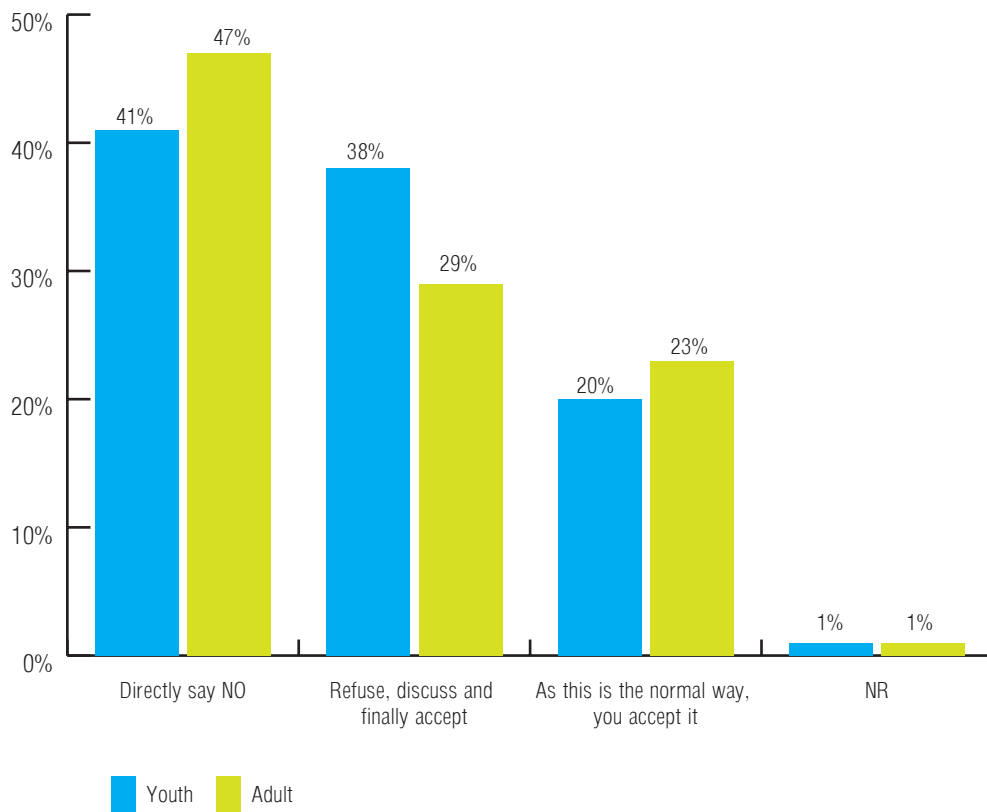


Figure B.6-1: Willingness to accept an unethical job offer for your “dream job”.

## C. Environment and Action on Integrity

Corruption is a powerful force, rooted in motives of greed and power. The fight against corruption is a difficult one and it relies on the combined efforts of all citizens. For this reason, TISL has explored the potential for these youth to play a role in promoting integrity and combating corruption in Sri Lanka. To generate meaningful information, respondents were asked if youth could play a role in combating corruption, whether they personally were willing to speak up about corruption and what reasons they might have for not standing up against corruption.

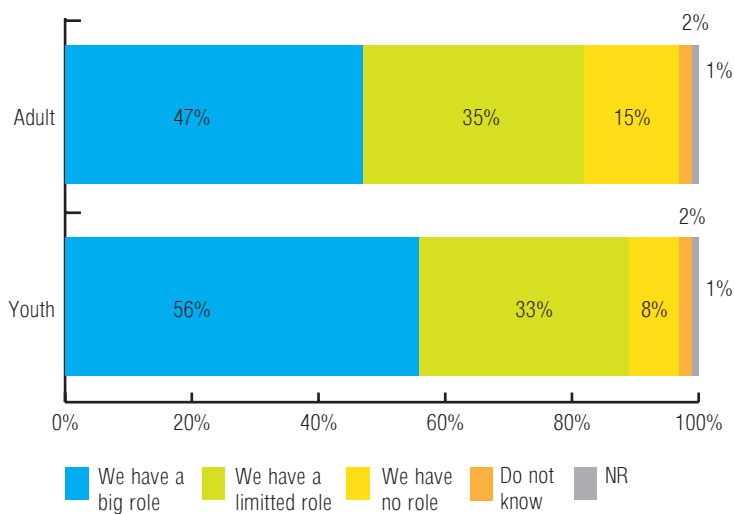


Figure C.1-1: Perceptions on youth’s role in combating corruption, amongst youth and adults

It is a positive sign that 56% of respondents feel that Youth can play a big role in combating corruption and an additional 33% feel that youth can play at least a limited role. Interestingly, youth were more likely than adults to believe that they can play a big role. Meanwhile adults were more likely to believe that youth cannot play a role at all.

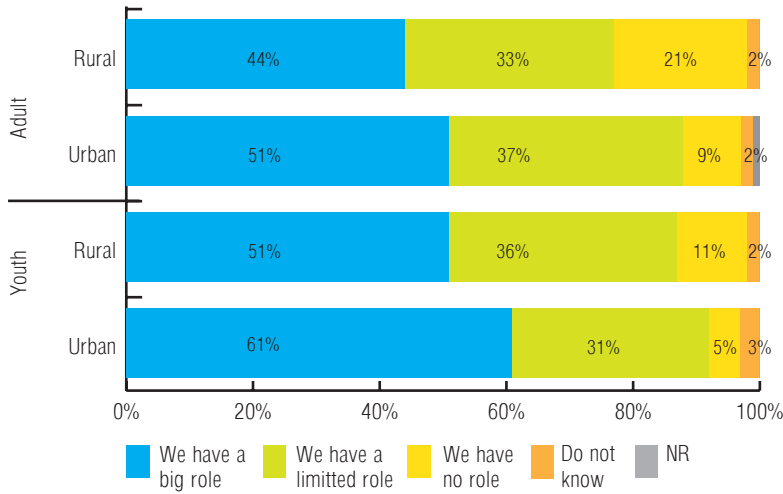


Figure C.1-2: Perceptions on Youth's role in combating corruption, amongst youth and adults, by Residence

When this data is disaggregated, a strong division is seen between urban and rural youth. Urban youth feel far more empowered to combat corruption and are much less likely to feel completely disempowered. (See Figure C.1-2). When compared with the general trend that rural youth are more tolerant of corruption and more often willing to engage in unethical behavior, this trend makes sense. In rural areas, youth are more likely to feel powerless about corruption, and therefore, are more likely to accept corruption as part of daily life. Therefore, increased measures should be taken to empower rural youth to combat corruption.

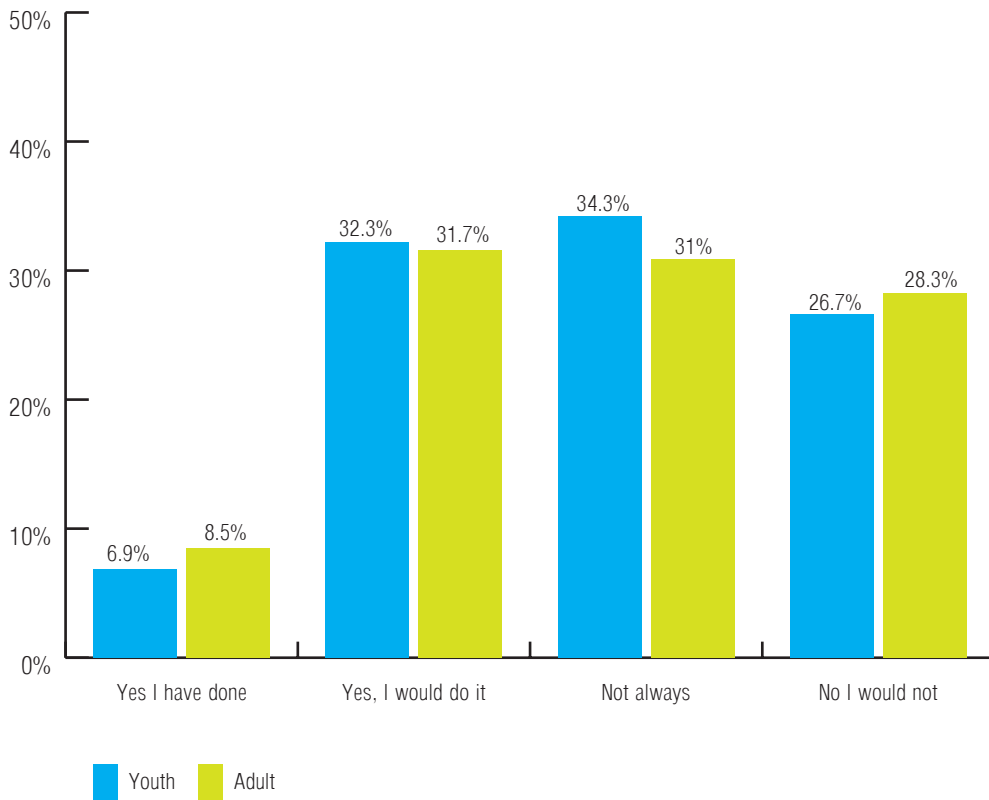


Figure C.1-3: Willingness to report corruption, amongst youth and adults

When the question was changed to the willingness of the respondent to raise their voice against corruption, the results were more complicated. Only 7% of youth reported having raised their voice over corruption. Furthermore, nearly 27% would not speak out against corruption at all. This suggests that there are at least 20% of youth who believe that youth can make a difference, but are unwilling to do so themselves.

More promising were the 1 in 3 youth respondents who are always willing to raise their voice against corruption. A similar number would sometimes raise their voice, but not always. However, these responses must be understood in the context of Sri Lankan society. Still recovering from a brutal war, Sri Lanka's human rights record has been called to question by the United Nations, Human Rights Watch and the International Crisis Group, amongst others.<sup>7</sup> Many youth, especially those from ethnic minority groups, may feel concern for their future and even physical safety, if they were to challenge corruption. As seen in Figure C.1-4, more than 1 in 4 youth in Sri Lanka do not raise their voice against corruption because of fear.

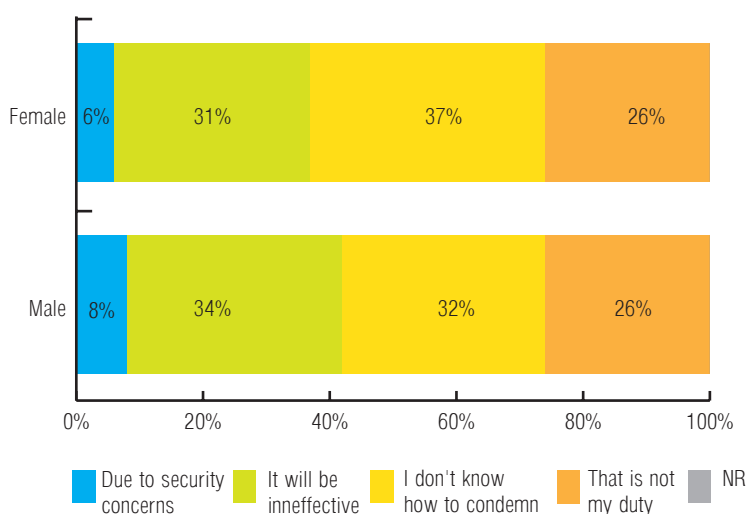


Figure C.1-4: Reasons given for not speaking out against corruption, by Gender

However, the most significant reason provided by respondents for not raising their voice against corruption was that they felt it would not be effective. In a nominally democratic country like Sri Lanka, this is a very troubling response. While a large majority of Sri Lankan youth feel that they have a role to play in combating corruption, nearly half (45%) of those youth do not feel that their voice will have any effect. An additional 23% of youth felt that raising their voice against corruption was not their business. This is unfortunate, because it indicates a lack of education about the importance of speaking out against corruption. This finding is buttressed by the 6% of youth who quite simply do not know the procedures to report corruption.

Therefore, in the context of Sri Lankan life, youth do appear to be willing to raise their voices against corruption provided certain conditions are met. First, they must feel safe to do so. Second, they must be better informed about the importance of speaking out against corruption and the real-life impact that such activism can have.

If a lack of education and awareness is in fact preventing youth from speaking out against corruption, it is important to understand where youth are learning about corruption. In this final section, respondents were asked from where they receive information and how much they know about corruption rules and regulations in Sri Lanka.

Unsurprisingly, most respondents received their information from television (31%), radio, (20%), and the newspapers (17%). However, youth respondents specifically also receive information from Mobile Phone (18%), a rate far higher than for adults (10%). While discussions of youth frequently center on social networks and the internet, the research did not reveal this to be true in Sri Lanka. Only 5% of youth reported that they received information from social media, 4% from online newspapers and 4% from social networks. This would suggest that in Sri Lanka there remains much work to be done in incorporating anti-corruption education into social media and the internet. However, it should also be noted that Sri Lanka remains a country with limited internet access.<sup>8</sup>

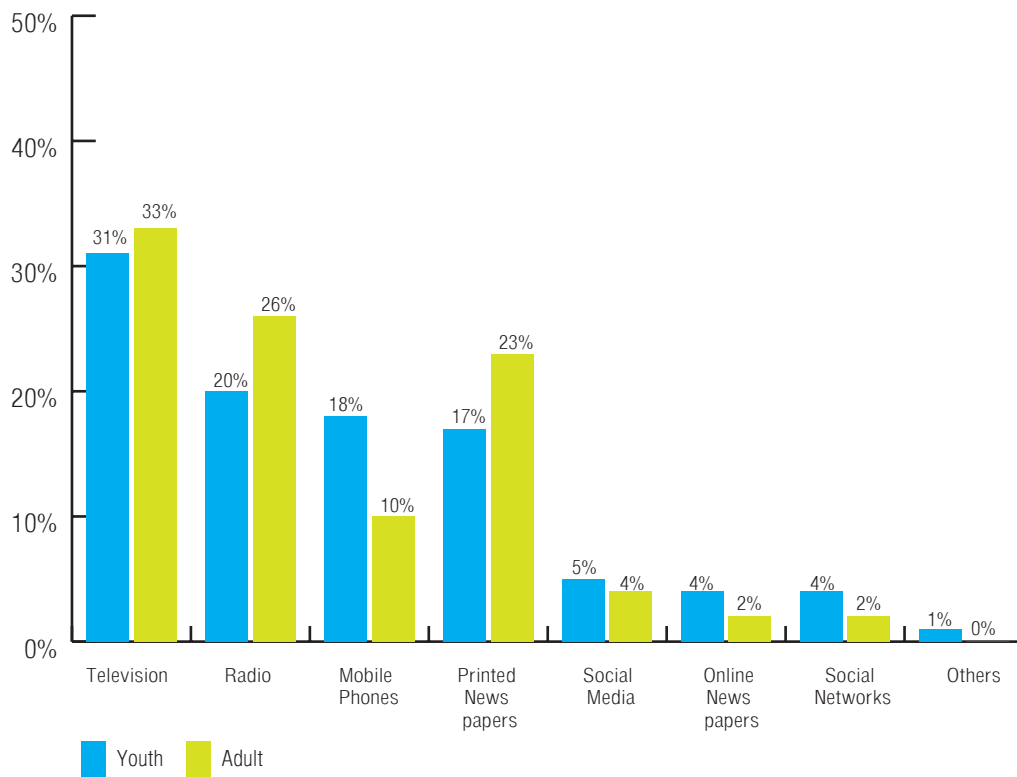


Figure C.1-5: Sources of information for Youth and Adults

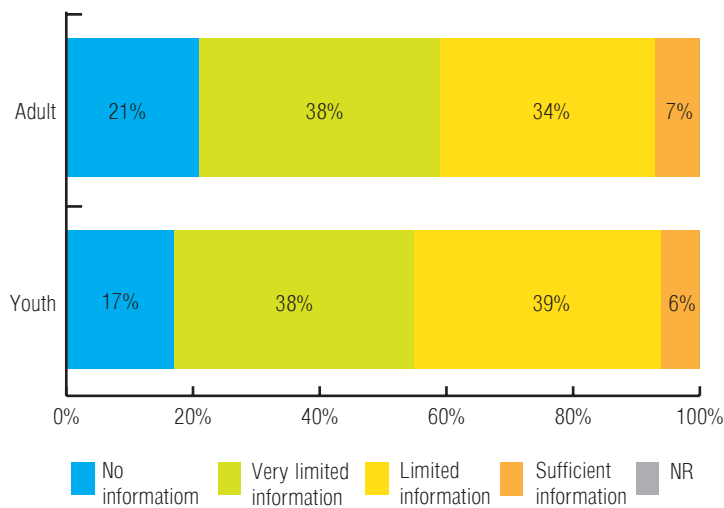


Figure C.1-6: Knowledge on corruption rules and regulations in Sri Lanka, amongst Youth and Adults.

While youth receive information from a variety of sources, it is also clear that no source is providing sufficient access to information for youth. Despite leading information sources, television is still only reaching 31% of Youth.

When youth were asked specifically as to how much they knew about the rules and regulations on corruption, this lack of information became readily apparent. Only 6% of youth at all education levels felt that they knew 'a lot' about corruption rules and regulations. Although 39% knew 'somewhat,' a full 55% of youth knew 'very little or nothing.'



This information helps to put many of the other responses to the Survey in context. While certainly some youth have a good grasp of corruption rules and regulations, many more do not. Therefore, suggestions that certain percentages of respondents are lacking in integrity or accepting unethical behavior, these must be understood within this context of relative ignorance.

Unfortunately, the education system is not addressing this problem. As seen in Figure C.1-7, the number of Youth that know 'nothing' or 'very little' about corruption rules and regulations drops only 7% from 61% to 54% as the respondents go from primary to tertiary educational attainment. While the number of youth who know 'something' does grow by 7%, the number that knows "A Lot" does not grow at all. This points to the very troubling conclusion that the education system is not meeting the education needs of Youth regarding corruption rules and regulations. If Sri Lankan youth are not better educated regarding corruption, there is little chance of changing perceptions, attitudes and actions vis-à-vis corruption.

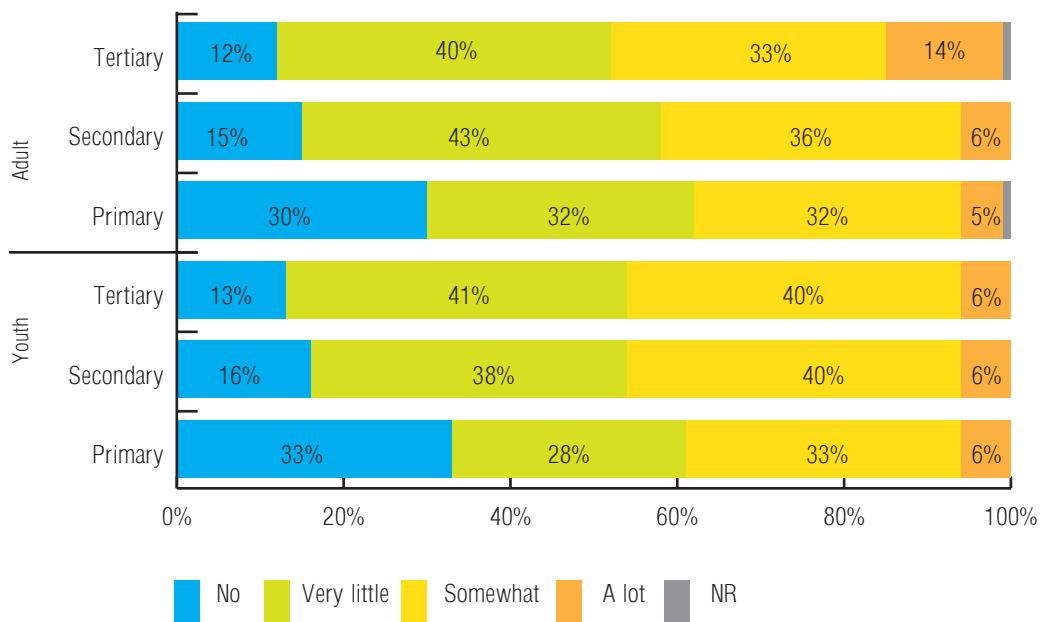


Figure C.1-7: Knowledge on corruption rules and regulations in Sri Lanka, amongst youth and adults, by educational attainment

It is promising that youth were more likely than adults to demonstrate knowledge of corruption rules and regulations. While the differences were generally small, Adults, particularly those with limited education, were the most likely to have no knowledge of corruption. However, the results were flipped for those with tertiary education. The best educated adults were more than twice as likely to know a great deal about corruption rules and regulations. While this result is too limited to make definitive conclusions, this does suggest a troubling trend in the quality of tertiary education.



# CONCLUSIONS AND RECOMMENDATIONS

The purpose of the YIS was two-fold; to establish the baseline on the current integrity levels of Sri Lankan youth and to determine the youth's level of engagement against the corruption and violations of integrity. In meaningful ways, both of these goals were met. The survey findings presented here reveal that Sri Lankan youth do value integrity, but also face difficulties in realizing these values in daily life. Instead of viewing integrity as a fundamental core value worth fighting for, many Sri Lankan youth must confront a reality in which corruption and violations of integrity imprint themselves on their view of the world.

## A. Conclusions

The following discussion addresses the four Core Parameters of the YIS, and discusses key findings and conclusions of each. This information is crucial in not only meeting the purposes of the YIS but also building the knowledge base from which recommendations for action can be drawn.

### A.1 Morality and ethics – the conceptual understanding of standards of behavior

By exploring numerous parameters of youth perceptions, attitudes and values towards corruption, an admittedly murky picture emerges. Sri Lankan youth know what integrity is and they value integrity in their own lives. While youth responded positively to the assertion that Integrity is important, this response was far less robust when integrity was challenged by caveats and limitations. When asked about differing definitions of integrity, it becomes clear that a significant minority (between 12%-20%) do not ascribe to a common definition of integrity that includes refraining from lying, corruption and breaking the law. This trend is strongest in regard to law-breaking, which 1 in 5 Sri Lankans view as not a violation of one's integrity.

Sri Lankan youth also appear to have a more flexible understanding of what constitutes a “person of integrity.” Roughly half of Sri Lankan youth feel that a person of integrity will lie or cheat when avoiding to do so is costly. Even more believe that a person of integrity places family solidarity ahead of lying, cheating and breaking the law. (Figures A.4-1,2,3,4) Lastly, 67% Sri Lankan youth accept that a person of integrity is willing to engage in nominal corruption.

### A.2 Principles – the ability to differentiate between what is right and what is wrong

When asked to compare financial success and living a life of integrity, it became clear that pressure to succeed is undermining principles of integrity in Sri Lanka. While nearly 50% of Youth believe that living a life of integrity is “most important” a majority see a balance of wealth and integrity as the truly important goal. In addition, roughly 1 in 5 Sri Lankan youth choose wealth exclusively at the expense of integrity. These results directly contradict the expressed value placed on integrity by the youth themselves.

Taken together, Sri Lankan youth recognize the importance of integrity, but do not always understand what living a life of integrity should mean. Integrity is also not always viewed as a bedrock principle, but rather a flexible concept that is responsive to local traditions and challenging realities. In their own lives, Sri Lankan youth may find that some costs and relationships are just more important than integrity, and, in fact, believe that one can retain their integrity



while still engaging in dishonesty. It should be noted however, that poverty remains a real concern in Sri Lanka, with rapidly rising costs for necessities like food and fuel, while the disparity between rich and poor are growing. Therefore, many youth really do feel the need to pursue wealth at the expense of integrity.

The Survey also showed that female youth evince the strongest commitment to integrity, while rural youth demonstrated the weakest. These cleavages were confirmed across a wide set of data, suggesting that urban women have the potential to be drivers of change. At the same time, rural youth, and specifically rural men, should be key targets for integrity education and promotion. The reasons behind these disparities are difficult to identify. Gender disparities are consistent across education levels and the urban rural divide, suggesting that such disparities are rooted in Sri Lankan culture.

Urban and rural disparities are more complex. The Survey suggests that rural youth confront corruption more often and are subject to traditional nepotistic social interactions. Rural youth also see fewer opportunities for persons of integrity and are more likely to accept unethical offers as part of everyday life. Therefore, it may be that Rural youth have no less integrity, but rather are forced to adapt their values and behaviors to a lifestyle that is more antagonistic towards integrity.

### **A.3 Respect for rules – the degree of compliance with the legal framework**

When asked to define integrity, it was surprising to learn that youth were more likely to see lying and cheating or corruption as violations of integrity than breaking the law. This finding underscored a clear resistance to rule of law by Sri Lankan youth. For example, Youth are far more likely to be willing to bribe public officials or the police than would bribe a teacher. The lack of confidence in police specifically can be looked to as a source of these attitudes.

Overall, Sri Lankan youth demonstrated a surprising willingness to engage in corruption, despite few youth having actually done so in the past year. This suggests that education is needed to strengthen youth commitment to integrity and opposition to corruption.

It is also important to note that males are substantially more likely to engage in corrupt transactions. It is difficult to say if this is the result of the gender disparity in values of integrity. It is also possible that male youth are more likely to be solicited for corruption and therefore have been forced to accept corruption as a greater part of their values system. More research is needed to help understand the causes of this troubling trend. Regardless of this cost, it is clear that male youth will need to be targeted in order to improve their understanding of integrity and their ability to resist corruption.

### **A.4 Resistance to corruption– the ability to challenge corrupt practices**

The majority of youth believe that their generation has a role to play in combating corruption. This is a promising conclusion that should be taken seriously. However, as only 6% of Sri Lankan youth have actually spoken out against corruption, it is clear that youth are not playing a significant role in combating corruption. However, a large majority of youth are willing, all of the time or some of the time to speak out against corruption. The reasons for this disparity between thought and action are both personal and structural.

When youth feel that corruption is the best path to success, it is unlikely that they will be willing to challenge the status quo. Unfortunately, many Sri Lankan youth view cheating as the best, and sometimes only, path to success. This belief is most common among rural youth and those with the most education. It appears that this reflects the groups that are most likely to interact with those succeeding through corruption most often.

This conclusion is significantly strengthened by the very poor opinion most youth have about public service providers in Sri Lanka. The police and local administration were both highlighted for their high levels of corruption and low levels of public trust. Regular interactions with either of these bodies are likely to reduce the ability of Youth to maintain and promote integrity. Rather, conclusions suggest that those groups who are most likely to interact with public officers are also more likely to have a flexible and varied commitment to integrity.



Structurally, 1 of every 3 youth feel that they are powerless to act against corruption. Another 26% of youth do not believe that raising their voice against corruption is their responsibility. Both these beliefs are very troubling, and suggest a level of alienation and disconnection that could undermine youth efforts to combat corruption. However, these are also problems with relatively straightforward solutions.

## B. Recommendations

The YIS is more than a tool of knowledge generation; it is also the first step in a comprehensive, internationally integrated initiative to empower youth in the fight for integrity and against corruption. Therefore, while TISL encourages all stakeholders to draw their own conclusions from this Report, it also offers the following Recommendations for empowering Sri Lankan youth. TISL will work with all relevant stakeholders to realize these recommendations and welcomes all who are committed to integrity in Youth to join TISL in this fight.

### B.1 Research on corruption and integrity

The YIS has provided an important baseline of information on youth, integrity and corruption in Sri Lanka. However, this information has also raised new questions, the answers to which will help TISL promote integrity. Specifically, more information will be needed as to the causes of the strong rural/ urban divide amongst youth respondents, what are the most effective ways to reach youth with important information on Integrity and Corruption, and how to understand the reason that female respondents demonstrated a stronger commitment to integrity.

This research does not require an additional survey. Rather, TISL will implement a three-pronged approach to improving its knowledge base. First, TISL researchers will return to existing TISL publications, including the National Integrity Systems Assessment and Citizen Report Card Survey Reports, and compare these results with the YIS. Second, TISL staff will work with existing stakeholders and partners to conduct informal interviews with relevant groups to answer specific questions about the survey results. Third, TISL will continue to use robust monitoring and evaluation mechanisms as it implements programs under the youth initiative. These mechanisms will generate valuable data and perspectives on the questions listed above. Together, these three tools will fill in the knowledge gaps and allow TISL to successfully promote integrity amongst youth.

### B.2 Improve Education in Schools

The Survey revealed that relative knowledge of corruption rules and regulations barely improved for youth as they progressed from primary through tertiary education. This indicates that youth are not receiving crucial education on corruption and integrity in the school system. TISL will, therefore, work with individual teachers as well as relevant ministries and government offices to improve the quality of this instruction and the accessibility of relevant education materials. These material can include reading material and publications on ethics, values and moral behavior compiled in manner suited for learning and comprehension.

Despite high levels of poverty, Sri Lanka maintains a strong educational system and boasts unusually high literacy levels. Therefore, schools and teachers can be effective partners in this process. By providing the necessary materials and training, TISL expects to employ this strong educational system to empower youth in the fight against corruption.

### B.3 Education and Knowledge-building after school

While schools are an important part of education, TISL sees excellent opportunities to work with youth outside of a formal classroom setting as well. Motivated youth will have the opportunity to gain a deep understanding of integrity and corruption, and become change-makers themselves. Through TISL's youth program, youth will have the opportunity to obtain the tools to become true leaders in the fight against corruption. TISL also hopes to bring

these opportunities to youth outside of Colombo. As noted in the Survey, rural youth must be a key target group. Therefore, TISL will work with partners in rural areas to ensure that extra-curricular activities and resources are available for youth.

## **B.4 Promote Youth in monitoring corruption with demonstrated effect**

The YIS demonstrated that the majority of youth are willing to raise their voices against corruption, and yet, very few actually do so. TISL will work with youth to increase their opportunities to fight corruption and provide a support for them when they do. Using innovative social media tools, as well as through the Shelter for Integrity, a center which provides legal advice for victims and witnesses of corruption, TISL will assist these youth directly. TISL will also provide youth with a platform to express their thoughts and ideas and contribute to the fight against corruption through anti-corruption competitions and innovative engagement strategies.

However, it is also clear that youth must know how to raise their voice against corruption and feel that their efforts can have an impact. Therefore, TISL will work to improve both knowledge of corruption reporting strategies and provide education on the impact of corruption monitoring and anti-corruption activism. TISL will also leverage the international networks created through the YIS to broaden international horizons for Youth. In this way, Youth will be able to feel part of an international effort to combat corruption, and learn from experiences of successful strategies in other countries.

## **B.5 Promote Values of Integrity through multi-media and social media**

Although Sri Lankan youth value integrity, it is also clear that these values are flexible and sometimes under-informed. Therefore, TISL will mount a media campaign to promote meaningful values of integrity. Most students receive their information from TV and radio, while a growing number receive information through mobile phone. TISL will target these media, specifically mobile phones and radio to reach youth with strong messages on integrity. The promotion of values of integrity will build on the demonstrated commitment to integrity while seeking to strengthen and clarify these values.

## **B.6 Promote role models for youth**

The YIS revealed that many Sri Lankan youth feel that lying and cheating are necessary paths to success. Youth are also likely to respect people with flexible concepts of integrity. In addition, many more youth feel that paying a bribe is 'OK' even if few actually do so in practice.

Youth tend to be impressionable and often seek guidance from mentors and heroes. These role models can fundamentally change youth attitudes and values. Therefore, Sri Lankan youth need more role models who demonstrate true integrity and disprove these misconceptions. Such efforts should include past and present public figures, as well as ordinary Sri Lankans whose integrity has led them to do extraordinary things. TISL already presents an annual Integrity Award that highlight exceptional Sri Lankans. In addition Sri Lankan youth need to know that it is possible to succeed in Sri Lanka while still being a person of true integrity. Therefore, TISL will seek out exceptional leaders in business, government and entertainment and celebrate these people publicly.

On a personal level, youth who choose to engage in TISL education and activism programs will also receive one-on-one mentoring support from TISL staff. While this initiative will have a narrow impact, it has the potential to have a deep impact as well. Empowering youth with knowledge and guidance can create powerful change makers among Sri Lankan youth.



## B.7 Work Specifically with Young Women

TISL educational initiatives will target female youth, seeking to empower this group as change makers in society. The YIS demonstrated that Sri Lanka's young women possess a strong commitment to integrity and anti-corruption. TISL will promote these young women, and provide them with education, support and guidance.

Women in Sri Lankan society are often marginalized. Yet, they also play an influential role in the family and in society generally. Working with exceptional young women, TISL will seek to establish a new generation of female leaders in the fight for integrity and against corruption.

## B.8 Target Rural Corruption

Within the context of the recommendations above, TISL will specifically target Rural areas. In Sri Lanka, aid and support are frequently concentrated in the capital. When assistance does reach rural populations, it is often reserved for emergency support for those whose lives have been devastated by conflict and natural disaster. This project will move beyond this limited engagement with rural communities and seek to impact all Sri Lankan youth, regardless of their ethnicity or place of residence.

Sri Lanka's rural population is further marginalized in regard to access to information, economic opportunities, healthcare and more. TISL recognizes the challenges faced by Rural Youth and will take serious efforts to ensure that youth programs include and promote these youth.

## B.9 Target Police and Public Official Corruption

The corruption of the police and public officials is a well-known problem in Sri Lanka. Unfortunately, the petty corruption of these groups is impacting youth in very real ways and preventing them from living lives of integrity. The YIS reveals that this form of corruption is having a negative impact on youth, their values, attitudes and willingness to stand up for integrity.

Throughout its history, TISL has demonstrated a commitment to ending this kind of petty corruption. The YIS opens a new front in this ongoing battle, providing new knowledge and new resources. TISL will work with youth to develop new strategies to refuse corrupt transactions, reduce corrupt demands and strengthen integrity amongst Police and public officials.

# Endnotes

1. According Official Government Statistics, the GDB of Sri Lankan grew at a rate of 6.5% in 2012, evincing a strong recovery since the global downturn in 2008. Furthermore, the industrial share of GDP grew at an adjusted rate of 10% in 2012, suggesting a strong baseline for future wage and income growth. See [http://www.statistics.gov.lk/national\\_accounts/Press%20Release/GDP%20Summary%20Indicators%202012%20Annual.pdf](http://www.statistics.gov.lk/national_accounts/Press%20Release/GDP%20Summary%20Indicators%202012%20Annual.pdf).

The number and percentage of youth & adults respondents by province are listed below:

	Youth		Adults		Total	
	N	%	N	%	N	%
Central	55	5.5	55	5.4	110	5.5
Eastern	109	10.9	92	9.1	201	10.0
North Western	107	10.7	117	11.6	224	11.1
North Central	64	6.4	62	6.1	126	6.3
Northern	45	4.5	47	4.6	92	4.6
Sabaragamuwa	162	16.1	160	15.8	322	16.0
Southern	73	7.3	75	7.4	148	7.3
Uva	54	5.4	64	6.3	118	5.9
Western	335	33.4	340	33.6	675	33.5
Total	1004	100.0	1012	100	2016	100.0

Distribution of youth and adults sample respondents were selected from 10 districts

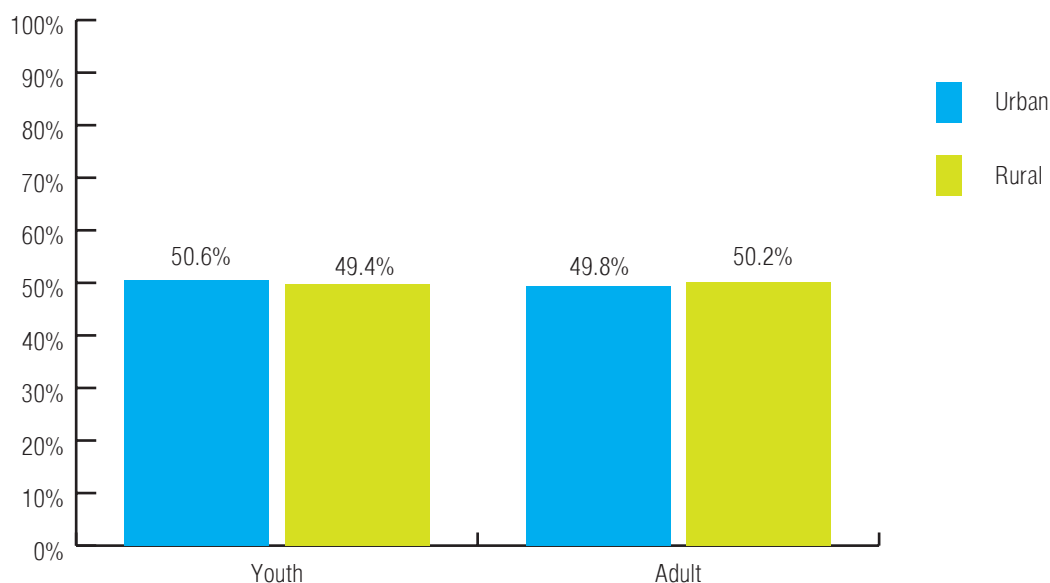


Figure: Sample respondents by urban and rural areas

2. Official government statistics demonstrate that the most urban provinces (Western and Southern Provinces) display a very significant difference from the more rural central, northern and eastern parts of the country. Female unemployment is far higher, while overall, persons in rural areas are much more likely to engage in manual labor (Agriculture, Forestry). Even very basic indicators, like ownership of a transportation source, reliance on firewood for cooking and access to piped water display major variations between rural and urban areas that are often in the area of 30-50%. For a full review of socio-economic statistics divided by province, see [http://www.cbsl.gov.lk/pics\\_n\\_docs/10\\_pub/\\_docs/statistics/other/Socio\\_Econ\\_%20Data\\_2011\\_e.pdf](http://www.cbsl.gov.lk/pics_n_docs/10_pub/_docs/statistics/other/Socio_Econ_%20Data_2011_e.pdf)
3. Sri Lanka has comparatively strong rules on gender empowerment and discrimination and a good record on gender in education. However, the everyday realities, especially for poor or otherwise marginalized women, demonstrate a nation still deeply mired in unequal gender relations. Women are particularly disadvantaged in employment and face a strong resistance to equal roles in the home. Internally displaced women face particularly difficult challenges. For example, in the provinces most affected by the war, far fewer women are engaged in the work force. For example, in the Northern Province, female employment is at 14%. (See Official Statistics from the Government of Sri Lanka, available at [http://www.cbsl.gov.lk/pics\\_n\\_docs/10\\_pub/\\_docs/statistics/other/Socio\\_Econ\\_%20Data\\_2011\\_e.pdf](http://www.cbsl.gov.lk/pics_n_docs/10_pub/_docs/statistics/other/Socio_Econ_%20Data_2011_e.pdf)).
4. As a result, women's day-to-day experiences are still different from their male counterparts, and they can be said to have unique cultural experiences, that are likely to explain their differing responses to the YIS. For more information on Gender in Sri Lanka, please refer to the Sri Lankan Gender Assessment, Asian Development Bank, 2008 (available at <http://www2.adb.org/Documents/Reports/CGA-SRI/CGA-sri.pdf>) and Swarna Jayaweera & Chandra Gunawardena, Social Inclusion: Gender and Equity in Education Swaps in South Asia, Sri Lankan Case Study. United Nations Children's Fund Regional Office for South Asia. (available at [http://www.unicef.org/rosa/Unicef\\_Rosa%28Srilanka\\_case\\_study%29.pdf](http://www.unicef.org/rosa/Unicef_Rosa%28Srilanka_case_study%29.pdf)).
5. The TISL National Integrity Survey (2010) and the Citizen Report Card (2011) both revealed that rural populations regularly face corruption demands at the local governance and police services level. More information is available at <http://www.tisrilanka.org>.
6. The TISL National Integrity Survey (2010) revealed deep mistrust and disappointment in many of the public offices in Sri Lanka. However, these feelings were particularly strong in regards to local governance and police services. For the complete results of the National Integrity Survey, please refer to [http://www.tisrilanka.org/pub/reports/NIS\\_SL\\_2010.pdf](http://www.tisrilanka.org/pub/reports/NIS_SL_2010.pdf).
7. In March 2012, the United Nations Human Rights Council passed a resolution urging the government of Sri Lanka to investigate allegations of war crimes conducted during the closing days of the country's civil war. This resolution was just one step in a strong international condemnation of the Government's alleged treatment of Tamil refugees at the close of that conflict. See also, Human Rights Watch 2013, Sri Lanka Chapter (available at <http://www.hrw.org/world-report/2013/country-chapters/sri-lanka>); Sri Lanka's Authoritarian Turn: The Need for International Action. Asia Report N°243 20 Feb 2013. (Available at <http://www.crisisgroup.org/en/regions/asia/south-asia/sri-lanka/243-sri-lankas-authoritarian-turn-the-need-for-international-action.aspx>).
8. According to the Media NGO, Freedom House, Sri Lanka had 15% internet penetration in 2011. While this number is growing, such a low level of internet access is unusual, even among countries with similar levels of economic performance.







# INTEGRITY AND CORRUPTION IN SRI LANKA: WHAT DO YOUNG PEOPLE THINK?

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