

Educating the mind: Buddhist Spiritual Practices in Schools, Policy options for Sri Lankan context.

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ABSTRACT

Teachers are one of the main sources of socio-cultural development who provide the power of education to today's youth, thereby giving them the possibility of a better future. Since Sri Lanka is a country most of the cultural attributes, traditions, norms and values are embedded with Buddhist spiritualities. Thus, teachers play a crucial role in protecting spiritual practices for a sustainable future. However, considerable discussions have not been conducted to the date on the area of teachers' spiritual practices in schools, which is remarkable. Hence, this study examines the main factors affecting to spiritual practices in today's schools and suggests implications to elicit new insights to lead educational improvements with Buddhism in Sri Lankan schools. Although Buddhism consists of a vast literature, the study will only consider a few precepts that influence the spirituality of teachers toward students. The qualitative approach included twelve schoolteachers interested in participating in the study. In-depth interviews and observations revealed the different factors that influence spiritual practices in the learning environment of schools. The collected data were analysed using the thematic analysis method. The study identified two main areas as personal and environmental factors which are influenced to the spiritual practices within the schools. Based on the findings, teachers are still transferring spiritual concepts in the education process in Sri Lanka. As a policy option the study suggests creating a spiritual system in teaching by interacting with schools and the government. Thus, teachers could establish spirituality in their own way which will support to the achievement of a successful academic system with a proper spiritual teaching mechanism.

Keywords: Buddhist spirituality, Spiritual practices, spiritual well-being, students, Teachers

INTRODUCTION

A country must have a vision to attain a rapid economic growth, along with social and political development. The productive human capital is the core of achieving a country's alleged vision while playing the leading role. Governments give a higher priority to make significant investments to develop country's education system at all costs. Consequently, students are expected to being the driving force of future development. In contrast, teachers have been pointed out by researchers, the public, and the culture of any country as one of the main sources of shaping the future of today's youth. However, a country could not be developed without developing its people. Thus, spirituality which identifies as the core of social life (Udayanga, 2021) that opposed to material and physical things, should be taught alongside with education that objects to prepare students for different careers (Perera, 2009). Since spiritual well-being is one of the crucial factors of overall wellness of a life (Udayanga, 2021), teaching is one of the best ways to develop spiritual practices in individuals.

Ulluwishewa and Vishwa (2020) explained that education should not be only for living but also for life to attain the purpose of human life. Generally, countries design its education system to impart knowledge, skills, and technologies to enhance materialistic well-being of individuals. The system clearly explains the fact of „education for living“. Nonetheless, a human being should be taught to grow further, achieve perfectness, being happier, wiser, compassionate, loving and creative which explains „education for life“ (Ulluwishewa & Vishwa, 2020). Thus, a country needs an education system which provides equal priority to both living and life. Similarly, Education system should create educated workforce who drive towards economic and social development of a country. At this phase, teachers play a pivotal role of disseminating knowledge together with spiritual practices within the schools.

Sri Lanka is a country where the most of population identifies with majority of Buddhists as 70% from the population (Tilakaratne, 2021), thus, most of the Sri Lankan schools conduct Buddhist spiritual practices. However, as a multiethnic country, Sri Lanka has different religious, linguistic and cultural groups living together. Further, students from such pluralistic societies bring diverse racial practices with certain experiences, expectations and approaches to the schools from their families (Wedikandage, 2014). As the majority of Buddhist representation in the country, school environment created under the Buddhist spiritual practices and value other religious practices. Sri Lanka gives a higher priority to the education system since the country has identified that education is the root cause of social, economic and political development of a nation. By supporting the fact, Aturupane & Shojo, (2016) explained that Sri Lanka from its education outcomes, was one of the world leaders among developing countries. Due to progressive and early education policies including free education policy, educational reforms and sustainable investments over the decades have emerged with the recognition and development of Sri Lankan education system.

Although Sri Lankan education has contributed to economic welfare, gender parity and living standards over the long term (Aturupane & Shojo, 2016), several scholars have argued that since current education system initiated with the influence of British period, the colonial system directed to create „machine like thinkers“ stimulated by industrialization (Ulluwishewa & Vishwa, 2020; Devapriya, 2019; Mahibalan, 2019). Comparably, some studies have been conducted to examine the education system and its policies to create a productive workforce but did not particularly focus on spirituality and spiritual development of students. Despite Sri Lanka has been initiated education high on policy agenda and is pursuing to accelerate the development of human capital (Aturupane & Shojo, 2016), current school system has found a deep reflection of problems including rapid tendency of addicting to alcohol and smoking, man-made disasters to threatened ethno-religious practices, negative attitudes among students, arrogant and aggressive behavior, higher stress level and diverting from spiritual development (Education, 2020).

The educators and policy makers should include spiritual development programs to school curriculum, since the religion and spiritual well-being motivate students and play as a driving force in completing individual needs (Yocum, et al., 2016). When social needs are unmet, where religious and spiritual practices fit most firmly, student’s emotional development could be negatively impacted (Sherwin & Stevenson, 2010 as cited in Yocum, et al., 2016). Hence, it is necessary to provide a space and time for teachers to practice spirituality through teaching while students to develop spiritual well-being through learning mutually. With the purpose of fulfilling the above mentioned gap, the study aims to explore the Buddhist spiritual practices among schoolteachers in Sri Lanka to influence spiritual development of students.

Hence, the main objective of the study attempts to identify the main factors affecting to practice spirituality in schools with special reference to Sri Lankan teachers’ perspective. Based on this objective, following research questions have been formulated.

1. What are the factors affecting to practice spirituality in today’s schools?
2. What are the policy options to elicit new insights to lead educational improvements with Buddhism in

Sri Lankan schools?

Significance of the study

Since no culture could exist and develop without a religious and spiritual forces (Madelo, 2015), it is natural to have a debate on spirituality in schools. Education system in any nation aims to develop an individual, physically, intellectually, morale and spiritually (Alice, 2019) and thus, education is a lifelong process that create a character expanding skills, disciplines, physical and social development while safeguarding the culture. Therefore, teachers are considered to be played a dynamic role in absorbing spiritual and moral practices to the students along with the academic disciplines. Bashir et al., (2019, p.392) described that the success of spiritual growth is closely related to the “teacher’s perception of the meaning of spirituality in education itself”. Thus, teachers are usually subjected to imply spiritual practices through teaching in almost all of the nations. If spiritual needs of students are not satisfied, it will directly affect to student in their academic performances and eventually, their spiritual desires would be in an undeniable place in the classroom (Yocum et al., 2016). Therefore, the emerging concept of spirituality in classrooms holds an important place.

However, current school system has certain challenges to produce educated people with good qualities to own the nations’ future. Further, Mahibalan (2019) stated that there are certain fundamental issues in education system including deficient access of quality education, dearth of trained and skilled teachers, lack of government fundings, excessive political interference and unregulated education system. Due to such drawbacks, the spiritual development could be not prioritized in current schools. Similarly, teacher’s perception on spiritual development of students may be hindered due to complexity of academic curriculum and circular provided by government. Hence, this study supposed to discuss the factors affecting to teachers to practice spirituality in schools.

LITERATURE REVIEW

Spiritual development must be approached with the education of spiritual practices. Parents from home, religious values, spiritual practices, social norms, and moral principles transfer to their kids while teachers responsible to share such practices to students with knowledge, skills and technologies consist in school curriculum. Ulluwishewa and Vishwa (2020) has specified that Japan has a key focus on manifesting everyday spirituality as a separate subject in the education system. Similarly, Japan is a remarkable country of treasuring spirituality even in their day-to-day life which started from their elementary education.

Spirituality has been defined by different scholars (Canda & Furman, 2010; Oxhandler & Pargament, 2014; Zapf, 2005; Higashida, 2016) as a distinguished part of the religion. Since religion is a visible expression of a faith and belief system, spirituality seems to be a broader concept (Canda & Furman, 2010). Similarly, Yocum et al., (2016) has defined spirituality as an individual belief system that finds the purpose of life, find self-identity and able to connect with each other, while religion identified as a more corporate belief system connects with traditions, customs and moral values. Therefore, spirituality and religion are two separated ideologies that both are rooted in understanding the meaning of life. According to Maslow’s hierarchy of needs, religion and spirituality have been identified as the factors of satisfying the individual level needs (Maslow, 1968 as cited in Yocum, et al., 2016). In other words, spirituality means “Living life in all its fullness”, thus, mind, body and soul need to be equally nurtured. Higashida (2016) explained four dimensions of spirituality as belief in religion, search for meaning, mindfulness and feeling of security. By supporting the idea, Yocum et al., (2016) explained that students should feel “safe, secure and comfortable” to being successful and public schools have a tendency to move spiritual development of students cherishing minds, bodies and spirits. study further clarified that educators play a pivotal role of preserving spiritual development in schools by ensuring efficient and effective learning environment. Relatedly, a study has

described that school climate should be fostered with a peaceful environment except violations and production of self-disciplined students and ultimate purpose of creating a law-abiding citizen (Chandrasekaram, Basnayake, & Anthonees, 2020). Educators and other relevant parties are needed to create the school environment where students could able to satisfy their social needs.

Education identifies as one of the social cohesions and contributes to social cohesion in four ways (Kantzara, 2011 as cited in Wedikandage, 2014). As the first way, schools should teach interpersonal and political actions since social and legal values attached to being a good citizen (Wedikandage, 2014). Secondly, schools are expected to decrease the distance between individuals of various origins, thirdly, anticipated to provide equal opportunities to all, and finally, should incorporate the interest and objectives of different groups (Wedikandage, 2014). The study further explained that education is connected to social cohesion in two ways as internally that support to build student's personality and externally it helps to link student to the society. Hence, education is the primary mechanism to share spirituality and teachers are the agents of developing such spiritual practices among students.

Sri Lankan Education System and Spirituality

Sri Lanka has the universal access to both primary and secondary education, and there is a considerable outcome from the university and other vocational training institutes. Although Sri Lanka is constrained with low investments, the education system creates an adequate amount of human capital for the future development (Aturupane & Shojo, 2016). However, different scholars have explained certain limitations that Sri Lankan education system undergoing. Mahibalan (2019) argued that despite Sri Lanka is one of the highest literacy rates owning countries among South Asia, yet the country is unable to develop a sustainable and progressive education system. Sustainable education system demarcated the combination of human, social, economic and environmental growth, not just the economic development. Ulluwishewa and Vishwa (2020) acknowledged that the problems of current education system are not because of lack of knowledge, technology and skills, but due to absence of humanity. According to the Minister of Education in Sri Lanka (2020) stated that country's social values are rapidly decreasing and thus, innocent children are abandoned by increasing immoralities. Hence, the minister further described the need of a well-organized school climate, and competent teachers with appropriate ethical behaviors as the prime requisite to generate a disciplined human capital.

The education system has changed overtime and relatively teacher's role may also be varied differently. In 21st century, the role of teacher recognized as a communicator, adaptor, learner, listener, collaborator, risk-taker, role model and leader (Mangaleswarasharma & Sathiaseelan, 2016). Among these multi roles of a teacher, it is required to share moral principles and religious practices to shape student's future. Though parents are being children's initial teachers who responsible for physical, psychological, cognitive, social, and emotional development of child, time-being, the role of parents shared with teachers after admitting children to the schools (Education, 2020). In Sri Lanka, parents along with teachers are key forces of guiding the children in every way of endowing the cultural and religious values.

Spirituality of teachers depends on different factors. The study carried out by Nasrollahi et al., (2020) under the factors affecting to transfer the spirituality during the teaching process was categorized under two themes as teacher-related and peripheral-related factors. According to teacher's view of religion, adherence to religious principles and moral virtues were identified while advocate environment and talented learners are among peripheral factors that may affect teachers to practice spirituality in during the teaching process (Nasrollahi et al., 2020). Another study has described the factors that possibly affect teacher's spiritual and religious development. According to the study, family is one of the main factors that affects spiritual development, because family is considered as a basic social unit that shapes individual's personality, religious beliefs, feeling and practices (Bayraktar, 2016). In that sense, the study described spiritual awakening as another factor that as parents imply religious and spiritual practices in homes, in the same

way, teacher's attitudes, behaviors, and convictions play a decisive role in student's spiritual development. The sense of religion and religious feelings which regard as the source and capacity of religious interests and desires and the degree of credulity also have described as the factors influencing teachers to build their spiritual development (Bayraktar, 2016).

Conversely, teacher's demographic variables could have impact on their perception on spirituality in schools. As stated by Aslam et al., (2022), gender, nature of job role, academic qualifications, marital status, teaching experience and district have a significant influence on the perception of individuals on the spirituality at workplace. Another similar study identified demographic factors including gender, age, professional qualifications, religious affiliation, and teaching subject have possible impact for the spiritual practices of teachers (Alice, 2019). However, several challenges could be seen in the present younger generation in schools containing bullying, drugs, sex, school gangs, absenteeism and different cases that mislead student's academic life (Madelo, 2015). Thus, the author further claimed that a value contained curriculum is more useful to shape the society and become a skilled workforce in the country. A more holistic approach including the spiritual elements would make a classroom better with an open exchange of ideas, and enhanced interaction with each other (Madelo, 2015) deprived of being selfish, arrogant and impolite.

The importance of Religious Education in Sri Lanka

Religious education plays a greater role in any society. Because spirituality could be easily imparted to the students through religious education. Even though the spiritual development of a student is not depending entirely on religious education, Alice (2019, p.484) argued that "an education system without religious education could only bring disaster, whereas a system with religious foundation would be the best for the well-being of the country". Further, religious education could provide a safe space and spiritual ideas that would change the way of students thinking and acting in challenging environments.

Buddhism is one of the greatest religions in the world which is expounded by Gautama Buddha. Sri Lanka is a country that represents by majority of Buddhist population. Buddhist spirituality is defined as the end of suffering by enlightening understanding of the reality (Perera & Surangi, 2020). Study further explained that Sri Lankan spiritual practices along with Buddhist traditions are oriented to ultimate freedom of human life and cultivation of wisdom and compassion. Buddhism as a school subject taught from elementary to secondary school in order to enhance a better prospect of a livelihood. According to Alice (2019, p.484), "the effectiveness of teaching religious education is depending on many factors including availability of qualified and motivated teachers, a curriculum that is both relevant and manageable, adequate physical facilities and instructional materials in school system". Since religious education is a part of the process of education that aims to develop students to make a developed country in every aspect, teachers have a substantial role and responsibility to guide students effectively.

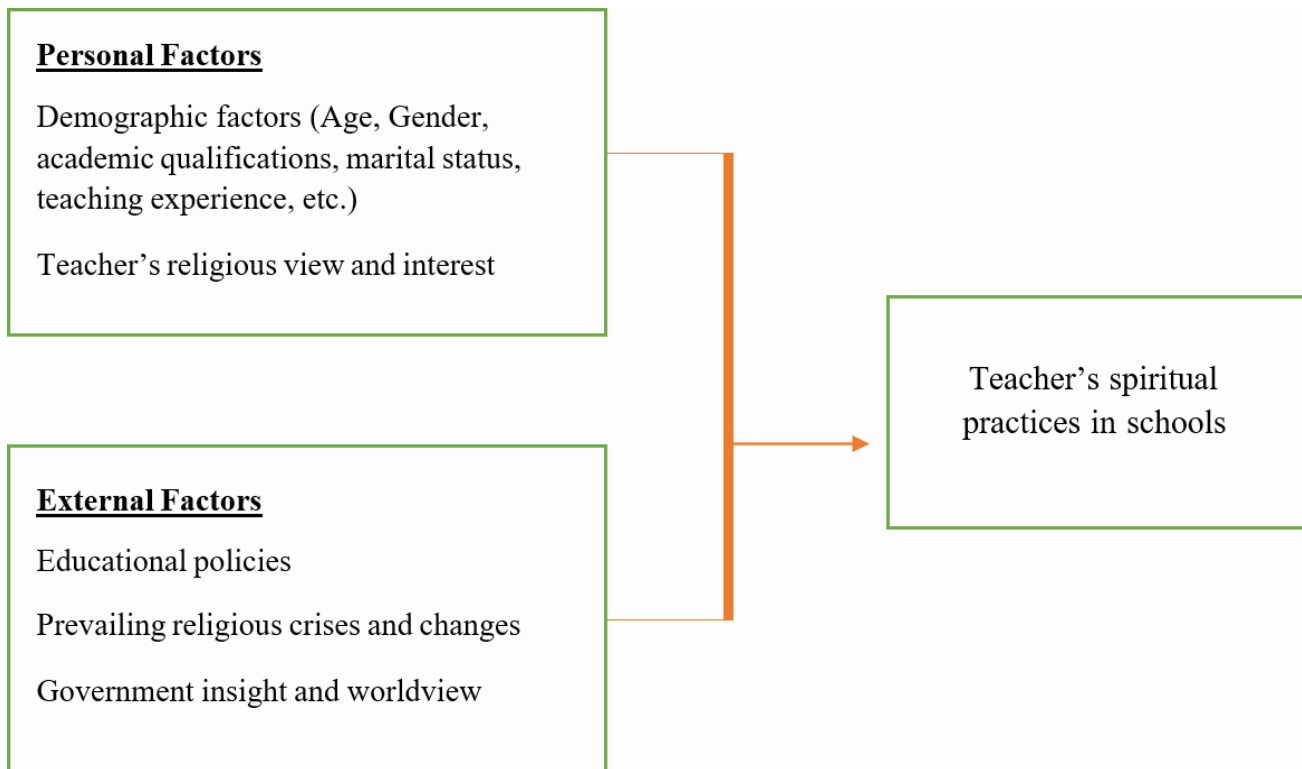
METHODOLOGY

The study was employed qualitative approach to explore the factors affecting to the spirituality in the school system. The research was carried out using in-depth interviews including twelve school teachers interested in participating in the study. A sample of fifteen school teachers who work in Kurunegala District were taken into consideration. The sample was selected based on the judgmental sampling method. The interviews and observations revealed the different factors that influence spiritual practices in the learning environment of schools. The collected data were analyzed using the thematic analysis method.

Analytical Framework

The study found influential factors that will affect to determine teacher's preference to practice spirituality

in schools. These factors were drawn from the literature, and the data will be analyzed based on these factors.



Data Analysis

The results of the interviews demonstrated the major factors that motivated teachers to practice spiritualities within the schools. Since teachers are typically aimed to create a productive young generation who would become an efficient workforce to serve their nation, teachers are responsible to deliver educational theories along with religious and spiritual thoughts. Thus, teachers have become one of the major sources of developing a student with both quantities and qualities.

Personal Factors

As a key factor of teachers to practice spiritual values in schools, demographic elements including age, gender, educational qualifications, marital status, teaching experience and related factors. As the substance of personal success in both economically and socially is depending on demographic transformations. Basically, „Family“ is one of the main factors that affecting to the religious and spiritual development. The background of one’s family could be determined by his/her enthusiasm on spiritual and moral values, they practice in the society. In the same way, family is regarded as a basic social unit in any society, hence, family is transmitting the attitudes, traditional form of behaviors, norms, rule of etiquette, moral and spiritual practices (Bayraktar, 2016). Thus, teacher’s behaviors and practices are vastly rooted by their family background. Further, students will follow their teachers that would be the way they live.

According to the responses of interviews, majority of respondents accepted that the behaviors and attitudes that they practice in their usual life are mostly transferred by their family. One respondent commented that:

“Since my parents are living according to the religious view, me and my brother also took the same way from our childhood. We valued traditional customs, norms and always I have religious feelings even when I start my day. As a teacher, I would like to share my habits and practices with my students while I am teaching.”

Similarly, the age is another key factor that determines the level of spiritual practices of teachers in classrooms. Generally, the age between 46-55 and above are highly considering student's spiritual practices in schools. The young participants have remarked that majority of senior teachers are in place of disciplinary committees and are distressing student's behaviors all-time. One of young participant stated that:

"Many senior teachers are criticizing our students that they are not well behaving within and outside of the school. Also, those teachers are waiting in front of the school main gate to observe student's attires and hair, even they are criticizing us on our attires."

On the top of that, a participant above age 55 said:

"The current school system is wasted and not producing quality students since many teachers are only considering to cover the syllabus. Even many young teachers think that they should not involve student's matters unless they are related to academics. Those teachers should be given a proper training way before students, to enrich with spirituality."

Hence, the teachers in different ages have different ideas on the teacher's spiritual practices in schools. Further, the findings from the interviews identified that majority of elderly teachers are teaching religious education as a subject in schools. Because the tendency of young teachers who are involving in religious education is gradually decreasing since they are more likely to teach Science, Mathematics, English and Aesthetic related subjects. Yet, these teachers respectively have responsibility to share spiritual values with their students in schools.

The majority of married respondents commented that:

"Married members in any society look upon as role models to the young generation. Further, they are working hard to ensure that religious values, spiritualities and moral principles are smoothly disseminated to younger members in society."

The marital status of teachers found a validate factor to guide students to enhance their spirituality in practice. Similarly, the results from interviews revealed that married teachers have different view of spirituality from unmarried teachers.

Comparably, the attitudes and interest of teachers regarding spiritual values could be varied on how well teachers practice spirituality in school. The personal characteristics are different to each other. The teachers who have positive attitudes and professional preparation over what they teach could provide paramount significance to the teacher. As effective learning depends on effective teaching methods, teacher's view of religion and religious background definitely influence positively to absorb spirituality for students. Further, Spiritual practices are embedded with certain advantages to both teachers, students and to whole society.

A respondent stated that:

"The promotion of spirituality in school environment could generate self- respect and confidence among teachers which lead to enhance their performance, satisfaction, commitment and efficiency."

Similarly, another respondent commented that:

"Sharing spirituality could be improve trust, honesty, motivation, while decreasing absenteeism, conflicts and stress among both teachers and students."

The demographic factors embedded to each individual act differently as their family background, age,

gender, marital status and their academic qualifications and experiences are diverse. Thus, their application of spirituality may be varied.

External Factors

As spiritual wellbeing is one of the significant elements to decide the wellness of someone's life, the factors influencing from external to the teacher's personal characteristics should be considered. Apart from the teacher's adherence to the spirituality, positive and constructive relationship with students and mastery of teaching skills, the other peripheral factors including educational policies, prevailing religious changes and crisis and other environmental factors would have substantial impact to the spirituality in school outreach.

The spirituality and moral virtues are highly accepted by Sri Lankan community. Thus, the policies for education system entailed spiritual education incorporating with school curriculum. One of the respondents revealed that:

“Current Sri Lankan education is not focusing on spiritual development of students since Sri Lankan public education is facing fundamental issues as lack of government funds for education, excessive political interference and unregulated education system, the spirituality of students has been neglected.”

Accepting the statement, another participant mentioned that:

“Current school system is not in a standard level considering the rapid increase of tendency in school students addicting to the alcohol and drugs, diverting from spiritual practices mainly following western lifestyles, higher stress levels of students and arrogant, aggressive behavior with indecent vocabulary.”

The teacher's commitment from their perspective of developing spirituality of students is not sufficient if the outward factors are not much deepened to enhance student's spiritual and moral values. Similarly, the prevailing religious crisis which are made by human involvement have negatively impacted to hold spiritual practices in societies. Further, such changes and crisis could be influenced to students who will take country's development and survival to their hands in future, at depreciate level.

On contrast, majority of schools yet have developed certain programs to enhance spirituality and morality. A respondent replied that:

“In our school, there are some programs to implement and promote spiritual qualities of students and importantly we have guidance and counselling unit for students and the school has taken several actions to develop soft skills of students.”

The respondent further explained that certain parties have involved to the particular program including Ministry of education, provincial secretaries, zonal and divisional directors, principals, teachers and school prefects to execute a sound program. However, the current system is implanted with information and communication technology that caused for rapid development and changes of many sectors in society. Even the human being has been advanced with the technology compared to past. Hence, values and spiritualities should have approached with the school curriculum to shape the society to become a skilled developed country.

DISCUSSION

The findings of the study have identified as effective factors on spirituality while transferring them in the teaching process as personal factors and external or peripheral factors. The demographic factors included with age, gender, academic qualifications, marital status, teaching experience, etc. and teacher's religious

view and interest, while external factors included educational policies, prevailing religious crises and changes, and government insight and worldview. Generally, teachers are considered to be the most effective medium to transmit spiritual practices to students during the education process. Students' spiritual development has been threatened since the current education system has made individuals more self-centered and disconnected with each other. Subsequently, educated people are not only created with knowledge and skills but also with well-being of mind. Thus, the study discussed the importance of spiritual development of students and notably, the demographic factors of teachers coming from personal elements have sufficient influence on the spiritual practices in schools.

First, even before starting schooling, children take their first lessons from parents mainly regarding the spiritual and moral developments. But gradual when they are entering to schools, teachers practice spirituality along with the relevant curriculum. Most of the teachers have recognized the significance of spiritual development of a student since, teachers are well known that education is not only for living. The student-teacher relationship should be respectful and education system should be sought to contribute to the advancement of individuals. Severely, the government should entail new programs and subjects to the school curriculum to enhance student's spiritual wellbeing as the ultimate purpose of human life. Teachers themselves need to adhere to their religious view and practice such values during the schools. Though Sri Lanka has the highest literacy rate in South Asia, yet it is far behind from the sustainable education system (Mahibalan, 2019). Simultaneously, students are educated with knowledge, skills and competencies, the positive concepts comprising ethics, integrity, mindfulness, trust, kindness, respect and humanism should be transmitted to students for their betterment. Mainly, teachers have the prime part of responsibility in developing spirituality of students. Thus, teacher's demographic influences containing age, gender, marital status, academic qualifications and etc. have significant effect on the spiritual practices in schools. Notably, management of school system with the curriculum is desired while teachers should be treated equally and fairly by the government.

Cultural and Social options

The study discussed the importance of being developed with spirituality and the spiritual practice together with the education system to create the character of students, skills, discipline, physical and social development and preservation of culture. according to the interviews, the religious education plays a vital part in growth of spirituality and morality of students. Well-trained teachers using sound approaches, teaching methods, activities and skills could have a conducive impact. The government should have a professional way to handle spiritual practices with academic prospectus. However, the teachers are experiencing certain challenges while they are practicing spiritual and religious activities for instance, the inadequate resources for teachers and learners, workload, negative attitude of students and parents towards spirituality as their attention is on academic development. Similarly, some teachers also preferred much time on science and math related subjects, thus, the time allocation for religious education and spirituality is not sufficient.

Nevertheless, teachers should be role models who motivate their students to follow effective life approaches through their lessons. Further, student-teacher relationship should be maintained well to incorporate with spiritual needs of students. The teachers and parents should be aware of the intersection of spirituality and education which identifies that how educators can encounter the student's spiritual needs in school, and how student's spiritual development could impact their academic success (Yocum, James, Staal, Pinkie, & Yocum, 2016). Equally, the educators should be more careful when they interact and communicate with others inside and outside of the school as they are concerned to the role models of students.

Conversely, the spirituality should not be taught as a traditional style, since the time is changing and students are modernizing, thus, many practical exercises apart from the theoretical knowledge should be imparted including religious practices together with non-religious science-based spiritual practices

(Ulluwishewa & Vishwa, 2020). The author further explained that the effectiveness of exercises is scientifically verified. In this respect, spiritual awakening in childhood is highly dependent on the adult's interest, encouragement, and support regardless of teachers or parents (Bayraktar, 2016). On the top of that, religious beliefs, morals, and experiences are a part of a country's culture which is regularly handed down to one generation to another. In this regard, teachers are largely having an obligation to transfer spiritual qualities to students who will become the next generation of country.

Policy Options

On top of the teachers, curriculum planners and the government have a greater liability to ensure the education system which should not be exam oriented but also the religious education and spiritual development to support in transferring worthwhile values to the entire society (Alice, 2019).

Similarly, the model policies should be designed at school level as there are multi-cultural, multi-ethnic students and teachers are deployed around the country. Further, at school level, spiritual audit should be carried out frequently. Teachers around the country should be trained new methods and approaches in teaching together with providing adequate resources. The spiritual practices in the primary education should be make compulsory since the primary students are being captivating things on that stage as individuals and primary education always remarks in student's conducts for lifetime.

The spiritual practices should ensure that total school system is in ethnic pluralism, school policies are fostering positive interactions among students and teachers, the curriculum developed with variety of learning styles.

CONCLUSION

This study focused on the spiritual practices in the school environment by the commitment of teachers. The study identified two main areas as variables to motivate teachers to practice spirituality in schools. The findings revealed personal factors as demographic factors and teacher's religious view and interest and external factors including educational policies, prevailing religious crises and changes, and government insight and worldview. The study also raised cultural, social, and managerial implications that can be used to overcome the identified issues and to sustain the existing setting with productive changes.

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