



YOGA AS A TOOL OF PEACE EDUCATION FOR PEACEBUILDING IN SRI LANKA FOR THE CULTURAL AND SOCIAL HARMONY

*Randika Perera

Department of Indigenous Health Sciences,
Faculty of Indigenous Health Sciences and Technology,
Gampaha Wickramarachchi University of Indigenous Medicine, Sri Lanka

**randika@gwu.ac.lk*

Abstract

Sri Lanka is a pluralistic community that represents the values of multi-cultural, multi-religious, and multi-ethnicities. Recognition for the cultural and social multicity in Sri Lankan community is less because Sri Lankan doesn't have a proper mechanism to address diversity. As a result, the individual and group-wise Sri Lankan community peace-building process is challenging. To transform Sri Lanka into a developed nation, peacebuilding is essential because contemporary world policymakers have recognized peace as a fundamental requirement for national development. Presently Sri Lankan needs to full fill this need ilizing the tool of peace education. That process strengthens the peacebuilding process by developing skills and attitudes for peace and reconciliation. As a result of that, individuals will empower to sustain peace in society. However, presently peace education mechanism has been transformed through various new methodologies. Contemporary yoga has transformed into an effective teaching method in peace education. Today under peace education, yoga practice is utilised to develop inner and outer peace in the individual. Therefore, there is potential to utilise yoga in peace education in Sri Lanka for peacebuilding. When the Sri Lankan peace education process utilizes yoga, we can develop peace and social and cultural harmony. Considering these facts objectives of the study were to identify the cultural and social diversity of Sri Lankan society. To examine the need for peacebuilding in Sri Lankan society, Sri Lanka needs to identify the nature of peace education in Sri Lanka. Finally, this study aims to recognize the potential of yoga for Sri Lankan peace education and its influence on the peacebuilding and promotion of cultural and social harmony in Sri Lankan Society. This study is qualitative and theoretical. Based on the literature related to the study, it is textually analyzed according to the research objectives. The Sri Lankan community has a wider diversity in culture, religion, and ethnicity. The Sri Lankan education system has addressed the peace-building process through the peace-education. However, that mechanism was not up to date with the current peacebuilding tools. Therefore, in the Sri Lankan peace education system, there is potential for utilising yoga as a tool for peace-building. Contemporary yoga as a peace education tool enhances the attitude and skill related to inner and outer peace. Through that individuals can maintain peace in their self and social life. Utilization of this approach in Sri Lankan society will enable both inner and outer peace of individuals and strengthen cultural and social harmony in the society because it enables individuals to make awareness about the culture of Hinduism associated with yoga practice. Therefore, utilizing the yoga practice in the peace education of Sri Lanka enhances cultural awareness, inner and outer peace, and social and cultural harmony in Sri Lanka.

Keywords: *diversity, peace education, peacebuilding, yoga*



Introduction

Sri Lanka is a society that represents the diversity in religion and culture race of Sinhalese, Hindus, Islam Catholics, and other groups of minorities. Transforming Sri Lanka into a developed nation the sustainability of cultural and social harmony among the diverse community is a vital need in the present. Because more than four-decade of time Sri Lankan has faced social economic and political challenges due to this disunity of diversity. Therefore, there is a necessity for peacebuilding between the diverse communities of Sri Lanka for the betterment of society. Because all the developed nations have achieved a level of prosperity by respecting their respective society's cultural and social diversity. In that process, they have mainly utilized the strategy of empowering the future generation to cultivate a positive perspective on cultural and social diversity. This harmonious relationship they have developed through the education process. According to UNESCO four pillars of education aim at shaping an individual for the 21st century by providing education on full filling four developmental tasks of the individual (Delors, 1996). Among those four pillars, one pillar is "Learning live together". Therefore, it exhibits that education needs to expose and transform individuals to a diverse social and cultural community, which is necessary in education's learning and teaching process. To fulfill this need in the present educationist have developed the educational approach of peace education. The peace education approach mainly focuses on cultivating the knowledge skill and attitudes of students and motivating them to peacebuilding in the future. Recently, scholars have recognized this approach as a successful approach in peacebuilding in a diverse community. The peace education approach curriculum utilizes several tools for peace-building in society. The practice of yoga has become a prominent tool in peace education. The present practice of yoga takes advantage of the development of the outer and inner peace of the individual. Sri Lanka is consisting of a diverse community with social and cultural differences. From childhood, individuals in the Sri Lankan community are not exposed to cultural and social diversity. Therefore, after they grow up as adults, they are not properly orientated to maintain society's cultural and social harmony. As a result of that peacebuilding and peacekeeping in a diverse society is a vital need in Sri Lanka. However, to address these challenges in peacebuilding in Sri Lanka, education policymakers have implemented various actions on peace education to promotion of cultural and social harmony in Sri Lanka. Nevertheless, the effectiveness of those programs is questionable. Therefore, this theoretical and conceptual study focuses on recognizing the potential of yoga as a tool for peacebuilding in Sri Lanka society for the development and sustainability of social and cultural harmony. Because the major threat to peacebuilding in Sri Lankan society is individuals not properly aligning with the cultural and social diversity of Sri Lankan society. Therefore, this study's objectives are;

- To identify the cultural and social diversity of Sri Lankan society
- To examine the need for peacebuilding in Sri Lankan society.
- To identify the nature of peace education in Sri Lanka.



- To recognize the potential of yoga for Sri Lankan peace education
- To identify the potential of yoga-based peace education for the peacebuilding and promotion of cultural and social harmony in Sri Lankan society.

Based on the literature related to the study was refereed and through the textual analysis method under seven topics this study was formulated. The First chapter describes the cultural and social diversity of Sri Lanka and the second chapter was focused on Sri Lanka's need for peace-building in the respective ethnic communities. The third chapter focuses on the peace education policy and strategies of Sri Lanka. The fourth and fifth chapters focused on the practice of yoga and its utility in the peace education process at present. The sixth and seventh chapters examine the utility of yoga for peace education in Sri Lanka and its significance and potential as a tool for developing cultural and social harmony in Sri Lankan Society. Therefore, this theoretical and conceptual study will recognize the value and possibilities of yoga practice in Sri Lanka peace education. It's a utility for the peacebuilding and national development of Sri Lanka through the promotion of cultural and social harmony among the communities of Sri Lanka. Ultimately, the ancient holistic science and the practice of yoga can be effectively utilized for the reconciliation and transformation of Sri Lanka into a developed nation.

Cultural and social diversity of Sri Lanka

Sri Lanka is a society that represents the identities of the diversity of cultural and social values. It's a society of multi-cultural multi-religion multi-ethnic. However recent studies show that Sri Lankan cultural and social diversity has mainly negatively influenced the social-economic and political development of the nation (Ramzy & Ashaari, 2018) and the peacebuilding in the Sri Lankan community (Frerks & Klem, 2004). The Contemporary Sri Lankan community sees diversity as a challenge and threat to the development of the nation. Also, Sri Lankan society has experienced less awareness and exposure to diverse cultures' society race, and ethnicity. However, diversity is not limited to Sri Lanka society it's a global phenomenon. Globalized communities move forward as a nation with their respective societies' shared values and identities (Aturupane & Wikramanayake, 2011). In Sri Lankan society represent the Buddhist, Sinhala-speaking majority. Hindus, Islamic and chaotic represent the minority. All these ethnic groups have their unique social and cultural values. However, a study, shows that due to not having a proper mechanism for exposure to the multi-cultures of Sri Lankan racism is in a higher state (Yeoh & Yeoh, 2013). As a result of this Sri Lankan society has experienced thirty years of civil war. It was not limited to a conflict between two ethnic groups and it mainly influenced the social and economic development of Sri Lankan Society. As explained by Jayamaha (2021) root cause of this ethnic conflict in Sri Lanka is diversity. Because the Sri Lankan society and the policy-making process are not able to develop proper recognition, respect, acknowledgment, value, encouragement, and celebration for the promotion of diversity. When the national belief system is not able to maintain these dimensions of diversity as a result of that, conflicts



are propagating. The ethnic and cultural conflicts of Sri Lanka's population of Buddhists, Hinduism, Islam, and Christianity started during the colonial era. Later,ed during the colonial era. Later, it was developed with socio-economic-political stress during the 20th century (Jayamaha, 2021). However, observing a proper mechanism developed to address the challenges of diversity and peace-building in Sri Lanka is infrequent. Expertise suggests a solution of political policy related to these concerns. However, there is uncertainty about the success of these approaches, which will be driven by the crisis of faith in the minority (Obriain, 2019). Therefore, scholars have recognized that disrespect for cultural and social diversity has become a humanitarian disaster. Also, it becomes a peace a puzzle. Policymakers expect a self-sustaining political policy arrangement for peacebuilding in Sri Lankan society (Uyangoda, 2007).

Need for Peacebuilding in Sri Lanka

To move Sri Lankan society to a developed nation peace is the essential pillar. Agenda of 2030 sustainable development proposed by the United Nations sustainable development goals highlight a sustainable society through the promotion of peace in the respective society (United Nations, 2018). Sri Lanka is a society that represents a multicultural civil society that lives the universal belief system. However, the major problem is each community represent an unwillingness the engagement with other community's experience. A study done related to this matter indicates Sri Lankan multi-cultural, multi-religious, and multi-ethnic communities are disengaged from their community and other communities (National Peace Council Sri Lanka, 2019). Further, this study has recognized the factors that limit the community's pluralistic engagement under the perspective of ethnic, religious, language, and politics. However, focusing on the cultural and social factors this study highlights Sri Lankan ethnic communities are living separately with less interaction in social and cultural activities. Unaddressed prejudice also represents in these ethnic groups. Due to this each social group has fear and suspicion of the others. Treating one race as being superior and others as being minorities. Failure to understand or accept religion and ethnic diversity. The Sri Lankan community doesn't have insufficient awareness of all religions. Unethical conversion and superiority in terms of culture and lack of awareness of each other culture and consequent lack of respect are highlighted in the report of the National Peace Council of Sri Lanka (2019). These unaddressed social and cultural diversity-related issues mainly affect the violence and disunity in Sri Lanka. Also, it negatively affects the harmony and economical and social development of the nation. Therefore, harmony in Sri Lankan culture and society is a vital need for Sri Lanka because several studies highlighting peace in society are needed for nation-building. Peace in the nation impacts the economic development of nation (Ezeogidi, 2012). Therefore, peace is essential for national development (Golwa, 2013). However, the report of the National Peace Council of Sri Lanka (2019) shows Sri Lanka state doesn't have a structured program to create awareness about the diversity of culture. Also, certain cultural practices are limited for the respective culture. Therefore, in Sri Lanka, there is a need for peace-building and reconciliation in Sri Lankan society. The unaddressed awareness



of ethnic diversity affected the violent conflicts in the nation (Orjuela, 2013). Considering these facts, it shows the Sri Lankan community is required to develop a proper mechanism for awareness of the cultural and social diversity of the Sri Lankan Community. However, apart from the political and policy decisions, the contemporary world is utilizing education as a tool for reconciliation and peace-building. This education branch is known as peace education. A recent study highlights that using peace education as a tool is beneficial for the national building and development of political economic, social and cultural property through the effective understanding of diversity and social relationships (Yahayan, 2018). It's encouraging for the development of the peace and individual and social well-being of the Sri Lankan Community through civil society engagement (Orjuela, 2003). Thus, the successful delivery of peace education and peacebuilding is a direct move for the national development of the respective society (Nwafor, 2012).

Peace education in Sri Lanka

Peace education defines as a process of promoting the knowledge, skills, attitude, and values needed to bring about behavioral changes that will enable children youth, and adults to prevent conflicts and violence, both overt and structural; to resolve conflicts peacefully; and to create the conditions conducive to peace whether at an intrapersonal, interpersonal, intergroup, national or international level (Pramanik, 2018). Through this education process related to peace individuals empower to develop a proper awareness of their cultural and social diversity and motivate to become non-violent and engage in a peaceful society. To full fill, this need in Sri Lanka society the peace education strategy was introduced through the National policy and comprehensive framework of actions on education for social cohesion and peace (2008). According to this report, they highlight for the development of peace the message of social and cultural diversity needs to add to the curriculum, and then it will help peacebuilding and enhance nonviolence in society. Through this policy framework, its philosophy mainly represents the vision of the utilize education for the mutual understanding and respect tolerance of different social and cultural communities. However, at the action level, this report highlights that Sri Lankan peace education has seven strategies based on several components. Those are curriculum, teacher education, the second national language, whole school culture, integration, co-curriculum, and research. This highlights in the Sri Lankan peace education process it's mainly interconnected with the teachings of peace for the school curriculum and training the teacher for delivery of the content. Also, this report highlights developing a peace school in the community for the experience of diversity and peace. This process strengthens with the co-curriculum activities to promote intercultural understanding for the development of the skills for living in a democratic society. Also, they have expected to evaluate the effectiveness of the process through research studies. However recent studies related to the Sri Lanka Peace education process highlight various strategies used for peace promotion through peace education are undermined (Strandstra, 2019) and only through the peace promotion process function under the education system isolated in peacebuilding and post-conflict reconstruction



(Millawithanachchi, 2020). Therefore, it highlights the Sri Lankan peace education process function with deficits and gaps for peacebuilding and reconciliation. Looking into the global perspective of peace education. It indicates in a global perspective of peace education utilizes new methods and approaches for peacebuilding in society. For example, value clarification, role play, dramatic plays, sports, games, etc. However, in present peace education, there is a growing trend of utilizing yoga as a tool for peace education. Many scholars have examined the potential of yoga practice for peacebuilding and the peace education process (Pramanik, 2018). Through that, there is a new opportunity for Sri Lankan peace education by introducing the practice of yoga for peacebuilding in society.

Yoga as a holistic approach

Yoga is an ancient science that originated in India 5000 years ago. Teachings of yoga philosophy and practice mainly developed based on the Indu-Saraswathi civilization. The word yoga is derived from the Sanskrit word *Yuj/Yujir*. Which gives the meaning of union or combination of mind body and soul. The practice of yoga has been mainly developed as a practice of spirituality for the fulfillment of the need for liberation. Which is known as the state of *kaivalya* or Hindu liberation. Historically founder of yoga was God Shiva, however, it's associated with the trinity of the Hindu system. Which includes the god *Bhrama* and *Vishnu*. Later with the teachings of the four Vedas and Upanishads philosophical foundation of yoga was developed (Rao, 2011). Later Maharishi Patanjali systematically formulated the practice of yoga with 196 sutras on yoga philosophy. The theoretical foundation of yoga developed with the teachings of Samkhya philosophy. Then, with the development of the *Natha yoga* tradition yoga has developed as a modern practice with full filling modern human needs. The contemporary era of yoga philosophy and practice has spread globally by T.Krishanacharya, B.K.S Iyengar, Swami Vivekananda, Sri Aurobindo, and other yogic gurus. The contemporary practice of yoga is developed as a holistic approach to health and personality development (Rao, 2011). From a health perspective, yoga is a scientific practice for the positive development of physical, emotional, social, and spiritual health. As a personality development approach yoga scientifically utilizes a personality development approach in the development of physical mental emotional intellectual and spiritual dimensions of the personality. Contemporary yoga practitioners mainly practice Raja yoga and Hatha yoga. These practices mainly drive the individual to self-purification and self-realization and ultimately drive an individual to the state of self-perfection. However, at present yogic practitioners practice yoga based on four approaches. Namely, Bhakti yoga, Karma yoga, Gnana Yoga, and Raja Yoga (Rao, 2011). These four practices can be utilised to cultivate positivity of health and personality development of the individual. The practice of Bhakti yoga is mainly associated with unconditional devotion to the higher self. There are nine approaches to bhakti yoga. Karma yoga is the perform action with awareness and selfless service to society. Through this practice, individuals can effectively perform their day to activities and contribute to social development. Gnana yoga practice enables individuals to learn and experience the knowledge of reality or brahman. Through this practice, individuals can recognize the reality and resilience to the



changing phenomena in the real world. Lastly, the practice of Raja yoga is associated with the spiritual achievement of the individual. Through willpower, the person can experience the state of liberation or Samadhi. In yoga, individuals utilize these four practices for their positive health and total personality development. Also, all these practices are associated with Hindu cultural aspects (Suman, 2013). For example, before the practice of yoga practitioners offered their salutations to the Hindu deities also in the practice of mantra and chanting yoga individuals offered their salutation with kirtan and bhajan. Also, yoga practitioners are actively engaged in all the festivals and ceremonies in Hinduism. Today yoga practice has developed for all stages of life. Therefore, the asana pranayama and dhanaya/meditation are practiced by the child to the elderly population. Yoga practice is presently developed with scientific research. Scholars have recognized as a health practice yoga empirically produces the evidence base results for positive health development and total personality development. Today yoga has become a popular practice both in the west and east. Therefore, ancient science of yoga has been transformed into a holistic approach and practice in contemporary society (Rao, 2011)

Utility of yoga in peace education

Recent studies related to the application of yoga in peace education highlight through the application of yoga practice in peace education can fulfill the goals of peace education. Those studies indicate through the application of yoga to peace education it's formulated the peaceful behavioral components of the individual. Namely, positive thinking, compassion, inner peace, becoming true self, living together, thinking critically, and promotion of non-violent and human dignity. As described in the study, peace education facilitators can develop this peaceful behavior of individuals through the *ashtanga yoga* practice. Which is known as the *yama, niyama, asana, pranayama, dharana, dhayna, Samadhi*. Through that individuals can enrich their cultural and spiritual values with the development of a peaceful mind. Which is known as inner peace (Pramanik, 2018). Further another study that emphasizes the utility of yoga's role in education indicates that yoga practices control stress and tension, promote positive health, increase human skill, and improve the quality of life. Through that individuals can enhance the balance and equity of the three components of human life known as body mind and soul for the inner peace development of an individual. Also, able to drive an individual to achieve a state of self-understanding. Through that person can drive to the human excellence and totality of life (Joshi & Yusuf, 2018). Another study related to the yoga application on peace education highlights that it enables the individual to perceive peace by clearing our mind, spirit, and emotions. Through that person is psychologically able to be absent from violence, war, flight, quarrel, mental stress, anxiety, and inner and outer conflict. Therefore, the yoga practice adapts to the path of peace with interaction, encouraging peace and harmony in three aspects. Those three dimensions are inner peace, social peace, and peace with nature. Inner peace is known as peace with self and self-contentedness. Social peace is learning to live together in the human relationship to conflict reconciliation and resolution. Peace with nature implies which is avoiding the violence of higher dignity through the environment and ecological



degradation. Yoga practice has the potential to the development of attitude skills in peacebuilding behavior to live in united harmony with the inner and outer world in a peaceful environment. Through the development of physical and mental abilities, yoga perceives peace in the individual peace and a peaceful environment (Kumar, 2019). Another study related to adapting the spiritual practices for peace education highlights it gives the potential to the individual on inner and outer peace. Education builds the inner and outer dimensions of peace by inculcating spiritual practices in peace. Which transforms the culture of violence towards a culture of peace. Through that motivates individual social action toward supporting peaceful attitudes, dispositions, values, action-orientated behaviors, and a peaceful social structure (Brantmeier, 2007). Further another empirical study related to this highlight in India they have to utilize the practice of yoga for health and physical education. However, they have recognized yoga has the potential for more than the development of physical health and also impacts the psychosocial development of peace harmony, and bliss. Through that, individuals experience inner and outer harmony with the people in society and the external world (Kamal, 2013). Therefore, these facts outline the effectiveness of yoga as a tool in peace education for peacebuilding in society.

Yoga for peace education in Sri Lanka

Referencing the Sri Lanka national policy and comprehensive framework of actions on education for social cohesion and peace (2008) indicates Sri Lanka's application for peace-building through peace education. However, this report highlights the application of traditional approaches in peacebuilding under peace education. Therefore, recent peace education trend is proposing using yoga in peacebuilding. Because recent studies show peace education is a successful approach to peacebuilding (Pramanik, 2018). In the Sri Lanka context, there is a more significant value in utilizing the yoga practice under peace education. Because in Sri Lankan community there is a growing demand for yoga practice. Also, it's popular as a practice of Hinduism. However, Sri Lankans are involved in yoga practice without any discrimination. According to the misconceptions of yoga, yoga is a part of Hinduism but it's not a religious practice. Anyone can practice yoga with their identity (Maity, 2022). According to these facts today we have a growing demand for yoga practice. When inculcating this approach in the peace education process of Sri Lanka. People could experience yoga and recognise the universal message of peace and its historical roots. On that individual able to recognize Hinduism the message of humanity in cultural and social. Through that individuals can experience the practice of yoga as well as the culture of Hinduism. Therefore, individuals can develop a proper and mutual understanding of their respective diverse's religious and cultural beliefs. Through that person can experience the multi-culture and diversity through the yoga practice. Because according to the traditional yoga practice it's interrelated with various cultural celebrations of Hinduism. On that point, individuals can experience the multicultural and religious aspects of the practice of yoga. The common truth in Sri Lankan society most communities experience violence and disunity due to their stress anxiety and other psychological discomforts. However, through the practice of yoga individuals can



relax their minds body and souls. Which helps them to develop peace in the inner and outer world with the yoga practice. Through that, they began to respect the multi-culture of their society and move forward with the other cultural knowledge and practices for a harmonious relationship of the society. Also, it gives exposure to the society for actively engaging in the activities of other cultural ethnic, and religious groups to build a proper awareness and exposure to different beliefs and practices of Sri Lankan society.

Yoga as a tool for cultural and social harmony in Sri Lanka

Sri Lanka is a country that represents multi-cultural multi-religious and multi-ethnic diversity. This pluralistic society needs a proper mechanism to address its diversity for the development of harmony in society. Therefore, peace is essential. Because peace drives our society to a nation of prosperity. Therefore, in the diverse society of Sri Lanka, it's essential to create cultural and social harmony for peacebuilding. Because according to the teachings of Johan Galtung violence in society is consist of three dimensions. These are direct, structural, and cultural violence (Standish & Joyce, 2018). Through the yoga-based peace education, process policymakers need to address cultural violence. Because individuals do not have sufficient exposure and awareness about their diverse society and culture, they are directed to cultural violence. Therefore, through the practice of peace education, we can give the message of unity in diversity to the future generation from the school age. Through that when they grow as adults they can build and keep peace in society by respecting cultural and social diversity. Because report from the National Peace Council of Sri Lanka (2019) highlights in Sri Lanka there is no proper mechanism to make awareness about the diverse culture in the Sri Lankan community. To address this need peace education will be the most suitable mechanism. However, Sri Lanka's peace education process utilizes the traditional approaches in the peace-building process. Therefore, there is a high global demand for utilizing yoga in peace education. This approach is suitable for Sri Lankan peace education. Through that its positive consequence can be transformed into peacebuilding of the society and enhancement of the cultural and social harmony of Sri Lankan society. Yoga is the spiritual practice of Hinduism. Adapting yoga into peace education promotes the values of culture and yoga practice in the community by creating a proper awareness of Hinduism. Because the practice of yoga is not limited to the *asana*, *pranayama*, and *dhyana*. It's associated with the cultural practices under the bhakti and karma yoga practices. For example, bhakti yoga offers a salutation for the creators before they start a yoga practice. In karma yoga doing selfless service to the community. These approaches help to spread the message of humanity among the individual through inculcating yoga practice in peace education. Through that individuals can experience the various religious belief associated with Hinduism through the yoga practice. It positively affects the creation of proper awareness among individuals about the cultural diversity of the Sri Lankan community. As a result of this peace education process, it enhances peace in Sri Lanka by generating a proper understanding of the diverse community of Sri Lanka. Because the major challenge to peacebuilding in Sri Lankan society is that there is no proper mechanism



to promote awareness and spread the message of unity in diversity properly. Therefore, inculcating the yoga practice with peace education can promote this awareness of cultural diversity. It directly helps the development of peacebuilding in Sri Lanka. Because every individual has the proper awareness of cultural and social diversity. Also under peace education, the practice of yoga will be able to give the experience of stress and tension management to the student during their lifestyle. Because most of the studies show that social and cultural stress may drive violence in society. Therefore, the practices of *Asana*, *Pranayama*, and *Dhayana* will help them to manage their stress and tension in their daily activities. Therefore, in the peace-building process of Sri Lanka yoga contributed in two aspects: to the promotion of the message of unity in diversity of the cultural and social and management of social and cultural stress and tension of the society. The positive consequence of this approach is contributing to the development of peace-building and the promotion of cultural and social harmony in Sri Lankan society.

Conclusion

Sri Lanka is a pluralistic society. Developing Sri Lanka into a nation of prosperity peacebuilding plays a vital role in that process. Because contemporary scholars have recognized that for a nation's development peace is an essential need. Therefore, peacebuilding and peacekeeping in Sri Lankan diverse communities are needed for the nation's development. The major challenge in Sri Lanka to develop this stage is not having a proper mechanism for the cultural and social awareness of the Sri Lankan diverse society. To address this issue the transformation process needed to continue with the education system. Because through that we can address the issue of peacebuilding at the grounding level of society. Because when we empower the children later, they grow as adults they will be able to sustain this message of unity and diversity in the entire society. The present world utilizes this approach through peace education. In that education process education policies and activities are training and cultivating the message of peace in the youth generation's minds and hearts. However, in Sri Lankan peace education process it utilizes the traditional approaches in the peace education process. However contemporary world utilizes various methodologies for the effective delivery of peace education. One effective approach is yoga. The contemporary peace education process utilizes yoga to create the balance of mind body and soul for a peaceful nation. However, the Sri Lankan peace education process also has the potential to utilize the yoga practice under peace education. The Sri Lankan community will be gaining vast benefits from inculcating yoga in peace education. Because yoga is a practice of Hinduism we can spread cultural awareness of Hinduism in the Sri Lankan community. Through that Sri Lankan community can recognize the message of the humanity of their respective cultural community. As well as yoga practice may help in the management of social and cultural distress in the Sri Lankan community. Altogether the yoga peace education approach of peacebuilding helps to create peace and develop the social and cultural harmony of Sri Lankan society through an interventional approach.



References

- Aturupane, H., & Wikramanayake, D. (2011). The promotion of social cohesion through education in Sri Lanka (Vol. 46). International Bank for Reconstruction and Development/The World Bank.
- Brantmeier, E. J. (2007). Connecting inner and outer peace: Buddhist meditation integrated with peace education. *Journal of peace education and social justice*, 1(2), 120-157.
- Delors, Jacques. (1996). Learning: Treasure within. France: United Nation Education Scientific and Cultural Organization.
- Ezeogidi, C. (2012). The Relevance of Peace to Economic Development and Nation Building. *IOSR Journal of Humanities and Social Sciences*, 4(6). 32-35.
- Frerks, G., & Klem, B. (2004). *Dealing with diversity, Sri Lankan discourses on peace and conflict*. Clingendael Institute of International Relations.
- Golwa, Joseph H.P. (2013). Peace and Security as Imperatives for National Development. Nigeria: Institute of Peace and Conflict Resolution.
- Jayamaha, Sakunthala, (2021) The Ethnic Conflict in Sri Lanka. The Root Causes of Ethnic Conflicts in Sri Lanka and How to Resolve It. GRIN Verlag Publishers.
- Joshi, K., & Yusuf, M. (2018). The Role of Yoga in Modern Education. *International Journal of Yoga and Allied Sciences*, 7(2). 173-174
- Kumar, A. (2019). Yoga: A way for Peace Education. *Think India Journal*, 22(14), 10918-10922.
- Kamal, P. (2013). How Yoga Can Helps in Creating Peace. *International Journal of Peace, Education and Development*, 1(1), 13-17.
- Millawithanachchi, Kasun S. (2020). Peace education and truth and reconciliation in Sri Lanka: Assessing policy effectiveness as peace for post-conflict Reconstruction. Doctoral Dissertation. Howard University, Graduate school department of political sciences.
- National Peace Council of Sri Lanka. (2019). Charter for a pluralistic Sri Lankan Society. Colombo 06; National Peace Council of Sri Lanka.
- Nwafor, Naboth H.A. (2012). Peace education and national development: A critical appraisal. *Journal of economics and sustainable development*, 3(11), 132-135.
- National policy and comprehensive framework of actions on education for social cohesion and peace (2008). Sri Lanka; Social cohesion and peace education unit Ministry of Education.
- Obriain, D. (2019). Sri Lanka, ethnic conflict, and the rise of a violent secessionist movement. Retrieved from *E-International Relations website*: <https://www.eir.info/2012/11/28/Sri-Lanka-ethnic-conflict-and-the-rise-of-a-violent-secessionist-movement>
- Orjuela, C. (2003). Building peace in Sri Lanka: A role for civil society? *Journal of Peace Research*, 40(2), 195-212.
- Pramanik, S. (2018). Peace Education through the way of yoga. *International Research Journal on Human Resources and Social Sciences*. 5 (8). 21-29.



- Ramzy, M. I., & Ashaari, M. F. (2018). Strategies to manage the ethnic diversity in Sri Lanka: Social cohesion through education. *MOJEM: Malaysian Online Journal of Educational Management*, 6(4), 78-96.
- Rao, V. Mangalagowri. (2011). *The Essence of Yoga*. Varanasi: Chaukhambha Orientalia Publications
- Strandstra, Anouk L. (2019). History education and peace promotion in Sri Lanka. Master thesis. The University of Amsterdam, Graduate School of Social Sciences
- Suman, Krishan Kumar, (2013). *Yoga: For daily life*. New Delhi, Lotus press publishers
- Maity, Swapan Kumar., Golam, A. (2022). *Yoga education: an introductory course book*. Haryana. Palmview Publication
- Standish, Katerina., Joyce, Janine M. (2018). *Yogic Peace Education: Theory and Practice*. North Carolina: McFarland Publishers
- Uyangoda, J. (2007). *Ethnic conflict in Sri Lanka: changing dynamics*. Washington. East-West Center.
- United Nations. (2018). *The 2030 Agenda and the Sustainable Development Goals: An opportunity for Latin America and the Caribbean*. Santiago: United Nations Publications
- Yeoh, E. K. K., & Yeoh, S. N. (2013). *Ethnic diversity and social conflict in South, East, and Southeast Asia: Ethno politics in Sri Lanka, Malaysia, and China*. Malaysia: University of Malaya.
- Yahaya, Jibrin Ubale. (2018). Peace Education as a Process for National Development in Nigeria. *International Journal of Innovative Research and Development*. 7(4). 1-6.