

Embedding Panchkosha Philosophy into the Integrated Teacher Education Program (ITEP) Curriculum: Towards Multidimensional Teacher Competency Development

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Abstract

The National Education Policy 2020 has a strong focus on holistic, transdisciplinary and value-based learning in India's teacher education reform. A major reform in this context is the Integrated Teacher Education Program (ITEP) which aims to produce capable, reflective and socially aware teachers. The article deals with the Panchkosha philosophy, coming from the Taittiriya Upanishad, as a foundation for designing multifaceted teacher competences in the ITEP curriculum. The Panchkosha model - a concept that describes human development through five layers: the physical (Annamaya), vital or energy (Pranamaya), mental/emotional (Manomaya), intellectual (Vijnanamaya) and spiritual (Anandamaya). The study employs an analytical and conceptual framework to examine the embeddedness of these dimensions into curricular components of ITEP at constituent or base, curriculum related aspects such as foundational courses, pedagogy, school internship and community engagements. Cognitive, emotional and ethical sense is made by aligning teacher education with Panchkosha, as it fosters physical development, emotional resilience, moral orientation and spiritual awareness among the future teachers for 21st century. How ITEP curricula may contain-either implicitly or explicitly holistic elements is examined to understand gaps that exist (and those available) within ITEP curriculum to address the heightened human dimensions of development. It offers a Panchkosha Curriculum Framework that embodies experiential learning, reflective practices, yoga and mindfulness, value education and community-based learning as integral to pedagogical approaches. The result indicates that the remnants of Panchkosha philosophy can be incorporated in ITEP which can play an important role in the development of self-awareness, critical thinking ability, empathy with professional ethics in teacher competencies. Such approach is in line with the overall objective of NEP 2020 to mainstream Indian Knowledge Systems in education and prepare teachers as facilitators of holistic learning.

Keyword: Panchkosha, ITEP, NEP 2020, Curriculum and Multidimensional Teacher competency

Introduction

Integrated teacher education program will change teacher education in India According to The National Education Policy 2020: A holistic, integrated and multidisciplinary approach towards education is being promoted-imparting education not limited to cognitive development but also focusing on emotional,

ethical and spiritual growth as well (Government of India 2020). In this light, the Integrated Teacher Education Program or ITEP has been proposed as a four-year integrated Program that blends coursework in subject knowledge, pedagogy and professional skills to prepare future teachers.

However, current methods frequently continue to be disproportionately cognitive and assessment-driven, which restricts teachers' ability to grow into thoughtful, moral, and well-rounded professionals. For the development of multidimensional skills of teachers in the physical, vital, emotional, intellectual, and spiritual dimensions, this paper suggests using the concept of Panchakosha through the Taittiriya Upanishad in ITEP. The Taittiriya Upanishad contains the idea of Panchakosha, which sees humans as an integrated whole, having different levels of development, namely the five layers of a person's existence: Vijñanamaya (Intellectual), Anandamaya (Spiritual/Bliss), Manomaya (Mental-Emotional), Pranamaya (Vital), and Annamaya (Physical). With the help of this model, one may view teacher training from a new perspective of multidimensional development (Gambhirananda, 1986).

The present framework that offers a multifaceted perspective of human growth is the Panchkosha model, which is derived from ancient Indian philosophy. Integrating Panchkosha into ITEP can contribute to the multifaceted development of teachers who are not only intellectually competent but also emotionally balanced, physically healthy, and spiritually aware.

Review of Literature

The curriculum develops creative, multifaceted, and culturally aware future pupil Teachers. According to several researchers, such approaches develop teachers, make them critical thinkers, and prepare them to handle more academic content. The future of India's education system will rely on the focus of NEP 2020 regarding multimodal teacher education. All the factors like infrastructure, teacher development, inclusiveness, and quality control have to be taken care of to implement such innovations (Sharma, 2025). In the meantime, there's a lot of opportunities for improvement in many aspects of education. Paijwar, Awasthi & Mishra (2023) described the idea of Panchkosha, stating that our existence contains five sheaths known as Panchakosha, ranging from Annamaya Kosha to Anandamaya Kosha. Using five sheaths helps to accomplish the knowledge-Science and action-effect. Kessler (2000) contended that in order to produce meaningful learning experiences, education must engage students' inner lives. The inner things manifest by quality education and the goal of holistic education is to help students reach their full potential in all areas-intellectual, emotional, social, physical, artistic, creative and spiritual. Bhatta (2009) expressed the great and hidden values of life, which lie beyond the obvious, phenomenal phase of existence, it added a broader vision of life and insight into the unfathomable ocean of wisdom, as well as helping people reach their full potential. Banarjee (2025) showed that the emphasis on critical thinking (Tarka), competency-based progression (Swadhyay), holistic evaluation (Purna), experimental learning (Anubhava), and continuous assessment is the primary component of the evaluation system in NEP 2020. Kumari (2026) described IKS as a potent catalyst for producing future generations who are capable of handling the difficult problems of the twenty-first century with resilience, compassion and vision.

Hence, these five sheaths have knowledge-science and action-effects to inculcate the skill of multidimensional balancing, spiritually, physically healthy and emotionally balanced. However, very little research has been conducted on the specific integration of Panchkosha in teacher education programs such as ITEP. The present study attempts to in-calculate the multidimensional teacher competency through Panchkosha by providing an analytical framework for curriculum integration.

Objective

To conceptualize the alignment of Panchkosha dimension (Annamaya, Pranamaya, Manomaya, Vijnanamaya & Anandamaya) with curricular components of ITEP such as foundational courses, pedagogy, school internship and community engagements

Methodology

The researcher employed an analytical and conceptual framework to explore embeddedness of these dimensions of Panchkosha into curricular components of ITEP at constituent or base, curriculum related aspects such as foundational courses, pedagogy, school internship and community engagements

Multidimensional Teacher Competency

Research on teacher professional development in digital learning environments continues to advance thanks to multidimensional competency that clarifies competency structures, modeling logic and optimization pathways. It helps to create opportunities for future empirical validation, contextual refinement and methodological integration (Zhang & Tian, 2026). NEP 2020 emphasizes the advantages of a multidisciplinary approach in teacher training by advocating for a comprehensive, adaptable and integrated framework. The future of teaching and learning in India is expected to be significantly shaped by NEP 2020's emphasis on multimodal and inclusive teacher education (Pandey & Surana, 2025). The people who are not naturally guided by their conscience require laws and rules. But for those who have gone beyond their egos, love satisfies the law and morality becomes an integral part of their being (Radhakrishnan, 1957). According to the Taittiriya Upanishad, "morality is an inner growth." The aim of both the outer laws as well as the internal purity is undoubtedly the same. The integrated development of the personality of man and the attainment of the state of Moksha and which will be accomplished by the integration of five layers of Panchkosha. According to Raina (2016), the Panchakosha theory contextualizes physical, mental, emotional, intellectual and spiritual components within a holistic model providing a comprehensive and subtle view of human consciousness. It emphasizes the necessity to think of human functioning and creativity as a hierarchical, interrelated process of evolution of consciousness, not as separate phenomena. The contribution of Panchakosha towards the development of an important milestone for future Indian educators is noteworthy since it facilitates teaching, inclusion, innovation in the class, and education in general.

Panchkosha: Conceptual Framework (NCF-FS 2022; Yardi, 1996; Paijwar, Awasthi, & Mishra, 2023): Five levels of human existence are described by the Panchkosha model:

1. Annamaya Kosha, deals with nutrition, physical growth and overall health. The inclusion of Annamaya Kosha, the physical aspect of human growth, in teacher education is essential for the physical preparedness required for successful classroom participation by teacher candidates
2. Pranamaya Kosha (Vital Layer): The Pranamaya Kosha is the vital layer of human existence linked to life energy (prana) which governs vitality, emotional equilibrium and the management of the internal state. This capacity becomes important in the field of teacher education as teaching is not only an academic endeavor but an emotionally and physically taxing vocation. A teacher's ability to stay calm, manage stress and keep a positive classroom energy has a direct influence on the learning environment.
3. Manomaya Kosha (Mental Layer): The Manomaya Kosha is the mental and emotional layer of human growth. It plays a vital role in deciding a person's capability for social interaction, empathy and relationships. This is especially significant in the area of teaching as a professional practice, which

inherently involves relationships and emotions. The teachers deal with different backgrounds of students, varying modes of learning, and different emotional requirements. Hence, it is essential to integrate Manomaya Kosha into the ITEP framework for the educators to be cognitively competent, socially and emotionally aware. The dimension of development of empathy, emotional balance, communication skills and attitudes of inclusiveness which all are essential for the creation of positive and productive learning environments.

4. **Vijnanamaya Kosha (Intellectual Layer):** The Vijnanamaya Kosha emphasizes the intellectual layer of human development. This layer has its connection with knowledge, logic, discernment (Viveka) and critical thinking. Such a layer forms the basis of professionalism in teacher education, since it helps teachers in making wise decisions concerning pedagogic issues, and evaluating classroom situations and application of information. Vijnanamaya Kosha covers both the academic knowledge and pedagogical approach.
5. **Anandamaya Kosha:** It is also known as the Bliss Layer, is a reflection of spiritual awareness, moral and inner sensitivity. The ultimate level of human growth linked to ethical consciousness, self-awareness, values, and inner fulfillment is represented by the Anandamaya Kosha. This dimension is important in the context of teacher education since teaching is a moral and value-laden profession rather than just a technical one. Teachers have an impact on students' character, attitudes, and worldview in addition to their intellectual development.

Panchkosha & Curricular component of ITEP (Raina, 2016; Bhatta, 2009; Pedro, 2006; Prabhu, 2017; Paijwar, Awasthi, & Mishra, 2023; Yardi, 1996):

A multifaceted structure that aligns each kosha with foundational courses, pedagogy, school internship and community engagements is presented in this section. The objective of constructive alignment helps to be accomplished to ensure consistency among the learning experience and assessment.

Annamaya Kosha (Physical Development)

Foundational Courses: Ergonomics, yoga, physical education and health education should be systematically introduced in the ITEP curriculum in the basic course. These classes allow teacher candidates to learn about voice care, body posture, nutrition and general physical fitness. This knowledge is essential for sustaining endurance, avoiding fatigue and effective teaching in the classroom, and thus prepares teachers for continued professional engagement.

Pedagogy: Pedagogical approach must be an activity-based approach which involves experiential and kinesthetic techniques of teaching. Educators must be trained to use their body movements, gestures, and postures in their teaching approaches. Teaching strategies like role-playing, demonstrations, and hands-on activities not only encourage active participation of students but also make teaching approaches livelier and more dynamic. It also goes well with the idea of "learning by doing."

School Internship: During school internship, teacher candidates have the opportunity to use these physical skills in classroom environments. They practice classroom management through efficient movement, placement and spatial awareness. At this stage, these skills become refined to a great extent, including the ability to write on the board, tone variations, and eye contact. Such practice eliminates the gap between theoretical information and practical aspects, assisting them in developing self-confidence and becoming adaptable to physical challenges associated with teaching.

Community Engagement: Community engagement is important to extend the physical dimension of education beyond the classroom. Teacher candidates can involve themselves in the community and

promote physical well-being through health awareness campaigns, sports activities, yoga camps and cleanliness campaigns. Apart from developing their social conscience, these activities motivate students to promote healthy and eco-conscious lifestyles. In these interactions, educators become the role models for the overall development of the society.

Pranamaya Kosha (vital/Energy competency development)

Foundational Courses: The basic level of the course should include structured modules on stress management, mindfulness, yoga and breathing methods. These courses help the prospective teachers comprehend the scientific and psychological background of mental and emotional well-being. Through methods such as pranayama, meditation, and relaxation, the students learn how their moods can influence their actions. Furthermore, exposure to the field of mental well-being results in an awareness of emotional requirements in the students as well as themselves. With this information, the prospective teachers will be able to cope with occupational stress and prevent professional burnout.

Pedagogy: Pranamaya Kosha's application responsible for altering the present classroom environment into one that encourages emotional balance and mindfulness. This will involve the possibility of adding mindfulness exercises to class schedules as they are known to help students stay calm and focused. Further, there are certain elements about classroom dynamics that will allow the teacher to deal with shifting focus and motivation amongst other things. For example, transitions between activities can be scheduled to manage students' energy levels and to foster a focused, yet calm, learning environment in the classroom. Hence, pedagogy based on Pranamaya Kosha gives importance to emotional and energy balance apart from cognitive engagement.

School Internship: In school Internship teacher candidates encounter real classroom situations. Using Pranamaya abilities is essential. They learn to cope with disruptive behaviors, manage stress in class, and create a positive emotional atmosphere. The ability to remain calm and stable in working with various students, facing different situations in class, and showing patience while teaching is essential, and it is an experience. Guided practice and reflection teach trainees how to stay calm under pressure to enhance their professional performance. This phase is crucial for turning theoretical knowledge of emotional regulation into good teaching.

Community Engagement: The principles of the Pranamaya Kosha not only serve the purposes of the classroom environment but also those of greater society in the sense that they encourage community involvement. Educator candidates can structure their classes in a manner that makes the teaching of yoga classes, yoga retreats, wellness workshops, and awareness campaigns on psychological problems in children to be conducted in order to raise awareness as regards the importance of emotional wellbeing and balance in a stress-filled environment. In doing so, teaching candidates get the chance to gain knowledge about holistic health and well-being, while at the same time being socially responsible.

Manomaya Kosha (Socio-Emotional Competency Development)

Foundational Courses: Some of the topics that could be considered in basic education would include topics like Emotional Intelligence, Educational Psychology, Inclusive Education and Communication Skills. Through these courses, the prospective teachers would get theoretical as well as practical knowledge related to interpersonal relations, human behavior and emotional development. Although there is a lot of importance given to understanding the diversity among the students (in terms of socioeconomic status, culture, ability, etc.), then it becomes possible to teach inclusively through the lessons. When there is

training given to the teachers regarding communication skills, then it becomes easier for them to listen attentively, convey ideas and connect well with their students.

Pedagogy: The Manomaya Kosha emphasizes that learning happens by adopting interactive methods which do not only encourage interaction but also emotion sharing. Among these techniques are role playing, discussions, co-operative learning, and reflection, among others, which assist in giving the learner an opportunity to share his views and emotions. In addition to promoting interactions, sharing one's opinion helps build the confidence of the learners. Writing and reflecting on one's experiences could make teachers and students more conscious about their emotions and interaction. Hence, Manomaya Kosha-based pedagogy creates an atmosphere of respect, communication and safety emotionally, which is essential for effective learning.

School Internship: In the school placement scheme, prospective teachers will gain hands-on experience dealing with real-world classroom situations, varied students, and complex social dynamics. Prospective teachers are afforded the opportunity to learn conflict resolution, managing problem behaviors, and creating inclusion within the classroom for all students. In addition, the prospect of learning through a practical environment allows prospective teachers to build personal and emotional intelligence. It helps them to develop empathy and patience. Students' face-to-face interactions with trainees teach them the importance of emotional support in improving academic performance. Thus, the internship is an important period in the formation of sensitive teaching methods and good people skills.

Community Engagement: In terms of community involvement, the principles of Manomaya Kosha can be used outside the classroom in broader social contexts. Instructors in training can also engage with NGOs, inclusive education initiatives, and disadvantaged societies in order to know about issues faced by other people in society. These interactions will enable instructors to be socially conscious and socially sensitive. It is through such social consciousness and sensitivity that instructors would be able to embrace and promote diversity and educational equality. Engagement in community work such as awareness campaigns and outreach programs would enable them to develop social responsibility among their learners. Finally, it will make them social change agents, both in terms of teaching and society-building.

Vijnamaya Kosha (Intellectual competency Development)

Foundational Courses: Vijnanamaya Kosha is constructed at the level of basic courses through disciplinary knowledge, educational psychology, curricular studies, pedagogy of school subjects and research technique. These courses provide teacher candidates with a solid theoretical foundation and assist them in understanding the concepts underlying teaching and learning procedures. By incorporating pedagogy and content in relation to ITEP, students are provided with application as well as theoretical concepts. Inquiry courses within research techniques also facilitate students learn how to analyze data and make evidence-based decisions. This body of knowledge enables future teachers to critically evaluate teaching methods and enhance their competence regularly.

Pedagogy: From the pedagogical view point, the development of the Vijnanamaya Kosha involves a reflective approach to teaching, problem-solving and inquiry-based teaching strategies. The instructors should ensure that the course work encourages high-level thinking through the incorporation of creative thinking, analysis and evaluation. Through these strategies, learners would have the ability to create information rather than receiving information through passive learning. Reflective practice is also essential in the teaching approaches adopted by ITEP where teacher candidates conduct self-evaluation of their teaching and determine areas that require improvement.

School Internship: This aspect helps train teachers intellectually by putting them through practical experience. The trainees have to come up with lesson plans for the lessons, select appropriate methods of teaching and evaluation of learning. This enables them to practically use the academic knowledge that they possess to help them link theory and practice. The learners are taught how to modify their instructional approaches in relation to the environment and needs of the students. The intern thus acts as a necessary phase through which trainees can translate their academic knowledge into professional proficiency.

Community Engagement: Vijnanamaya Kosha is involved in addressing the realistic problems that occur in the community through the utilization of knowledge beyond the classroom. These teachers' trainees can carry out activities such as conducting educational surveys, developing campaign strategies, and carrying out action research in the community around. By doing so, they will be able to put into practice their theoretical knowledge in areas such as inclusive education, dropouts and illiteracy. Those students who handle community-based problems get to understand more about the sociological aspect of education. In addition to improving their intellectual skills, this helps students to be reflective practitioners who improve the educational system.

Anandmaya Kosha (Ethical-Spiritual Competency Development)

Foundational Courses: Foundation course level courses like Indian knowledge systems, ethics, value education and philosophy of education help to develop Anandamaya Kosha. In these courses, teacher candidates are asked to consider what education means and what its purpose is, what role teachers play in society and the significance of making moral and ethical decisions. Through engagement with philosophical perspectives and ethical dilemmas, students acquire the ability to reflect critically on their values and perspectives. These courses within the ITEP contribute to the formation of a firm moral foundation and help the teacher to orient his professional activity towards the general humanistic and social guidelines.

Pedagogy: Anandamaya Kosha development from pedagogical perspective entails incorporating value-based approaches to pedagogical techniques. The application of reflective practices, dialogues, storytelling, etc. gives opportunities for both instructors and learners to ponder over the profound issues surrounding the themes of meaning of life and ethics. Instructors are supposed to facilitate creation of an environment characterized by values of honesty, respect, and understanding. Pedagogy in ITEP should be geared towards creating learning processes, which will be oriented at integral development of the learner rather than mere provision of information.

School Internship: In the context of their internship at school, aspiring teachers will be provided with chances to engage in moral and ethical teaching within actual classroom settings. The aspiring teachers will gain knowledge on how to relate to students, other teachers, and even members of the school community in an ethical way. Ethical challenges are usually encountered in areas that include managing discipline in the classroom, dealing with the diversity of students, as well as making educational decisions. Thus, the internship becomes a significant site of translation for the ethical knowledge into actual teaching.

Community Engagement: Anandamaya Kosha is applied to the general goal of social and moral responsibility in terms of community involvement. Teacher trainees can be involved in programs such as value-based education, environmental consciousness, and social work. From these experiences, they can gain knowledge about social issues and develop compassion towards other people's well-being. Social justice, empathy, and cooperation are some values that the trainees can practice in working with the

community. Through this process, not only can they grow personally, but they are ready to contribute to society as future teachers.

Summary

The study concluded that all the Panchakosha Sheaths have great affinity with the elements of ITEP. The Anandamaya Kosha develops ethical consciousness and reflective awareness. The Vijnanamaya Kosha enhances intellectual and pedagogical reasoning. Manomaya Kosha helps build socio-emotional intelligence and inclusive education. Pranamaya Kosha builds emotional equilibrium and emotional regulation. Annamaya Kosha builds physical readiness and engagement in teaching activities. Integration of dimensions leads to building teachers' competence in terms of knowledge, emotional strength, social skills, and ethics. Moreover, Panchakosha can help address modern challenges faced by the education sector, including stress among teachers, cultural diversity, and value erosion through ethical decision-making, reflection, and teachers' well-being. This way, teachers will become more facilitators of learning and personal development instead of mere information providers. The Panchakosha framework has therefore practical implications for curricular reform and pedagogical innovation, besides strengthening the conceptual basis of teacher education.

The ITEP incorporates the Pancha kosha philosophy to bridge the gap between the conventional knowledge systems and the present educational reforms. It redefines teacher competence as a multi-dimensional concept which includes intellectual, emotional intelligence, physical vitality and ethical consciousness. The integrated approach is essential for preparing educators to make meaningful contributions to the development of students and society. Further research on empirical validation of the framework and its influence on student outcomes and teacher effectiveness may enhance the utility of this framework in contemporary education systems.

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