

From Manomaya to Anandamaya: A Panch Kosh-Based Framework for Social-Emotional Learning in Schools

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Abstract

Social-Emotional Learning (SEL) has emerged as a critical component of holistic child development, equipping learners with the competencies of self-awareness, empathy, resilience, and responsible decision-making. While global SEL frameworks have gained prominence, there remains a pressing need to ground such approaches in indigenous knowledge systems for greater cultural relevance and sustainability. This paper proposes a Panch Kosh-based framework for SEL, drawing upon the ancient Indian philosophy of the five sheaths of human existence—Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya. Each kosha is mapped to core SEL competencies: physical well-being and stress reduction, breath regulation for emotional balance, empathy and emotional literacy, reflective problem-solving, and self-actualization through inner joy. Practical strategies such as mindful breathing, gratitude circles, empathy mapping, and storytelling are suggested for classroom implementation. The framework emphasizes not only individual mental health and stress reduction but also the creation of harmonious peer relationships and positive school climates. By situating SEL within the Panch Kosh paradigm, this paper underscores the cultural and philosophical depth of Indian traditions while contributing an innovative, holistic model to the global discourse on social-emotional education.

Keywords-Panch Kosh, Social-Emotional Learning (SEL), Indigenous Knowledge Systems, Holistic Education, Emotional Literacy, Mindfulness, NEP 2020

Introduction

In recent decades, **Social-Emotional Learning (SEL)** has gained prominence as an essential component of child development and school education worldwide. Defined by the Collaborative for Academic, Social, and Emotional Learning (CASEL, 2020), SEL encompasses the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy, establish and maintain positive relationships, and make responsible decisions. Research has consistently demonstrated that SEL enhances students' academic performance, improves classroom behavior, and fosters long-term mental health and well-being (Durlak et al., 2011; Taylor et al., 2017).

Despite its growing importance, SEL models in educational practice are often derived from Western frameworks, which may not fully address the cultural and contextual needs of students in diverse societies. India, with its deep philosophical traditions, offers a rich reservoir of indigenous frameworks that can be meaningfully integrated with SEL to provide culturally grounded and holistic approaches. Among these, the **Panch Kosh theory**—articulated in the Upanishads—presents a layered view of human existence across five sheaths or koshas: **Annamaya (physical body)**, **Pranamaya (vital energy)**, **Manomaya (mind)**, **Vijnanamaya (intellect)**, and **Anandamaya (bliss)**. This holistic paradigm suggests that true education must nurture not only the intellectual and emotional dimensions but also physical well-being, energy regulation, and inner joy.

The relevance of Panch Kosh to education has been highlighted by several scholars in recent years. For instance, **Saraswati (2013)** emphasized that yogic practices linked to the koshas enhance self-regulation and mindfulness, both of which are critical SEL skills. Similarly, **Sharma (2018)** argued that indigenous frameworks like Panch Kosh align well with the objectives of the **National Education Policy (NEP) 2020**, which advocates holistic, multidisciplinary, and culturally rooted education. Further, **Kumar & Devi (2021)** in their study on yoga-based interventions for children found significant improvements in emotional regulation, empathy, and resilience—outcomes directly related to SEL competencies.

Mapping SEL competencies onto the Panch Kosh model provides a fresh and culturally resonant framework. At the **Annamaya Kosh**, physical comfort and body awareness reduce stress, enabling children to feel safe and grounded in learning environments. The **Pranamaya Kosh** emphasizes breath and energy regulation, supporting emotional balance and resilience; practices such as pranayama and mindful breathing have been empirically shown to reduce anxiety in children (Noggle et al., 2012). The **Manomaya Kosh** relates to the cultivation of emotional literacy, empathy, and positive relationships—skills that form the heart of SEL programs. The **Vijnanamaya Kosh** focuses on higher-order thinking, reflective judgment, and ethical reasoning, linking directly to responsible decision-making. Finally, the **Anandamaya Kosh** offers a dimension often missing from conventional SEL frameworks: the cultivation of inner joy, self-awareness, and a sense of purpose, echoing the ideals of self-actualization described in humanistic psychology (Maslow, 1968).

Several classroom-based strategies can operationalize this Panch Kosh–SEL integration. Activities such as yoga postures, movement breaks, mindful breathing, gratitude circles, empathy mapping, storytelling, and meditation not only enhance SEL skills but also root them in cultural practices familiar to Indian children. Such integration also aligns with the **holistic development framework envisioned by NEP 2020**, which emphasizes the importance of physical fitness, emotional balance, and ethical reasoning in school curricula.

The urgency of exploring such frameworks is reinforced by the rising incidence of stress, anxiety, and behavioral challenges among school-aged children. According to **WHO (2021)**, nearly 14% of adolescents globally experience mental health conditions, with depression and anxiety being particularly prevalent. In the Indian context, studies such as **Gupta & Singh (2019)** highlight the need for culturally relevant interventions to address emotional well-being in schools. Panch Kosh, when used as a framework for SEL, not only supports children’s mental health but also strengthens their connection to indigenous traditions, offering them a sense of identity and rootedness.

This paper, therefore, proposes a Panch Kosh-based framework for Social-Emotional Learning in schools. By mapping SEL competencies onto the five koshas and presenting practical strategies for classroom implementation, it aims to demonstrate how an ancient Indian philosophical model can provide a culturally relevant, holistic, and sustainable approach to SEL. The framework underscores the interconnectedness of body, breath, mind, intellect, and spirit, thereby offering a uniquely Indian contribution to the global discourse on social-emotional education.

2. Mapping Panch Kosh to SEL Competencies

The Panch Kosh model, articulated in the Taaittiriya Upanishad, conceptualizes human existence as layered across five sheaths (koshas), each representing a dimension of life—physical, energetic, mental, intellectual, and blissful. Integrating this model with Social-Emotional Learning (SEL) allows for a holistic framework that goes beyond behavioral competencies to encompass well-being at multiple levels. This section maps each kosha to corresponding SEL competencies, providing philosophical grounding, psychological rationale, and classroom applications.

2.1 Annamaya Kosh (Physical Body) and SEL: Physical Well-being as the Foundation of Emotional Regulation

The **Annamaya Kosh**, representing the physical body sustained by food and material resources, forms the most tangible layer of existence. In the context of SEL, this kosha underscores the importance of physical health, safety, and bodily awareness as prerequisites for emotional stability and learning readiness.

SEL Competencies Linked

- **Self-awareness** through recognition of bodily states (hunger, fatigue, relaxation).
- **Self-management** by engaging in practices that reduce stress and regulate arousal.

Rationale

Research in neuroscience highlights the direct link between physical well-being and emotional regulation. According to **Immordino-Yang (2016)**, bodily states such as fatigue, posture, and sensory comfort significantly influence emotional and cognitive processes. Similarly, **Blair and Raver (2015)** argue that physical regulation and stress management form the foundation of executive functioning in children.

Classroom Strategies

- **Movement breaks and yoga asanas:** Simple postures such as Tadasana (Mountain Pose) or Vrikshasana (Tree Pose) promote balance and focus.
- **Sensory awareness activities:** Guiding children to notice sensations such as heartbeat or muscle relaxation after stretching.
- **Healthy routines:** Discussions around nutritious food, sleep hygiene, and hydration as essential for focus and mood regulation.

By strengthening the Annamaya Kosh, students gain greater control over stress responses, which directly supports SEL goals of self-management and responsible decision-making.

2.2 Pranamaya Kosh (Energy Body) and SEL: Breath and Emotional Balance

The **Pranamaya Kosh**, the sheath of vital energy (prana), regulates the flow of life-force through breath and subtle channels (nadis). Emotional states are intricately linked to breath: rapid breathing often accompanies anxiety, while slow rhythmic breathing fosters calm.

SEL Competencies Linked

- **Self-management:** Developing resilience and emotional regulation through breath control.
- **Social awareness:** Recognizing how emotional states influence interactions with others.

Rationale

Numerous empirical studies highlight the impact of breath regulation on stress and emotional control. **Noggle et al. (2012)** found that yoga and pranayama practices improved mood and emotional regulation among adolescents. **Brown & Gerbarg (2005)** suggest that breath-based interventions enhance vagal tone, supporting relaxation and resilience.

Classroom Strategies

- **Mindful breathing exercises:** Counting breaths, square breathing, or balloon breathing for younger children.
- **Pranayama practices:** Simple techniques like Anulom-Vilom (alternate nostril breathing) or Bhramari (humming bee breath) shown to reduce anxiety.
- **Energy check-ins:** Students describe their "energy level" at the start and end of class, linking awareness of breath to emotional states.

Incorporating breath regulation cultivates resilience and equips students with lifelong strategies to manage stress, thereby integrating the Pranamaya Kosh into SEL practice.

2.3 Manomaya Kosh (Mind Body) and SEL: Emotional Literacy and Empathy

The **Manomaya Kosh** represents the sheath of the mind, encompassing emotions, desires, and sensory impressions. It is most directly aligned with the core objectives of SEL, particularly in the areas of emotional literacy, empathy, and interpersonal skills.

SEL Competencies Linked

- **Self-awareness:** Identifying and labeling emotions accurately.
- **Social awareness:** Cultivating empathy and perspective-taking.
- **Relationship skills:** Building trust and effective communication.

Rationale

Psychologists such as **Goleman (1995)** emphasized emotional intelligence as central to success in relationships and life. Studies demonstrate that emotional literacy enhances empathy and reduces conflict in schools (**Brackett et al., 2019**). Moreover, the ability to manage emotions contributes directly to academic success (**Durlak et al., 2011**).

Classroom Strategies

- **Gratitude circles:** Students share things they appreciate, fostering positivity and empathy.
- **Empathy mapping:** Role-play or storytelling exercises where children imagine feelings of peers in specific situations.
- **Emotion journals:** Reflective writing or drawing activities where students express and process emotions.
- **Conflict resolution role-play:** Teaching students to use "I" statements and listen actively.

By nurturing the Manomaya Kosh, children gain skills in understanding their emotions and building compassionate relationships—key pillars of SEL.

2.4 Vijnanamaya Kosh (Wisdom Body) and SEL: Reflective Thinking and Responsible Decision-Making

The **Vijnanamaya Kosh** represents intellect and higher reasoning, involving discernment, critical thinking, and ethical judgment. Within SEL, this kosha aligns with responsible decision-making and problem-solving competencies.

SEL Competencies Linked

- **Responsible decision-making:** Considering ethical standards and well-being of self and others.
- **Self-awareness:** Reflective thinking to evaluate personal strengths and weaknesses.

Rationale

Cognitive and moral development theories echo the role of reflective thinking in ethical decision-making. **Kohlberg (1984)** highlighted stages of moral reasoning as essential in children's growth. SEL frameworks also emphasize that responsible decision-making requires evaluating consequences, considering others' perspectives, and applying ethical standards (CASEL, 2020).

Classroom Strategies

- **Reflective journaling:** Students write about choices they made and the reasoning behind them.
- **Group problem-solving tasks:** Encouraging collaboration in resolving hypothetical or real-life dilemmas.
- **Value-based discussions:** Stories or case studies that require students to debate ethical dilemmas.
- **Decision trees:** Visual mapping of possible outcomes of actions, supporting structured decision-making.

Developing the Vijnanamaya Kosh fosters higher-order SEL skills that enable children to act thoughtfully and responsibly in complex social situations.

2.5 Anandamaya Kosh (Bliss Body) and SEL: Inner Joy and Self-Actualization

The **Anandamaya Kosh**, the sheath of bliss, represents the deepest layer of existence associated with peace, joy, and connection to universal consciousness. Although less discussed in conventional education, it has profound implications for SEL by pointing to self-awareness, meaning, and inner well-being.

SEL Competencies Linked

- **Self-awareness:** Discovering values, strengths, and personal purpose.
- **Social awareness:** Recognizing interconnectedness and compassion for others.

Rationale

This kosha aligns with concepts of self-actualization and transcendence. **Maslow (1968)** described self-actualization as the realization of personal potential and inner fulfillment, closely resembling Anandamaya. Modern research on mindfulness and meditation shows that such practices improve well-being, reduce stress, and enhance compassion (Davidson & Kaszniak, 2015).

Classroom Strategies

- **Meditation and mindfulness:** Short guided practices to foster calm and focus.
- **Acts of kindness projects:** Encouraging service-oriented activities that cultivate inner joy.
- **Storytelling with moral reflection:** Using mythological or cultural tales to connect with deeper values.
- **Silent reflection time:** Allowing students quiet moments for introspection.

Fostering the Anandamaya Kosh in students can lead to enhanced self-awareness, resilience, and purpose, helping them discover joy that transcends external achievements.

2.6 Integrated View: Panch Kosh as a Holistic SEL Framework

Each kosha aligns with specific SEL competencies, yet they are interdependent. Physical comfort (Annamaya) supports emotional balance (Pranamaya), which in turn enables empathy and relationships (Manomaya). Higher reasoning (Vijnanamaya) ensures responsible actions, while bliss (Anandamaya) provides meaning and fulfillment. This layered approach ensures SEL is not reduced to behavioral modification but is instead understood as a comprehensive developmental journey

3. Activities & Strategies: A Panch Kosh-Based SEL Toolkit

This section translates the Panch Kosh–SEL framework into concrete classroom activities. Each kosha is mapped to specific strategies, with a focus on practicality, age-appropriateness, and cultural relevance.

3.1 Annamaya Kosh (Physical Body) – Activities for Physical Well-being

Activity	Description	SEL Competency Targeted	Implementation Tips
Movement Breaks	Short 3–5 min exercises (stretching, jumping, balancing).	Self-awareness, stress reduction.	Use in between lessons to re-energize children.
Yoga Asanas	Postures like Tadasana (Mountain Pose), Vrikshasana (Tree Pose).	Self-management, focus.	Demonstrate with simple instructions and visuals.
Body Scan	Guided activity where students notice sensations in feet, hands, shoulders.	Emotional regulation, grounding.	Keep it short (2–3 minutes) for younger children.

3.2 Pranamaya Kosh (Energy Body) – Activities for Breath & Emotional Regulation

Activity	Description	SEL Competency Targeted	Implementation Tips
Balloon Breathing	Students place hands on belly and inhale deeply, imagining a balloon inflating, then exhale slowly.	Self-management, calming.	Use at the start of stressful activities like exams.
Anulom-Vilom	Alternate nostril breathing, 5 cycles.	Resilience, emotional balance.	Teach gradually; encourage quiet, mindful practice.
Energy Check-ins	Students rate their “energy level” on a scale (low–medium–high).	Self-awareness, social awareness.	Use at start/end of day to build reflection habits.

3.3 Manomaya Kosh (Mind Body) – Activities for Emotional Literacy & Empathy

Activity	Description	SEL Competency Targeted	Implementation Tips
Gratitude Circle	Students share one thing they are grateful for.	Positive emotions,	Make it a weekly routine (e.g.,

Activity	Description	SEL Competency Targeted	Implementation Tips
	for.	empathy.	Friday mornings).
Empathy Mapping	Students imagine how a peer might feel in a given situation (e.g., losing a toy, winning a prize).	Perspective-taking, compassion.	Use stories from textbooks or real-life school scenarios.
Emotion Journals	Students draw/write about their feelings daily.	Self-awareness, emotional literacy.	Younger children can use emojis or colors.
Conflict Resolution Role-Play	Students act out common conflicts and practice using “I” statements.	Relationship skills, problem-solving.	Keep scenarios light and age-appropriate.

3.4 Vijnanamaya Kosh (Wisdom Body) – Activities for Reflective Thinking & Decision-Making

Activity	Description	SEL Competency Targeted	Implementation Tips
Reflective Journaling	Students write about a decision they made and reflect on outcomes.	Responsible decision-making.	Use prompts like “What could I have done differently?”
Group Problem-Solving	Teams solve moral dilemmas or classroom challenges.	Collaboration, ethical reasoning.	Provide simple, relatable dilemmas (e.g., fairness in sharing).
Value-Based Discussions	Stories (e.g., Panchatantra, Jataka tales) followed by ethical questions.	Ethical reasoning, empathy.	Encourage open-ended answers rather than “right/wrong.”
Decision Trees	Students map choices and possible consequences visually.	Reflective thinking, planning.	Start with simple decisions (e.g., lending a pencil).

3.5 Anandamaya Kosh (Bliss Body) – Activities for Inner Joy & Self-Actualization

Activity	Description	SEL Competency Targeted	Implementation Tips
Silent Reflection Time	2–3 minutes of quiet sitting with eyes closed.	Mindfulness, calm.	Begin with guided imagery, later move to silence.
Kindness Projects	Students perform acts of kindness at school/home and share experiences.	Compassion, purpose.	Create a “Kindness Wall” for sharing deeds.
Meditation & Om Chanting	Guided meditation with sound-based relaxation.	Stress reduction, focus.	Keep short (2–5 min) for younger students.
Storytelling with Reflection	Stories from Indian tradition (e.g., Tenali Raman, Buddha’s Jataka tales).	Self-awareness, moral insight.	Ask reflective questions like “What brings true happiness?”

3.6 Weekly SEL Integration Plan (Sample)

Day	Koshas Targeted	Sample Activity
Monday	Annamaya & Pranamaya	Morning yoga + balloon breathing.
Tuesday	Manomaya	Gratitude circle + empathy mapping.

Day	Koshas Targeted	Sample Activity
Wednesday	Vijnanamaya	Group problem-solving activity.
Thursday	Anandamaya	Silent reflection + storytelling.
Friday	Integrated	Whole-class kindness project or celebration circle.

Key Implementation Guidelines

- Activities should remain concise, developmentally appropriate, and engaging, ideally lasting between two to ten minutes.
- Educators are encouraged to serve as role models by practicing and demonstrating the techniques alongside learners.
- SEL approaches ought to be seamlessly integrated into routine classroom instruction rather than introduced as supplementary tasks.
- The use of culturally grounded narratives, indigenous practices, and students' lived experiences enhances contextual relevance.
- A classroom climate of trust, openness, and psychological safety must be maintained to ensure learners' comfort in expressing themselves.

4. DISCUSSION

The integration of Panch Kosh-based Social-Emotional Learning (SEL) within school settings presents a comprehensive and culturally resonant approach to enhancing student well-being and school climate. At a time when stress, anxiety, and behavioral challenges among children are increasing globally, this framework provides a layered and holistic mechanism to support emotional, cognitive, and social development. Because the Panch Kosh model encompasses physical, energetic, emotional, intellectual, and spiritual dimensions, it enables the design of interventions that extend beyond traditional SEL approaches and respond to children's needs in a more balanced and integrative manner.

A key finding that emerges from the analysis relates to the significant role of Panch Kosh-aligned practices in promoting stress reduction and emotional regulation. Activities connected with the Annamaya, Pranamaya, and Manomaya Koshas—such as yoga-based movements, breathing exercises, and mindfulness practices—have shown consistent benefits in reducing physiological stress markers, improving attention, and enhancing emotional stability. These practices equip children with self-regulation strategies that can be effectively applied in daily life, thus strengthening their resilience and capacity to manage emotional challenges independently.

The framework also plays an important role in nurturing positive peer relationships and fostering empathy. Practices associated with the Manomaya and Anandamaya Koshas—such as gratitude circles, compassion-based activities, role-play, and reflective exercises—encourage students to understand others' perspectives and to engage in pro-social behavior. Schools incorporating such practices often report improved cooperation among students, reduced bullying, and stronger peer bonds. This highlights the potential of indigenous SEL practices to transform classroom environments into inclusive, emotionally supportive spaces.

Another notable dimension is the strengthened academic engagement observed when emotional stability improves. Emotional regulation is closely linked to students' ability to concentrate, think critically, and sustain motivation. Reflective journaling, breathing exercises, and purpose-driven activities contribute directly to the development of higher-order thinking skills associated with the Vijnanamaya and Anandamaya Koshas. These findings reinforce that Panch Kosh-based SEL interventions not only enhance emotional well-being but also support measurable academic progress by improving focus, decision-making, and intrinsic motivation.

Behavioral challenges and classroom conflicts also decline when students are guided through practices that enhance empathy, self-control, and awareness. Breathing techniques and mindfulness activities have been found to reduce impulsivity and hyperactivity, while kindness-oriented projects promote cooperation over competition. Classrooms implementing such interventions tend to experience fewer disruptions, creating environments that are more conducive to productive teaching and learning.

Long-term mental health benefits further underline the importance of adopting Panch Kosh-based SEL. Early engagement in practices that enhance self-awareness, meaning-making, and resilience prepares children for the emotional complexities of adolescence and adulthood. Activities associated with the Anandamaya Kosh, in particular, help students develop a sense of purpose and inner harmony, offering protective psychological factors that endure into later life. This demonstrates that the Panch Kosh framework holds substantial promise not only for immediate emotional support but also for cultivating lifelong well-being.

Cultural & Indigenous Relevance

An essential strength of the Panch Kosh framework lies in its deep cultural and philosophical relevance to the Indian educational context. As NEP 2020 calls for the integration of ancient wisdom with modern pedagogical practices, Panch Kosh provides a uniquely Indian lens for understanding holistic development. Unlike many Western SEL models that focus primarily on psychological and behavioral dimensions, Panch Kosh conceptualizes human growth across five interconnected layers—from the physical body to the blissful inner self. This multidimensionality enables a broader view of well-being that is cognitive, emotional, ethical, and spiritual, thereby aligning inner development with cultural values and identity.

Reviving indigenous frameworks such as Panch Kosh is particularly timely for contemporary schooling. Practices like yoga, pranayama, local storytelling traditions, mindfulness rooted in Indian philosophy, and community-based learning help create learning environments that feel meaningful and authentic to Indian students. These practices strengthen attention, reduce stress, and foster empathy while also giving children a sense of cultural rootedness. In this way, indigenous SEL becomes not only a tool for personal well-being but also a medium for nurturing collective responsibility and socio-emotional resilience.

Furthermore, Panch Kosh contributes significantly to global SEL discourse by offering an Eastern perspective that complements dominant Western frameworks such as CASEL. While CASEL focuses on competencies like self-awareness, social awareness, and responsible decision-making, Panch Kosh expands the conversation by foregrounding inner harmony, embodied practices, and spiritual well-being. This intercultural dialogue enriches global SEL scholarship, suggesting that meaningful social-emotional development must consider both external behaviors and inner states of consciousness.

School Climate Implications

At the institutional level, the adoption of Panch Kosh-based SEL practices contributes to a more positive and resilient school climate. Schools that embed holistic SEL often report improved teacher-student relationships, reduced bullying, greater inclusivity, and a sense of belonging among students. Teachers who practice mindfulness and breathwork themselves also experience reduced stress and stronger classroom management skills, which further enhances the learning environment. The alignment of this framework with NEP 2020 strengthens its relevance and feasibility for Indian schools.

Overall, the discussion suggests that Panch Kosh-based SEL provides a culturally grounded, empirically supported, and philosophically rich model for transforming student well-being and school environments. Its holistic orientation makes it uniquely positioned to support emotional health, academic engagement, interpersonal relationships, and long-term resilience while preserving the wisdom of Indian knowledge systems. This integrated approach holds significant potential for shaping future-ready, compassionate, and self-aware learners and for contributing a distinctive Indian perspective to the global SEL landscape.

5. Conclusion & Directions for Future Research

This paper has outlined the relevance of adopting the **Panch Kosh-based SEL framework** in primary school education. By bridging India's ancient philosophical foundations with the objectives of NEP 2020, the Panch Kosh model holds immense potential to enhance students' holistic development. It encourages integration of physical, emotional, cognitive, and spiritual dimensions of learning, ensuring that education moves beyond rote knowledge toward cultivating self-awareness, compassion, resilience, and harmony with the environment.

The potential of Panch Kosh in schools lies in its ability to **embed SEL within the lived experiences of students**, rather than treating it as an external or additional component of learning. Activities such as yoga, mindful breathing,

storytelling, reflection circles, and value-based discussions are not only practical but also deeply relevant for nurturing the five Koshas in children. If systematically implemented, this model can become a cornerstone for holistic, inclusive, and future-ready education.

For future research, it is essential to design **pilot interventions** in schools where Panch Kosh-based SEL activities are tested for feasibility, student engagement, and learning outcomes. Longitudinal studies can further help in understanding how this model influences academic performance, emotional resilience, and social interactions over time. Comparative analyses with globally recognized SEL frameworks, such as CASEL, can also highlight the unique contributions of Panch Kosh and its potential for global adaptation.

Additionally, there is significant scope for **integrating Panch Kosh into teacher training programs, curriculum design, and policy frameworks**. Preparing teachers to embody and model Panch Kosh practices will be critical to ensure effective classroom implementation. Policymakers can also draw from this framework to design culturally grounded, scalable, and sustainable SEL initiatives that align with the vision of NEP 2020 and contribute to global conversations on education for holistic well-being.

In conclusion, the Panch Kosh framework is not only a revival of indigenous knowledge but also a forward-looking approach that can reshape the way SEL is conceptualized and practiced in schools, both in India and globally.

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