

REIMAGINING THE TEACHER: A DESIGN-BASED INQUIRY INTO MENTORING, VALUES-PEDAGOGY, AND GCED WITHIN NEP 2020

Ashok K. Pandey

Advisor, GEMS Education India; Fellow, Education; Global Peace Foundation, USA

ABSTRACT

India's National Education Policy 2020 places the teacher at the heart of educational transformation, yet the pathway from policy aspiration to lived classroom practice remains insufficiently explored. The present study explores how Panchkosha-aligned mentoring cultivates reflective capacity, ethical awareness, and values-led pedagogy among teachers, using a design-based practitioner inquiry. Evidence was collected through mentee reflections, continuous professional development logs, and an institutional case vignette involving teachers and school leaders across mentoring cohorts spread over two years. The findings support a shift in teacher identity from an instructor to a mentor. Emotional alignment emerges as a prerequisite for learning. Ethical discernment emerges as a marker of professional maturity, and joy as a legitimate indicator of growth. The values such as empathy, cooperation, peace, and responsibility, associated with Global Citizenship, emerge organically through reflective practice. The findings offer a globally intelligible model of teacher development by integrating Indian Knowledge Systems with contemporary educational discourse.

KEYWORDS

Teacher Mentoring, Panchkosha Framework, NEP 2020, Global Citizenship Education, Reflective Practice.

1. INTRODUCTION

Education in India is passing through a decisive and hope-filled moment. The National Education Policy 20 has restored education to its moral and civilisational purpose by placing the teacher at the centre of national renewal. The document's language, while policy-driven, breathes a spiritual vision: it asks the teacher to be more than a facilitator of learning, to be the architect of a learner's inner and outer growth. This idea is not new to India; it echoes the timeless relationship between the guru and the shishya, where learning was a dialogue of consciousness rather than an exchange of information. What NEP 20 has done is to invite us to rediscover that spirit in contemporary contexts.

Across the country, schools and teacher-education institutions are grappling with the same question: How can we translate this vision into practice? Curricular reforms, assessment frameworks, and capacity-building programmes often stop at the procedural level. What is missing is a lived process that awakens the teacher's reflective capacity and moral imagination. The researcher's work with mentoring programmes and continuous professional development has been an effort to address this gap. Over the years, the author has seen that when teachers are accompanied with empathy, guided through structured reflection, and reminded of their deeper purpose, transformation happens. They begin to see their classrooms as spaces of care, curiosity, and citizenship.

The present paper arises from that long engagement. The synthesis of the Indian and global discourses on education is seen as complementary forces shaping a humane and sustainable world. The paper explores how mentoring, designed within the philosophy of Panchkosha and the ideals of Global Citizenship Education (GCED), can help teachers move from compliance to consciousness.

2. THEORETICAL FRAMEWORK

The five sheaths, Annamaya, Pranamaya, Manomaya, Vijnanamaya, and Anandamaya, in the Panchakosh model describe a movement from the physical to the spiritual and from the outer action to the inner being. Panchkosha nudges us to think that teaching is not limited to cognitive competence. It demands physical vitality, emotional balance, intellectual clarity, and a sense of joy born of inner harmony.

When mentors engage teachers through the Annamaya level, they address classroom routines, planning, and observable practices. At the second layer, Pranamaya sheath, they nurture enthusiasm, wellbeing and presence. The third layer, Manomaya, is relationships, empathy, and reflective, cognitive dialogue sheath. Ability to examine their pedagogical reasoning and ethical stance nests in the Vijnanamaya sheath. And finally, the highest sheath, Anandamaya, touches the spiritual core. This springs from the fulfilment that the mentor has the joy of giving and the mentee, the joy of receiving new knowledge.

The GCED urges education systems to cultivate learners who understand their place in a complex and interdependent world. It encourages them to act with compassion and critical awareness. Panchkosha and GCED form together a symmetry – the first speaks of the inner awakening of the self and the second of the outer responsibility towards the world. Mentoring then becomes the bridge between the two, helping teachers integrate self-realisation with social contribution. (Table 1)

Panchkosha Layer	Mentoring (Inner Work)	Teacher Competency (NEP 2020)	GCED Value Output (Outer Action)
1. Annamaya (Physical/Food Sheath)	Planning, resource management, and classroom environment.	Ability to make their presence felt, Professional, and Technical Competencies.	Judicious use of resources; creating safe physical spaces.
2. Pranamaya (Vital/Energy Sheath)	Nurturing enthusiasm, voice modulation, energetic presence, and vitality	Engagement, Motivation; Teacher and student Well-being.	Inspiring learners to act for civic engagement, global perspective.
3. Manomaya (Mental/Emotional Sheath)	Building trust, listening, and emotional safety.	Social-Emotional Learning (SEL); Inclusive Pedagogy.	Empathy & Respect: Valuing diversity; understanding others' perspectives.

Panchkosha Layer	Mentoring (Inner Work)	Teacher Competency (NEP 2020)	GCED Value Output (Outer Action)
4. Vijnanamaya (Wisdom Sheath)	Reflective inquiry, questioning assumptions, and ethical reasoning.	Critical Thinking; Ethical Decision Making.	Awareness of global issues; fairness and equity.
5. Anandamaya (Bliss/Joy Sheath)	Purpose & Service: Finding joy in teaching; seeing work as service (Seva)	Holistic Development; Professional Fulfillment.	Universal Peace: Sense of interconnectedness with humanity and nature.

Table 1: Panchakosha and GCED

Another strand of the theoretical base is design-based research in education. It values iteration, reflection, and co-creation between practitioners and researchers. The mentoring work described in this paper followed this spirit. The ideas emerging from each cohort were tested, refined, and re-applied like a design laboratory. Instead of imposing a uniform model, the process grows organically through feedback and shared discovery, allowing theory and practice to continually inform one another.

3. CONTEXT AND DESIGN RATIONALE

The mentoring ecosystem that informs this paper has evolved through many institutional engagements, national initiatives like the National Mentoring Mission, as well as school-level CPD programmes that I have led, studied, and been part of. The design is simple but intentional. Each cycle of mentoring first created a space of trust where mentors and mentees clarify goals and expectations. Observation, dialogue, and documentation of classroom practice were taken in the second stage. Reflection, a powerful instrument, was taken as a mindful act of understanding one's growth.

The CPD logs and feedback loops collected over the years reveal that teachers often begin their journey seeking technical strategies and end it by seeking meaning. The cycle begins with a search for better lesson plans, leading to deeper questions about purpose, relationships, and values. Teachers learn to see students not as recipients of information but as co-travellers in a shared journey of learning and growing.

This research design aligns with NEP 20's vision for continuous professional development, teacher autonomy, and institutional culture of learning. NEP 20 has envisaged a National Mission on Mentoring and National Professional Standards for Teachers that view teaching as an evolving practice requiring reflection and ethical engagement. By grounding this process in Panchkosha, the present design introduces a moral and philosophical depth to the mentoring process. It allows teachers to move through stages of external skill-building to internal clarity and ultimately to a sense of joy and responsibility (anandmaya) that radiates into their classrooms.

The global dimension of GCED enters through projects and discussions that connect local classroom realities with global concerns: sustainability, peace, justice, and compassion. Classroom

discussions on acts of kindness relating to SDG 4.7 and lessons on water conservation linking with planetary ethics support the argument that global citizenship is not a distant idea.

Over time, schools that adopt this mentoring approach begin to exhibit subtle but profound changes. Professional conversations become richer. Lesson observations turn into collaborative enquiries. Students sense the difference in the way they are taught and guided. The school culture moves from competition to contribution. These outcomes, though qualitative in nature, are measurable in the lived experience of the community.

This design-based inquiry, therefore, is not a theoretical exercise alone. It is a story of practice that has been refined through evidence and reflection. It carries within it the aspirations of NEP 20 and the wisdom of India's educational heritage. The paper analyses the mentoring reflections, CPD logs, and school cases to illustrate how this model nurtures teachers who are professionally competent, ethically grounded, and orientated globally.

The inquiry comprised multiple mentoring cohorts drawn from different school contexts. Within this broader sample, one school was studied in greater depth as an institutional case vignette. Ahlcon International School, Delhi, was selected due to the sustained nature of the mentoring engagement and the availability of longitudinal professional development data. The case is presented not as a representative sample, but as an illustration of how mentoring-led teacher development can influence school culture.

4. REVIEW OF LITERATURE

Every significant educational reform stands upon a continuum of thought. The vision of the teacher that NEP 20 offers draws from a long lineage of research and practice that understands teaching as both a moral and intellectual act. Contemporary studies on teacher professional development have consistently pointed out that change in classroom practice is not produced merely by training but by mentoring, reflection, and sustained dialogue.

Hobson, Ashby, Malderez, and Tomlinson (2009) describe mentoring as a process that nurtures professional identity through trust and feedback rather than supervision. Darling-Hammond (2017) talked about professional learning communities where teachers learn by doing, reflecting, and sharing. Indian experiments on mentoring, such as the early NCTE pilot projects and CBSE's teacher enablement programmes, also highlight the power of peer learning and coaching in fostering confidence and self-efficacy among teachers. Scholars working in the field of reflective practice from Schön to Loughran remind us that reflection is not a mere retrospective activity. It is a discipline of awareness that brings professional action and moral purpose into conversation.

While Western frameworks emphasise cognition and professional skill as part of teacher development, Indian traditions emphasise consciousness and inner harmony as important elements. The Panchkosha model offers a holistic view of human development. Later, Indian masters Aurobindo and Rabindranath Tagore interpreted it in their own way. While Aurobindo defined the teacher as a guide who facilitates the growth of the soul, Tagore defined education as the harmony of man with nature and the universe.

Work by Joshi (2018), Rao (2020), and Sharma (2022) establishes that the goal of education is refinement of the self and not the acquisition of information alone. When such understanding enters teacher education, it transforms the very idea of professionalism from task execution to self-realisation in the service of learners.

The UNESCO's Global Education Monitoring Reports (2015–2023) and the Framework for Education for Sustainable Development urge schools to cultivate learners who can think critically about global issues, respect diversity, and act for peace and sustainability. Oxley and Morris (2013) identified GCED as a curriculum for developing empathy and responsibility in an interconnected world.

GCED is a dialogic pedagogy that enables learners to question inequality and imagine alternative futures (Andreotti, 2014). Teachers develop stronger civic imagination and collaborative competencies if they engage with global frameworks (Zhao, 2019; Torres, 2021), but their research also raises the need for a model that balances global engagement with local culture and identity.

Panchkosha-based mentoring can prepare teachers who are both rooted and responsive. The NEP 20 envisaged setting a National Mission on Mentoring framework (NCTE, 2021) and a National Professional Standards for Teachers (NCTE, 2022), including reflective practice, ethical conduct, and social engagement as professional competencies. Both of these draw from India's civilisational values while embracing contemporary pedagogies. Yet empirical models that demonstrate how these ideas translate into practice remain limited.

This review of existing literature reveals a clear gap. The literature on mentoring and professional growth has deep philosophical articulation of holistic development, and there is a rich and evolving body of global research on GCED. What remains underexplored is an integrative model that connects these domains within the lived experience of Indian teachers. The present study seeks to examine how a Panchkosha-aligned mentoring process, informed by the values espoused by GCED, can help teachers embody the vision of NEP 20 in everyday practice.

5. RESEARCH DESIGN

Over two decades of engagement with school leadership and teacher mentoring have shown me that change in education is rarely linear. Teachers grow through cycles of experience, dialogue, reflection, and renewal. This study, therefore, adopts a design-based inquiry approach grounded in lived practice. A design-based frame allows such organic movement to be observed and refined without detaching the researcher from the field.

As a practitioner-researcher, my role is both catalytic and reflective. The mentoring framework I have designed and the related CPD initiatives provide a natural laboratory to study how mentoring, when infused with Panchkosha philosophy, and GCED transform teacher consciousness and classroom culture. Each mentoring cycle functions as a design iteration: the process is introduced, observed, analysed, and refined, with an objective to reveal how meaningful mentoring translates the policy aspirations of NEP 20 into teacher growth.

This design sits in the constructivist view of knowledge, where understanding emerges through interaction. Teachers are treated as collaborators in sense-making. Their reflections, classroom artefacts, and case narratives constitute the primary evidence of transformation. The mentoring framework, reflection templates, and facilitation processes evolved iteratively across cohorts rather than through formally bounded experimental cycles. The mentoring cycles in the initial phases revealed the need for greater structure in teacher reflection. That led to refinements in the reflection template and facilitation prompts. Subsequent cohorts demonstrated a deeper movement from emotional awareness to ethical and reflective discernment. That helped in further adjustments in mentoring dialogue and values mapping. Each mentoring cohort, thus, functioned as a design iteration where insights from interactions shaped the tools and processes for the subsequent cycles.

6. RESEARCH QUESTIONS

How does Panchkosha-aligned mentoring influence teachers' professional growth and classroom practice within the NEP 2020 framework? What processes, dispositions, and reflective mechanisms emerge through mentoring that nurture values-based and globally minded teaching? These questions are aimed at finding not only what changes in teachers but also how and why such change occurs when mentoring touches both the outer skills and the inner awareness.

7. METHODOLOGY

7.1. RESEARCH ORIENTATION

The study follows a qualitative methods orientation, collecting data from mentee reflections, CPD logs, and school case vignettes to offer depth. This orientation respects the complexity of human development in education. As each teacher's journey is unique, the analysis seeks recurring patterns rather than statistical generalisation.

7.2. PARTICIPANTS

Each cohort comprised practising teachers and school leaders engaged in mentoring programmes conducted between 2023 and 2025. They represent diverse subjects and grade levels across multiple schools. Most have completed at least one full mentoring cycle lasting three to six months.

Category	Description
Total participants	50
Teachers	42
School leaders	8
Primary level teachers	20
Secondary / Senior secondary teachers	22
Average teaching experience	8+ years
Range of experience	3–19 years
Duration of engagement	3–6 months
Cohort period	2023–2025

Table 2: Profile of Participants across Cohorts

8. RESEARCHER'S ROLE

My role as principal mentor and researcher is integral to the design. I facilitate sessions, observe interactions, collect artefacts, and maintain reflective field notes. While proximity to the field enriches insight, reflexivity is maintained through peer debriefs and systematic journaling after each session.

9. ETHICAL CONSIDERATIONS

Participants provided consent for the use of reflections and vignettes in anonymised form. Confidentiality is ensured by removing identifiable information from all datasets. Data are stored securely and used solely for academic and developmental purposes.

10. DATA COLLECTION

The following interconnected data sources were used:

- **Mentee Reflections**

These reflections post mentoring sessions captured experiences across the five Panchkosha layers and their links to GCED values. They provided first-person narratives of growth in understanding, emotion, and purpose.

- **CPD Logs**

Continuous Professional Development records include session topics, attendance, mentor notes, and post-session feedback. These offer longitudinal evidence of engagement and professional focus areas.

- **School Case Vignettes**

Each participating school prepared one concise case narrative illustrating institutional change through mentoring. The school cases described context, intervention, and outcomes, supplemented by short quotes from teachers.

In addition, mentor observation notes and group-sharing transcripts served as secondary data for triangulation. All materials are digitised and coded for thematic analysis.

Empirical evidence in this study refers to systematically collected qualitative data, including written reflection sheets completed independently by participants, documented mentoring dialogues, and school-level professional development records.

11. DATA ANALYSIS

The Panchkosha framework provided the initial deductive codes, and the participants' language generated the inductive codes, reinforcing the rigour of the "inductive-deductive approach". Data analysis proceeds in four iterative layers reflecting both Panchkosha and design-based reasoning:

- **Preparation and Familiarisation**

All reflections and cases are read multiple times to grasp tone and emotional texture. Field notes help identify emerging patterns of energy, mindset, and meaning.

- **Coding and Categorisation**

Using an inductive-deductive approach, codes are first derived from the Panchkosha framework (body, energy, mind, wisdom, joy) and GCED dispositions (empathy, responsibility, sustainability, peace). Additional codes arise from participants' language.

- **Theme Formation**

Participants' reflections were characterised into themes such as awakening of purpose, shift from performance to presence, classroom as community, and teacher as citizen-

mentor. These themes were checked against multiple data sources to ensure trustworthiness.

- **Interpretation and Synthesis**

Thematic insights were used to trace how mentoring acts as a bridge between NEP 20's structural reforms and teachers' inner transformation. Simple descriptive statistics (e.g., frequency of reflective categories) were used to complement qualitative interpretation to illustrate scale and trend.

12. VALIDATION AND TRUSTWORTHINESS

Mentee reflections, CPD logs, and case vignettes were cross-checked for convergence. The key themes were shared with a small group of participants for reconfirmation. The researcher reviewed journals to track interpretive consistency. Quotations and contextual details were preserved to maintain authenticity.

13. RESEARCHER POSITIONALITY AND REFLEXIVITY

In this study the researcher played the role of a mentor and an investigator. This dual role is acknowledged as both a strength and a methodological limitation. As a practitioner of the mentoring process, the researcher had direct access to participants' reflective journeys. This necessitated conscious reflexivity to guard against any confirmation bias. Reflexive practices included the use of structured reflection templates completed independently by participants, delayed analytic coding undertaken after mentoring sessions, and an emphasis on pattern recognition across cohorts. These procedures avoided reliance on singular narratives. Field notes and interpretations were revisited iteratively to ensure that themes emerged from participant voice rather than the researcher's expectation.

14. FINDINGS AND DISCUSSION

This section presents the key findings emerging from the mentee reflections collected during the mentoring workshop. The findings are organised thematically and interpreted through the dual lenses of Indian Knowledge Systems, particularly the Panchkosha framework, and Global Citizenship Education (GCED). An emergence of a pattern across themes is seen: mentoring acts as a catalytic space where inner development precedes external change. It helps teachers adopt new strategies, undergo a shift in consciousness, and reshape their relationship to learners, knowledge, and society.

Theme 1: From Teacher to Mentor, a Shift in Professional Identity

Participants moved away from seeing themselves primarily as content deliverers. They began to see an identity reflective of guidance, care, and accompaniment. Initially, the participants were uncertain about how mentoring differed from traditional professional development. Several participants admitted their conditioning to habits of directive teaching or performance-driven instruction. One participant, after a round of group dialogue, articulated the shift: 'There is a need to shift from teacher to mentor.' Another reflected, "Teachers must be a mentor rather than an educator." These statements signal a deep repositioning of professional self-understanding.

In the Panchkosha perspective, this shift reflects movement from an Annamaya-dominant orientation focused on tasks and routines towards Manomaya and Vijnanamaya engagement. At these levels relationships, ethical judgement, and reflective awareness guide pedagogical action.

International mentoring literature recognises identity formation as the core outcome of effective mentoring, rather than skill acquisition alone.

Theme 2: Emotional Alignment as the Foundation of Learning

Initially, teachers reflected their priority for conceptual clarity and syllabus completion, thinking that student engagement would follow automatically. During mentoring sessions, however, participants were invited to reflect on moments when learning had not progressed despite clear explanation. This prompted several teachers to acknowledge emotional distance or unexamined assumptions about learner readiness. One reflection captures this insight succinctly: “Students won’t understand the concept until they relate with it emotionally.” Another wrote, “Students are more comfortable when they feel understood.” This finding sits in the Manomaya Kosha, and it is central to pedagogical effectiveness.

Theme 3: Reflective and Ethical Awakening in Teachers

As mentoring conversations progressed, teachers began turning attention inward from methods and outcomes as teaching goals. Several participants were uncomfortable when confronted with questions about intent, fairness, and long-term impact on learners. One teacher wrote, “This helped me to introspect where I stand and how I am contributing towards preparing students for life.” Another recognised gaps in understanding learners and expressed commitment to redesign teaching practices. Ethical awakening in teachers is situated in the Vijnanamaya sheath, where discernment, ethical reasoning, and reflective judgement come into play.

Theme 4: Joy, Peace, and Meaning as Indicators of Professional Growth

Transition from a skill-orientated mindset to unexpected emotional and existential outcomes were not expressed after teachers worked through initial uncertainty or resistance to reflective inquiry. But expressions like, “There is a feeling of contentment post-session” and “The session was very enriching and joyful” towards the end of the mentoring cycle revealed that mentoring activates dimensions of the self we neglect in professional discourse.

The Anandamaya Sheath, where work is experienced as meaningful service rather than obligation, parallels this theme. Educational research globally recognises well-being as integral to sustainability in teaching. The reflections show that when teachers reconnect with meaning, joy becomes a legitimate indicator of growth.

Theme 5: Emergence of Values and Global Citizenship in Everyday Practice

It was demonstrated during the mentoring sessions how GCED can be operationalised through mentoring without explicit instruction on global frameworks. Values emerge organically when inner awareness is cultivated. The Panchkosha framework provides the inner architecture, while GCED offers the outward orientation. The Panchkosh and GCED frameworks together help teachers become self-aware and responsive to societal needs. Values such as empathy, cooperation, respect, and responsibility emerged repeatedly in the reflections. Teachers acknowledged empathetic listening, encouraging cooperation, and creating inclusive spaces as important changes experienced. “Empathy helps learners become more competent and confident,” remarked a participant.

15. INSTITUTIONAL TRANSFORMATION THROUGH MENTORING:

An institutional case vignette such as Ahlcon International School (AIS) illustrates that sustained and culturally grounded mentoring can lead to collective reflection. AIS allocated 20 Saturdays to structured CPD sessions, three hours each, during the academic year 2024-25. These sessions were seen by the teachers as opportunities for shared inquiry and growth. This institutional case is presented to complement individual-level findings. It offers insight into how mentoring influences organisational practices and professional culture.

16. CONCLUSION

This study began with a simple inquiry: how can the vision of the teacher articulated in NEP 20 be realised meaningfully in everyday educational practice? Through a design-based inquiry set up in the mentoring process, values-pedagogy, and the Panchkosha framework, the study demonstrates that teacher transformation is not about technique or compliance. The findings of the study reveal that mentoring, grounded in trust, dialogue, and philosophical coherence, creates conditions for teachers to reimagine their professional identity. Participants moved from seeing themselves primarily as instructors to recognising their roles as mentors and moral guides. Emotional alignment emerged as a prerequisite for learning, ethical introspection as a marker of professional maturity, and joy as a legitimate indicator of growth. These shifts were not episodic; they formed a coherent pattern across individual reflections and were amplified at the institutional level, as seen in the school case.

The Panchkosha framework allowed teachers to locate their growth across multiple dimensions of being. The emphasis moved beyond the cognitive and emotional and embraced wisdom, purpose, and fulfilment. This inner development translated naturally into outward orientations such as empathy, cooperation, peace, and responsibility, as mandated by the Global Citizenship Education. At the school level, mentoring functioned as a catalyst for cultural change. The case evidence illustrates how sustained mentoring reshaped professional development from a compliance-driven exercise into a collective inquiry. Teachers' realisation that focusing on only one dimension of growth was insufficient led to a more holistic approach to capacity building, reinforcing the idea that institutional transformation follows individual transformation.

Some limitations are acknowledged:

The study adopts a practitioner-researcher design. The principal investigator served as the lead mentor. While this proximity allowed for immersion and "emotional attunement", it raises the possibility of a potential researcher bias. The study employed triangulation through multiple data sources – CPD logs, reflections, school vignettes and reflexive journaling – to mitigate the potential researcher bias. However, social desirability bias cannot be ruled out, as the mentees may have aligned their reflections with the mentor's expectations.

The study draws its conclusions from a specific institutional culture (e.g., Ahlcon International School) and a cohort of teachers already engaged in structured mentoring. The "Panchkosha-aligned mentoring" model relies on a school culture that prioritises "inner awareness" and "sustained dialogue". These findings therefore cannot be generalised to under-resourced schools or systems where compliance-driven mandates dominate professional development.

The study captures the "lived experience" and "shift in identity" but does not employ quantitative metrics to measure the longitudinal impact of this transformation on student academic outcomes.

17. RECOMMENDATIONS

17.1. POLICY-LEVEL

17.1.1. Position Mentoring as a Core Driver of Teacher Development

National and state-level frameworks should explicitly recognise mentoring as distinct from training. Policy instruments such as the NPST, NMM, and in-service teacher education programmes should formally include mentoring cycles focused on reflection, dialogue, and professional growth, reflecting the identity shift from instructor to mentor as observed in this study (Theme 1).

17.1.2. Integrate Indian Knowledge Systems into Teacher Education Frameworks.

Integration of IKS in mentoring programmes, aligned with global aspirations, can be a unique offering from India to the world.

The embedding of IKS in teacher education and professional development programmes has the potential to strengthen national ethos, ethical orientation, and innovative pedagogical practices.

17.1.3. Reframing Professional Development Indicators

Professional development policy should recognise reflective depth, value orientation, and teacher well-being as legitimate indicators of professional growth. This recommendation stems from Theme 4, where teachers consistently articulated joy, peace, and renewed purpose as outcomes of sustained mentoring.

17.2. PRACTICE-LEVEL (SCHOOLS AND INSTITUTIONS)

- Schools may institutionalise school-based consistent mentoring and reflection workshops that create safe spaces for teachers to examine their practice, purpose, and values.
- As evidenced in the school case, identifying and nurturing master trainers or mentors within the school strengthens sustainability and efficacy.
- Mentoring and professional development programmes should seek balance between skill development and reflective inquiry. This will ensure engagement across all five layers of Panchkosha.

17.3. TEACHER EDUCATORS AND MENTORS

Mentors should walk alongside teachers in their journey of growth. 2. Teachers need support in articulating insight, meaning, and intent which are both authentic and analytically useful. Reflection templates, such as those used in this study, may be redesigned for the specific purposes.

17.4. DIRECTIONS FOR FUTURE RESEARCH

A significant direction for future research lies in the mixed-methods designs that can correlate teachers' inner growth with observable student outcomes. This study demonstrates clear shifts in teacher identity, ethical awareness, and professional joy through qualitative evidence. Establishing

this linkage would strengthen the empirical case for mentoring as a central lever for systemic reform under NEP 20.

18. CLOSING REFLECTION

The use of first-person voice in the paper is intentional, reflecting the study's positioning within design-based practitioner research. Giving teachers space to reflect, align with values, and rediscover joy in their work helps classrooms to be transformative. In times of rapid change, mentoring anchored in inner wisdom may be education's most sustainable response. This study contributes to educational research in three ways: 1. by offering a Panchkosha-aligned mentoring model grounded in Indian Knowledge Systems; 2. by empirically demonstrating how values and global citizenship emerge through reflective mentoring; and 3. by presenting a practice-based pathway for operationalising NEP 20 in teacher professional development.”

ACKNOWLEDGEMENTS

The author acknowledges the schools, teachers, and school leaders who participated in the mentoring engagements across different cohorts between 2023 and 2025. Their openness, reflective engagement, and willingness to learn together made this study possible. I also acknowledge the wider professional and academic communities whose dialogues on teacher development, Indian Knowledge Systems, and values-based education continue to inform my practice. All interpretations remain my own, and I accept responsibility for any limitations in the study.

REFERENCES

- [1] Policy and Framework Documents
- [2] Government of India. (2020). National Education Policy 2020. Ministry of Education. <https://www.education.gov.in>
- [3] National Council for Teacher Education (NCTE). (2021). National Mission on Mentoring Framework. NCTE, New Delhi.
- [4] National Council for Teacher Education (NCTE). (2022 National Professional Standards for Teachers (NPST). NCTE, New Delhi.
- [5] UNESCO. (2015–2023). Global Education Monitoring Reports (Annual Series). UNESCO Publishing.
- [6] UNESCO. (2015). Global Citizenship Education: Topics and Learning Objectives. UNESCO Publishing.
- [7] Mentoring and Professional Development
- [8] Darling-Hammond, L. (2017). *Empowered Educators: How High-Performing Systems Shape Teaching Quality Around the World*. Jossey-Bass.
- [9] Hobson, A. J., Ashby, P., Malderez, A., & Tomlinson, P. D. (2009). Mentoring beginning teachers: What we know and what we don't. *Teaching and Teacher Education*, 25(1), 207–216. <https://doi.org/10.1016/j.tate.2008.09.001>
- [10] Loughran, J. (2006). *Developing a Pedagogy of Teacher Education: Understanding Teaching and Learning about Teaching*. Routledge.
- [11] Schön, D. A. (1983). *The Reflective Practitioner: How Professionals Think in Action*. Basic Books.
- [12] Korthagen, F. A. J. (2017). In search of the essence of a good teacher. *Teaching and Teacher Education*, 68, 64–77.
- [13] Indian Philosophical Foundations
- [14] Aurobindo, S. (1956). *The Synthesis of Yoga*. Sri Aurobindo Ashram Press.
- [15] Tagore, R. (1917/2002). *Personality*. Macmillan.
- [16] Joshi, K. (2018). *Education for Character and Culture*. Bharatiya Vidyapeeth Publications.
- [17] Rao, P. (2020). Integrating Panchkosha for holistic teacher education. *Indian Journal of Educational Research*, 39(2), 45–57.
- [18] Sharma, R. (2022). Re-reading the Panchkosha Model in the Light of NEP 2020. *Educational Philosophy and Practice*, 7(1), 23–36.

- [19] Taittiriya Upanishad. (Trans. Swami Gambhirananda, 1995). Advaita Ashrama.
- [20] Global Citizenship and Values Education
- [21] Andreotti, V. (2014). Soft versus critical global citizenship education. Paradigm Publications.
- [22] Oxley, L., & Morris, P. (2013). Global citizenship: A typology for distinguishing its meanings. *Compare*, 43(5), 1–22. <https://doi.org/10.1080/03057925.2012.682960>
- [23] Torres, C. A. (2021). *The State, Globalization and Education for Citizenship*. Routledge.
- [24] Zhao, Y. (2019). *World Class Learners: Educating Creative and Entrepreneurial Students*. Corwin Press.
- [25] Complementary Sources
- [26] National Council of Educational Research and Training (NCERT). (2021). *School Education Quality Index Report*. NCERT.
- [27] Global Peace Foundation (India). (2023). *Mentoring for Moral and Innovative Leadership: A Practitioner’s Compendium*. GPF Publications.

AUTHOR

Ashok K Pandey is an educationist and leadership mentor with over three decades of experience in school transformation. He serves as a Fellow, Education with the Global Peace Foundation, USA. He advises organisations including the National Council of Teacher Education (NCTE), India, and GEMS Education India. He has centred his work on the intersection of sustainable development, values-based leadership, and AI-enabled pedagogy. ORCID: 0009-0003-3953-4763 Email: ashokpdy@gmail.com

