

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

Shipra Sharma^{1*}, Prof. Tripta Trivedi²

ABSTRACT

The growing emphasis on holistic development in Education has brought the concept of human flourishing to the forefront of contemporary educational discourse. Rooted in philosophical, psychological, and educational traditions, human flourishing extends beyond academic achievement to encompass well-being, character development, meaningful relationships, and purposeful living. In the context of school education, it provides a comprehensive framework for nurturing the holistic development of learners. This paper aims to explore the conceptual foundations of human flourishing and examine its relevance within school education systems. Further, it undertakes a policy analysis and comparative conceptual vision of two significant educational frameworks - India's National Education Policy (NEP) 2020 and Bhutan's National Education Policy to understand how principles of human flourishing are embedded within them. The present study adopted a review-based conceptual methodology that draws on international literature, policy documents, and psychological theories. The researchers used Content Analysis and Thematic Analysis techniques to critically analyse the significant policy documents, such as Bhutan's Education Policy and India's NEP 2020. NEP 2020 and Bhutan's Education policy draw attention towards creating environments that nurture individuals to lead meaningful, joyful lives, empowering them with rational thinking, empathy, resilience, creativity, and a deep sense of purpose and well-being. The findings of the present study suggest that both policies emphasise learner-centric, value-based, and well-being-oriented education, though they differ in philosophical orientation and implementation strategies. The study also emphasises the need for translating policy visions into effective pedagogical practices to realise the goal of holistic education.

Keywords: *Human Flourishing, Well-being, Policy Analysis, National Education Policy (NEP) 2020, Holistic Development*

In recent years, School Education has undergone a fundamental shift from a narrow focus on academic achievement to a broader vision of nurturing the holistic development and well-being of learners. International agencies have emphasized that the purpose of education in the 21st century must extend beyond preparing students for examinations or to

¹Research Scholar, Department of Education, University of Lucknow, Lucknow, Uttar Pradesh, India

²Professor, Department of Education, University of Lucknow, Lucknow, Uttar Pradesh, India

*Corresponding Author

Received: March 22, 2026; Revision Received: March 28, 2026; Accepted: March 31, 2026

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

cultivate capacities for resilience, ethical reasoning, creativity, and happiness (OECD, 2019; UNESCO, 2021). This very perspective is aligned with the concept of human flourishing which is rooted in Aristotelian philosophy and advanced through contemporary research in positive psychology and well-being studies (VanderWeele, 2017). Within this paradigm, schooling becomes not only a site of knowledge acquisition but also a foundation for nurturing values, socio-emotional competencies, and a sense of purpose.

In the South Asian context, both India and Bhutan present significant policy-driven efforts to integrate human flourishing into their national education systems. National Education Policy (NEP) 2020 represents a major reform that envisions holistic, multidisciplinary, and value-based education which is aimed at developing individuals who can contribute to both personal and societal well-being (Government of India, 2020). Bhutan has pioneered a distinctive policy of education guided by the philosophy of Gross National Happiness (GNH), which prioritizes mindfulness, values education, community orientation, and environmental consciousness as intrinsic to learning (Royal Government of Bhutan, 2009). While India emphasises a balance between global competitiveness and holistic development, Bhutan's education system draws from spiritual and cultural traditions that place happiness and harmony at the centre of national progress.

The coexistence of these two unique yet complementary educational policies provides a unique opportunity to conceptually examine how human flourishing can be integrated within school education. There is a growing recognition that academic outcomes alone cannot secure the well-being of learners or societies. Instead, schools must cultivate flourishing individuals who are capable of empathy, ethical decision-making, creativity, and sustainable living. This paper therefore, seeks to conceptualize and integrate the idea of human flourishing in school education. Specifically, this paper also aims to identify points of convergence and divergence between the two policy frameworks. Such an inquiry is not only relevant for Bhutan and India but also contributes to the global conversation on reorienting education toward human flourishing as the ultimate goal.

Rationale of the Study

In today's rapidly changing world, education is increasingly challenged by rising academic stress, emotional instability, and socio-cultural disruptions among learners. Traditional exam-centric approaches are insufficient to address the holistic needs of students. There is a growing global consensus, reinforced by UNESCO and WHO, that education must extend beyond cognitive achievement to nurture resilience, well-being, and values for sustainable living. Bhutan's Education Policy and India's NEP 2020 emphasize holistic, values-based learning, offering valuable insights. Combining these perspectives is crucial to rethinking education as a powerful tool for human growth.

REVIEW OF RELATED LITERATURE

Over the past decade, global scholarship has shifted from a narrow focus on achievement toward cultivating human flourishing, defined as a multidimensional state of happiness, health, meaning, character, and relationships (VanderWeele, 2017; Harvard Human Flourishing Program, n.d.). This change has significant implications for education, reframing schools as spaces for whole-person development and psychosocial well-being rather than mere test performance. Bhutan is uniquely positioned in this discourse, as its national philosophy of Gross National Happiness (GNH) offers a comprehensive framework for inculcating human flourishing into governance, development, and schooling.

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

The GNH Index operationalizes flourishing through nine domains—psychological well-being, health, education, cultural resilience, good governance, community vitality, time use, ecological diversity, and living standards—measured by 33 indicators (Centre for Bhutan & GNH Studies, 2025). This approach makes flourishing empirically manageable while retaining cultural and spiritual depth. Recent reports show how domain-specific measures and sufficiency thresholds help shape national priorities, highlighting that non-material values like mindfulness, community vitality, and environmental stewardship can be incorporated into 6 systemic planning (CBGS, 2025; Alkire & Zangmo, 2023). Well-being can be monitored in school education alongside learning outcomes, making schools a crucial part of holistic development.

Emerging Bhutanese scholarship extends this framework into specific social institutions. Studies of monastic communities reveal how contemplative practices such as meditation, rituals, and communal service foster meaning, virtue, and relational harmony (CBGS, 2025). These insights illustrate that flourishing is sustained not only through cognitive knowledge but also through spiritual and cultural practices deeply rooted in Bhutanese life.

In parallel, projects supported by Templeton World Charity Foundation (nd) highlight flourishing among youth, exploring the links between purposeful work, agency, and psychosocial health. This strand connects inner development with economic participation, suggesting pathways for schools to integrate values-based education with livelihood preparation. Public discourse also emphasizes the importance of embedding non-material dimensions of flourishing into global frameworks such as the Sustainable Development Goals (SDGs). Commentaries in Kuensel (2025) stress that cultural belonging, meaning, and psychosocial well-being must remain central to development, reinforcing education's role in nurturing inner growth. Initiatives such as the Gelephu Mindfulness City reflect Bhutan's ambition to align economic renewal with spiritual and ecological principles, but challenges of feasibility and equity persist (Time, 2025).

In synthesis, Bhutanese literature demonstrates that flourishing in education requires three commitments: recognizing well-being as multidimensional and culturally embedded, drawing on contemplative and communal practices to nurture inner development, and using robust indices such as Gross National Happiness Index to guide supportive monitoring. This body of work positions Bhutan as a living laboratory for integrating flourishing into schools and society, offering globally relevant insights on how education can move “beyond academics.” Although Bhutan's GNH-based education policy and India's NEP 2020 share a vision of holistic development, existing studies often examine them in isolation, overlooking their potential complementarities. Limited research has critically analyzed how both frameworks operationalize human flourishing in practice, particularly in classroom pedagogy, teacher preparation, and student outcomes. Moreover, there is a lack of comparative scholarship addressing the challenges of aligning cultural values with global educational demands. This gap highlights the need for integrative research that synthesizes India and Bhutan educational philosophies, evaluates their practical implementation.

Research Questions

1. What is the meaning and significance of human flourishing in the context of school education?
2. How do India's National Education Policy (NEP 2020) and Bhutan's Education Policy conceptualise the idea of human flourishing?

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

3. What can be learned from the convergences and divergences of these two policies in fostering human flourishing?

Research Objectives

1. To study the concept of human flourishing and its relevance to school education.
2. To study how India's National Education Policy 2020 and Bhutan's Education Policy incorporate the principles of human flourishing.
3. To study the convergences and divergences between these two policies in fostering human flourishing.

RESEARCH METHODOLOGY

The study adopts a qualitative conceptual methodology, drawing from policy documents, education blueprints, and existing literature. Comparative analysis and thematic synthesis are employed to highlight commonalities and divergences that are relevant for contemporary educational reforms in South Asia.

Findings of the Study

Human Flourishing - A Conceptual Overview

The idea of human flourishing has gained limelight across psychology, philosophy, and education, reflecting a shift from deficit-based approaches towards strengths-based paradigms of well-being. Flourishing emphasizes a holistic integration of emotional, social, ethical, and spiritual dimensions of life unlike narrow conceptions of success focused on economic productivity or academic achievement, (Keyes, 2002; Seligman, 2011). It embodies not just the absence of illness or suffering but the presence of meaning, purpose, resilience, and connectedness in individual and collective lives.

Psychological frameworks have contributed significantly to clarifying this concept. Seligman's (2011) PERMA model covering Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment has been widely applied to education to create positive learning environments. Similarly, the Harvard Human Flourishing Program (VanderWeele, 2017) emphasizes six dimensions: happiness, health, meaning and purpose, character and virtue, close social relationships, and financial and material stability. These models underline the multi-dimensionality of flourishing and highlight that educational systems must cultivate capacities beyond intellectual mastery.

Philosophically, flourishing resonates with Aristotle's concept of *eudaimonia*. *Eudaimonia* is often considered its root, emphasizing living in accordance with virtue and actualizing human potential. In Eastern traditions, flourishing has been closely connected with harmony, society, and nature. Buddhist ethics, foundational in Bhutan, prioritize mindfulness, compassion, and interdependence as pathways to well-being (Centre for Bhutan & GNH Studies, 2025). Similarly, Indian knowledge systems emphasize holistic development through integration of the physical, intellectual, and spiritual dimensions of human life (Ranganathan, 2019).

Human flourishing has been framed as the main principle for mental health promotion in contemporary education system. The World Health Organization (WHO, 2020) links flourishing with positive mental well-being, stressing resilience, social participation, and life satisfaction as markers of quality of life. UNESCO's *Futures of Education Report* (2021) also calls this as a "new social contract" in which education fosters not only imbibing knowledge but also the capacity to live meaningfully, sustainably, and peacefully with others.

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

Thus, flourishing in education is not an abstract ideal but a pragmatic necessity for creating resilient societies. It demands a departure from exam-centric paradigms towards models that embed well-being, ethical values, and social-emotional learning within the structure of schooling. This conceptual foundation sets the stage for exploring how Bhutan and India are embedding flourishing in their education systems through visionary national policies.

Bhutan's Educational Vision

Bhutan has long been worldwide recognised for its distinctive approach to development, grounded in the philosophy of Gross National Happiness (GNH). Unlike purely economic indicators such as Gross Domestic Product (GDP), GNH emphasises a multidimensional framework that integrates material progress with spiritual, cultural, social, and ecological well-being (Ura et al., 2012). This holistic philosophy underpins Bhutan's education system, which is envisioned not merely as a means to acquire knowledge and vocational skills, but as a foundation for nurturing the complete well-being of individuals and communities.

The Bhutanese education vision is closely aligned with the GNH index, which consists of nine domains: psychological well-being, health, education, cultural diversity and resilience, community vitality, good governance, ecological diversity and resilience, time use, and living standards (Centre for Bhutan Studies & GNH Research, 2016). Education is therefore not seen in isolation but as deeply interconnected with other dimensions of flourishing.

Figure 1 Nine Domains of Gross National Happiness (GNH)



Note. Adapted from A short guide to Gross National Happiness Index (p. 8), by K. Ura, S. Alkire, T. Zangmo, & K. Wangdi, 2012, The Centre for Bhutan Studies (https://ophi.org.uk/sites/default/files/2024-03/GNH_and_GNH_index_2012.pdf). Copyright 2012 by The Centre for Bhutan Studies

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

At the core of Bhutan's education policy is the *Education Blueprint 2014–2024*, which articulates the goal of creating “an educated and enlightened society of GNH” (Royal Education Council, 2014). This blueprint showcases the role of education in cultivating not only academic excellence but also ethical values, character, and holistic growth. The concept of Educating for GNH, central to this vision, was formally introduced in 2009, which seeks to integrate the principles of GNH into teaching, learning, school management, and community engagement (Thinley, 2009).

Importantly, Bhutan's educational vision draws upon Buddhist ethical teachings, particularly the notion of interdependence and right livelihood, which encourage harmony between self, community, and nature (Wangchuk, 2022). This philosophical grounding has enabled Bhutan to position its schools as transformative spaces where education extends beyond cognitive learning to include moral and spiritual development.

The implementation of Bhutan's GNH-inspired vision can be seen in several innovative reforms. Schools have adopted holistic curricula that integrate academic learning with 21st-century skills, life skills, environmental education, and cultural values. Mindfulness practices and social-emotional learning have been inculcated into classrooms to foster inner well-being alongside intellectual growth (Dorji, 2015).

Teachers are trained to embody and transmit values, ensuring that the ethos of flourishing permeates pedagogy and school culture. Furthermore, schools are viewed as hubs of cultural preservation and community vitality, reflecting the belief that student flourishing is inseparable from social cohesion (Centre for Bhutan Studies & GNH Research, 2016).

At the international level, Bhutan's vision aligns with SDG 4 on inclusive and equitable education (UNESCO, 2021), but goes further by embedding spirituality, compassion, and cultural rootedness into national policy (Kuensel, 2023).

Challenges, however, persist. Rapid modernization, urbanization, and exposure to consumerist culture sometimes create tensions between traditional values and contemporary aspirations (Wangmo & Valk, 2012). Stronger teacher training, resources, and monitoring mechanisms are still needed to ensure consistent integration of GNH in classrooms.

Despite these hurdles, Bhutan's education vision represents a profound re-imagining of schooling as a space for human flourishing, offering a global educational model that places well-being and sustainability at its heart.

India's NEP 2020 – Towards Holistic and Integrated Education

India's National Education Policy (NEP) 2020 represents a landmark shift, aiming to move beyond rote learning toward a holistic, flexible, and learner-centred framework. Education is envisioned not merely as knowledge acquisition but as the cultivation of character, creativity, critical thinking, and values essential for both personal flourishing and national progress (Ministry of Education [MoE], 2020).

Philosophically, NEP 2020 draws from ancient traditions of *vidya* (knowledge as liberation) and the *gurukul* ethos of holistic development (Singh, 2021). This mirrors contemporary discourse on flourishing by stressing the integration of cognitive, emotional, social, ethical, and spiritual dimensions of education.

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

The policy calls for multidisciplinary and flexible learning, embedding ethics, empathy, and constitutional values into curricula (Choudhury, 2022). In this way, NEP 2020 aligns with Bhutan's GNH by emphasizing holistic human development, moving away from narrow exam-driven paradigms toward education that nurtures balanced and meaningful lives (Nussbaum, 2011). NEP 2020 outlines ambitious reforms for pedagogy, assessment, and teacher education. Experiential and inquiry-based learning is prioritized over rote memorization (MoE, 2020).

Competency-based assessments aim to reduce exam stress and evaluate conceptual understanding, creativity, and socio-emotional growth (Kapoor, 2022). Teachers are re-envisioned as facilitators of holistic growth, with restructured teacher education programs focusing on social-emotional learning, inclusive practices, and reflective pedagogy (Kumar, 2021).

Socio Emotional Learning, life skills, and well-being are emphasized alongside physical health, yoga, sports, and arts (Ryff & Singer, 2008). Digital innovation, while promoted to expand access and equity, is balanced with caution against overreliance on technology (Das, 2022). Special provisions are added for disadvantaged groups, ensuring equity and inclusion remain core to the policy vision. Together, these strategies position National Education Policy (NEP) 2020 as a transformative roadmap for embedding flourishing within India's vast and diverse education system.

COMPARATIVE ANALYSIS

Philosophical Alignment and Shared Vision

Despite various cultural and contextual differences, Bhutan's Educational Policy and India's NEP 2020 share a common educational thought process: that education must nurture whole persons and societies rather than serve only the economic ends. Both prioritize holistic education, ethical values, socio-emotional well-being, happiness and sustainability (Ura, 2015; MoE, 2020). Both systems reject narrow exam metrics, instead valuing creativity, resilience, and community vitality (Thinley, 2019; Kapoor, 2022).

Moreover, both of them integrate the indigenous traditions with modern knowledge Bhutan with Buddhist ethics and ecology, India with Indian Knowledge Systems while maintaining global adaptability and flexibility. Ultimately, both see education as a catalyst for societal transformation toward flourishing societies.

Both Countries emphasize nurturing whole persons and societies, going beyond purely economic goals by integrating intellectual, emotional, social, and ethical development. Education prioritises happiness, mental health, socio-emotional well-being, and meaningful life outcomes. Strong emphasis on moral values, character building, and fostering community engagement and social cohesion. Rejection of narrow exam metrics in favor of creativity, critical thinking, resilience, and higher-order skills. Both promote ecological awareness and sustainable development as integral to education. Bhutan incorporates Buddhist ethics and ecology, while India integrates Indian Knowledge Systems (IKS), both maintaining global adaptability. Education is viewed as a catalyst for building inclusive, equitable, and flourishing societies.

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

Practical Divergences and Implementation Challenges

However, implementation of the framework of the policies diverge significantly. Bhutan embeds education within the GNH Index, providing measurable well-being indicators, whereas India lacks a flourishing dashboard and instead relies on competency-based reforms (Ura et al., 2012; MoE, 2020). Teacher capacity is a shared challenge, but scale differentiates contexts. Bhutan struggles with consistency across rural schools, while India must reform the teacher education at continental scale (Kumar, 2021). Bhutan integrates contemplative practices deeply rooted into school routines, while India emphasizes Socio emotional learning and yoga in a more secular, policy-driven manner.

Governance, accountability, and socio-economic pressures also differ. Bhutan balances modernization with cultural preservation, while India must address inequities, societal norms, digital divides, and exam pressures.

Thus, Bhutan offers normative clarity through measurement, while India demonstrates scale and diversity in implementation. Cross-learning between the two countries could strengthen human flourishing in both contexts.

Educational Implications

- The study highlights the need to embed human flourishing as a central goal of education, extending beyond academic achievement to include emotional, social, ethical, and cultural dimensions.
- Educational practices must be adapted to local cultural, social, and ecological contexts, ensuring inclusivity, equity, and sustainability. Both Bhutan's and India's educational frameworks demonstrate the importance of aligning global and national educational visions with local realities.
- Curriculum design should integrate mindfulness, socio-emotional learning, life skills, and values education alongside disciplinary knowledge.
- Pre-service and in-service training programs should address both pedagogical competencies and emotional-moral development.
- Policies should translate into actionable school-level practices that foster flourishing, with alignment across curriculum, pedagogy, teacher training, and community engagement.

CONCLUSION

This present study highlighted a shared vision of holistic development and human flourishing in the South Asian context. India's NEP 2020 is concentrated on structural reforms, multidisciplinary learning, inclusivity, and competency-based education, promoting critical thinking, creativity, and skill development, though it may not emphasise deeper emotional and ethical dimensions. On the other hand, Bhutan's education system focusses on well-being, mindfulness, environmental stewardship, and cultural conservation, promoting emotional, social, and ethical development with academic learning. The synthesis of both policies reveals a gap between policy aspirations and classroom realities, thereby indicating the need for teacher capacity building, contextualised curricula, and effective implementation mechanisms. In spite of these impediments, both educational frameworks converge on human flourishing as the central aim of education. Their complementary strengths, Bhutan's focus on inner well-being and sustainability, and India's emphasis on scalable, competency-driven reforms offer a promising basis for a unified framework to guide schools in nurturing academically competent, socially responsible, and flourishing students.

REFERENCES

- Alkire, S., & Zangmo, T. (2023). *Measuring multidimensional well-being: Insights from Bhutan's GNH framework*. Centre for Bhutan Studies.
- Aristotle. (2009). *Nicomachean ethics* (W. D. Ross, Trans.). Oxford University Press. (Original work published ca. 4th century BCE)
- Centre for Bhutan & GNH Studies. (2012). *A short guide to Gross National Happiness index*.
- Centre for Bhutan & GNH Studies. (2016). *GNH index 2016 report*.
- Centre for Bhutan & GNH Studies. (2025). *GNH index: 2025 update*.
- Choudhury, R. (2022). Embedding values in Indian education: A review of NEP 2020. *Journal of Education Policy Research*, 14(2), 45–59.
- Das, M. (2022). Digital learning and equity concerns in India's NEP 2020. *Contemporary Education Dialogue*, 19(1), 123–139.
- Dorji, K. (2015). Educating for Gross National Happiness: Classroom innovations in Bhutan. *Asian Education Review*, 7(2), 34–49.
- Dorji, S. (2021). Community vitality and education: Bhutanese perspectives on flourishing. *Bhutan Journal of Education*, 4(1), 55–70.
- Government of India, Ministry of Education. (2020). *National education policy 2020*. Government of India.
- Harvard Human Flourishing Program. (n.d.). *Human flourishing measures*. Harvard University. <https://hfh.fas.harvard.edu>
- Kapoor, A. (2022). Competency-based learning in India: Policy to practice under NEP 2020. *International Journal of Curriculum Studies*, 11(3), 210–225.
- Keyes, C. L. M. (2002). The mental health continuum: From languishing to flourishing in life. *Journal of Health and Social Behavior*, 43(2), 207–222. <https://doi.org/10.2307/3090197>
- Kuensel. (2023, September 12). Education for Gross National Happiness in practice. <https://kuenselonline.com>
- Kuensel. (2025, January 10). Cultural belonging and well-being in Bhutan's education. <https://kuenselonline.com>
- Kumar, R. (2021). Teacher preparation for holistic education in India. *Journal of Teacher Education Research*, 25(1), 87–103.
- Ministry of Education, Government of India. (2020). *National education policy 2020*. Government of India.
- Nussbaum, M. C. (2011). *Creating capabilities: The human development approach*. Belknap Press.
- OECD. (2019). *OECD future of education and skills 2030: OECD learning compass 2030*. OECD Publishing.
- Ranganathan, S. (2019). *Indian knowledge systems: Past, present and future*. Indian Council of Philosophical Research.
- Royal Education Council. (2014). *Bhutan education blueprint 2014–2024: Educating for GNH*. Royal Government of Bhutan.
- Royal Government of Bhutan. (2009). *Educating for Gross National Happiness*. Ministry of Education.
- Ryff, C. D., & Singer, B. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of Happiness Studies*, 9(1), 13–39. <https://doi.org/10.1007/s10902-006-9019-0>
- Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. Free Press.

Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan

- Singh, P. (2021). Vidya as holistic knowledge: Tracing philosophical roots of NEP 2020. *Indian Journal of Philosophy of Education*, 29(2), 105–118.
- Templeton World Charity Foundation. (n.d.). *Flourishing in youth: Global projects*. <https://www.templetonworldcharity.org>
- The Guardian. (2024, April 4). Youth migration and stress in Bhutan: Challenges to flourishing. <https://www.theguardian.com>
- Thinley, J. Y. (2009). Educating for Gross National Happiness: Policy address. Royal Government of Bhutan.
- Thinley, J. Y. (2019). Reflections on GNH and education. *Journal of Bhutan Studies*, 41(1), 12–30.
- Time. (2025, February 18). Bhutan's Gelephu Mindfulness City: Can spiritual renewal meet economic needs? <https://time.com>
- UNESCO. (2021). *Futures of education: Reimagining our futures together*. UNESCO Publishing.
- Ura, K. (2015). GNH and holistic education in Bhutan. *Centre for Bhutan Studies monograph series* (No. 12), 1–24.
- Ura, K., Alkire, S., Zangmo, T., & Wangdi, K. (2012). *A short guide to Gross National Happiness index*. Centre for Bhutan Studies.
- VanderWeele, T. J. (2017). On the promotion of human flourishing. *Proceedings of the National Academy of Sciences*, 114(31), 8148–8156. <https://doi.org/10.1073/pnas.1702996114>
- Wangchuk, K. (2022). Buddhist ethics and education in Bhutan: Interdependence and right livelihood. *Himalayan Journal of Education*, 2(1), 60–75.
- Wangmo, C., & Valk, J. (2012). Under the influence of modernization: Values transformation in Bhutanese education. *Educational Research for Policy and Practice*, 11(3), 211–230. <https://doi.org/10.1007/s10671-011-9110-0>
- World Health Organization. (2020). *World mental health report: Transforming mental health for all*. WHO.

Acknowledgment

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Sharma, S. & Trivedi, T. (2026). Conceptual Foundations of Human Flourishing in School Education: A Comparative Analysis of Educational Policies of India and Bhutan. *International Journal of Social Impact*, 11(1), 170-179. DIP: 18.02.020/2026 1101, DOI: 10.25215/2455/1101020