EDUCATION

FOR HAPPINESS



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Education for Happiness

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FOREWORD

The book in hand, "Education for Happiness," is a seminal work of its kind that addresses a subtle as well as a critical contemporary issue of happiness with reference to Education. In an era of digital footprints that is increasingly dominated by unhealthy and throat-cut competition and the pursuit of success and external validation, the concept of education for happiness presents a quintessential and refreshing perspective. This book invites all of us, having unflinching faith in happiness as one of the ultimate goals of Education, to reconceptualize education not merely as a pathway to academic success but as a crucial mechanism for promoting emotional well-being, self-awareness, and resilience. While society at large often equates happiness with external achievements validated by others, genuine happiness emanates from within—a truth that education, when thoughtfully conceived, structured, and implemented, can facilitate not only true happiness validated by oneself but also a kind of bliss. It can nourish and nurture vital life-forces and skills such as emotional intelligence, mindfulness, and empathy, which are frequently undermined in career- and success-oriented educational frameworks.

This work explores various shades of happiness, offering readers an opportunity to sharpen their understanding and engage deeply with the conceptual as well as operational aspects. It serves as a beaconing light for educators, parents, and policymakers who acknowledge that academic learning and personal development must progress concurrently. As readers engage with the subsequent chapters, they will encounter not only theoretical insights but also practical methodologies for creating environments conducive to nurturing happiness. This book equips its audience with the requisite knowledge and tools to redefine education as a means of fostering happier, more fulfilled individuals, prepared to navigate rough waters for a safer landing in the ever-emerging complex modern world of today. This book is for anyone who is vested in the future of education as a pivotal and vital source of happiness.

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PREFACE

In the dynamic and ever-changing field of education, the relentless pursuit of academic superiority has frequently taken precedence over the essential objective of education: the comprehensive growth and development of individuals. As educators and policymakers confront the challenges of contemporary learning, there is an increasing recognition of the need to shift our educational frameworks towards promoting not only cognitive development but also emotional well-being and happiness. The book titled "Education for Happiness" aims to examine the complex connection between education and happiness, in response to the urgent requirement for such analysis.

This book is written for Undergraduate and Postgraduate students in response to the new National Education Policy (NEP-2020). This book covers essential aspects of Happiness and its infusion in Education. The book examines the theoretical foundations and practical applications of this concept. The book is organized in a manner that aims to offer a thorough understanding of how happiness is integrated into education and how educational institutions can be modified to prioritize pleasure, well-being, and holistic development. This text explores the philosophical foundations of happiness in education, utilising concepts from both Eastern and Western traditions. Furthermore, it incorporates the concept of happiness, its meaning, and the idea of happiness as explored by various Eastern and Western philosophers, taking us to different happiness centers across the globe.

As the authors of this book, we would like to thank our teachers for guiding our journey from being their students to becoming teachers and enabling us to write this book. We also want to thank the readers whose curiosity and steps towards an education system that promotes a joyful learning journey drive our ongoing passion for this work.

The authors hope that the book will be helpful to students and academics and attract a broader readership.

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CHAPTER 1

Happiness: Meaning, Need, and Issues

Abstract: Happiness is a fundamental aspect of human existence that has long been the focus of philosophical, psychological, and sociological research. There are many different ways to define happiness, ranging from hedonistic pleasure to deeper, more lasting fulfilment and well-being. Happiness is a collective value that can impact social and cultural norms, in addition to being a personal state of contentment. As people strive for not only financial success but also emotional and psychological well-being, the need for happiness has grown significantly in modern society. Happiness is more than just a personal goal in a time of fast technological advancement and changing social norms; it is essential to social cohesion and communal harmony. Happiness is a complex concept that includes both eudaimonic (purpose, personal development) and subjective (positive emotions, life satisfaction) well-being. It emphasizes the connection between social well-being and personal fulfilment by comprising the individual, relational, and societal levels. The measurement of happiness remains a challenge due to its subjective nature, with a variety of techniques used, including self-report questionnaires and surveys, along with indirect indicators like social trust and life expectancy. Strategies to increase happiness include developing positive relationships, fostering emotional resilience, promoting meaningful work, and advocating for laws that promote mental health and well-being. In the 21st century, happiness has emerged as a global priority as countries and organizations increasingly incorporate well-being into their agendas. However, there are many obstacles in implementing happiness-enhancing strategies, including cultural differences, economic disparities, and the fast-paced demands of modern life, which may hamper long-term happiness. This chapter aims to explore the concept of happiness, its meaning, the need for happiness in contemporary society, the learning objectives, the linking of happiness to education, the issues surrounding it, and strategies to enhance it. By examining the nature, domain, and measurement of happiness, along with strategies, a blueprint of a happy school is also presented. The chapter seeks to offer insights into the importance of happiness in the 21st century and the challenges faced in promoting it.

Keywords: Adolescent stress, Balancing life, Challenges, Concept, Education, Eudaimonia, Good life, Happiness, Higher education, Humanism, Implementation, Issues, Meaning, Mental health, Need, Primary education, Problems, Secondary education, Social isolation, Strategies.

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INTRODUCTION

Happiness is always considered a primary objective of human life, and how it can be defined is still disputed by philosophy, psychology, and cultural tradition. Some refer to it as pleasure and satisfaction; others refer to it as being virtuous, having purpose, or human flourishing. The necessity of happiness in modern society has increased in the context of fast globalization, materialism, and general psychological pressure to accommodate the needs of the individual and society. All this is accompanied by the complications related to subjective understandings of the concept, cultural differences, and the conflict between physical prosperity and spiritual satisfaction. This chapter will seek to examine the notion of happiness, why in modern society we require it, what are some of the challenges associated with happiness, and what are some solutions to improving it. In essence, the paper emphasizes that happiness is not only an individual goal but a social requirement, shaping education, mental well-being, and sustainable human progress.

CONCEPT AND MEANING OF HAPPINESS

• Education and Mental Health

Student mental health needs are becoming an increasingly important demand in education. The prevalence of mental health conditions like depression and anxiety has increased, particularly due to the stresses of contemporary living, social media, and competition (Helliwell *et al*., 2023; Kahneman & Deaton, 2010). Long-term happiness depends on addressing these through education, including counselling services, mental health support, and a supportive learning environment in schools (Fredrickson *et al*., 2008; Ryff & Keyes, 1995). Nations that have recognized the importance of incorporating mental health education into their curricula include Canada and New Zealand. Students who participate in programs that teach emotional resilience, mindfulness, and stress management are better equipped to handle life's obstacles and maintain their mental health, thereby positively impacting their overall happiness (Seligman *et al*., 2005; Lyubomirsky, 2005). Schools and colleges are beginning to prioritize these elements because they recognize the importance of mental health to students' academic success in the classroom and beyond (Deci & Ryan, 2000).

• Education Based on Humanism

In a time when, on the one hand, technology has advanced to a level that Humans could only have imagined, artificial intelligence has taken a significant role in the lives of professionals, and on the other hand, there are ongoing nuclear conflicts and wars all around the world (Kitayama & Markus, 1994; Sirgy & Wu, 2009).

Humans are increasingly losing emotional and social connections with one another. It is crucial to prioritise education that instils morality, values, and empathy in individuals, enabling them to become compassionate individuals and professionals and thereby transforming the global landscape for the better (Seligman, 2002; Irvine, 2019).

LEARNING OBJECTIVES

Learning objectives are essential when we think about an education that imbues happiness.

Learning objectives indicate the direction we need to take to achieve an aim as broad as Happiness in Education. A few learning objectives from happiness across the globe, and especially the Happiness Curriculum, India (Nanda *et al*., 2025), are highlighted in the picture and discussed below:

To Develop Mindfulness and Self-awareness

Mindfulness and self-awareness teach an individual to be aware of themselves and to be emotionally, mentally, and physically present in the moment. It is to be fully attentive to what is happening in the present. Therefore, this is an important educational objective towards happiness.

To Inculcate Critical Thinking and Logical Inquiry

Critical thinking and logical inquiry are essential for reaching the truth and for constructing knowledge through testing, arguments, and validation. It is a step away from rote-learning.

To Enhance Communication Skills

Communication is very important for expressing oneself and understanding the other person. Communication has many types, including verbal and non-verbal, intra- and inter-, *etc*., and hence, good communication allows an individual to express what they feel and want openly, freely, and creatively.

To Foster Healthy Relationships and Empathy

A healthy relationship with peers, family, neighbors, and the environment is important for students to learn. To imbibe an attitude of empathy towards fellow beings and nature leads to intrinsic happiness.

CHAPTER 2

Education: Concept and Meaning

Abstract: Education is a broad concept with many different meanings that change according to philosophical viewpoints and societal demands. In its narrow sense, education is frequently thought of as formal schooling, or structured learning that occurs in institutions of higher education. The academic component, where students gain particular knowledge, abilities, and credentials, is the main emphasis of this conventional definition. However, in the broader sense, education extends beyond formal institutions to include all forms of learning that contribute to an individual's growth. This wider perspective incorporates informal learning, life experiences, and social interactions, all of which shape an individual's intellectual, emotional, and social development. Western philosophers like John Dewey have highlighted how education is experiential and dynamic. According to Dewey's definition of education, active learning is crucial because it enables students to reconstruct their knowledge through experience and reflection continuously. Indian thinkers perceive education as a journey towards self-realisation, awakening, and the manifestation of divine perfection innate in every individual. In the Eastern context, education encompasses not only the acquisition of knowledge but also the cultivation of moral character and the promotion of social harmony. Education has a complex nature that includes ethical, emotional, and cognitive aspects. These aspects of education are connected and support people's overall growth. Individual empowerment, social integration, cultural transmission, and economic development are just a few of the equally varied roles that education plays. It equips people with the skills necessary for problem-solving, critical thinking, and productive engagement in democratic processes. The chapters have also discussed models of curriculum and included a few case studies from across the globe that have worked to link theory with practice. Additionally, by promoting social justice and cultural values, education strengthens society, which, in turn, propels national progress. By analysing its broader and narrower definitions, the perspectives of Western and Eastern intellectuals, and the nature, characteristics, and purposes of education, this chapter seeks to investigate the idea and meaning of education, as well as the role it plays in both individual and societal development.

Keywords: Culturally responsive pedagogy, Culture preservation, Education, Global citizenship, Global competence, Health and well-being, Inclusive education, Social and emotional learning, Sustainable development, Wider meaning.

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INTRODUCTION

> "*A nation is advanced in proportion to education and intelligence spread among the masses" –**Swami Vivekananda***.

Education has always been one such field that has played a pertinent role in the development, growth, and welfare of different civilizations across the years worldwide (Singh, 2025). Education has proven to be a vital sphere for developing a developed society and nation. In the modern era, India does not confine education to any gender, caste, class, culture, or religion. Everyone is welcome to it, and equal rights exist for all (Ravi, 2021; Taneja, 2022). Besides contributing to the development of a nation, education also allows its people to grow. Thus, education is an essential determinant of an individual's life. Education is a lifelong process, and as long as there is access to various online resources, it can be accessed through distance learning modes, making it available to every person, regardless of age.

WHAT IS EDUCATION?

Education is such a multifaceted concept that it is not possible to have a single answer to the question, "What is education?" Because of its multidimensional nature, it can be defined in several ways. One of the greatest philosophers of his time, Pestalozzi, has discussed education in terms of the natural, harmonious, and progressive innate powers of man (Ravi, 2021). In contrast, John Dewey, the originator of the pragmatic philosophy, connected education with life experiences. Everyone has their interpretation of what education means, and that is the beauty of it; its scope is so broad and open that it can accommodate a variety of perspectives.

MEANING OF EDUCATION

Education is a term that you frequently encounter in your day-to-day life conversations. Nevertheless, have you ever thought about what education means? If we examine it from an etymological perspective, it originates from two Latin words, namely, E and Duco; E means "within," and Duco means "to lead out" (Aggrawal, 2008). Therefore, Education means leading out or drawing out. Swami Vivekananda, a great scholar, has related education to the manifestation of the perfection that is innate to a man (Singh, 2025).

Fig. (**1**) talks about the Etymological Meaning of Education, considering various terminology associated with it.

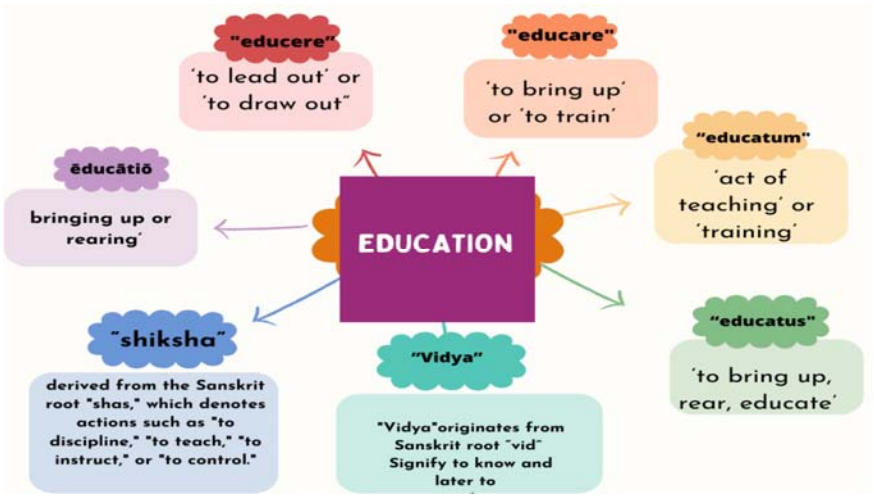

Fig. (1). Etymological meaning of education (Note. Created by the author).

Meaning of Education

In its constrained sense, education can be defined as the practice undertaken in schools, colleges, and universities. Within this procedure, the aim of elders in society, or those considered more knowledgeable, is to set predetermined goals for a child within a specified period by imparting information that has been established beforehand in a prescribed manner (Ravi, 2021).

This is designed to support the cognitive development of children as they join school. The general perception of education is that it involves the simple acquisition of facts on various topics, where people learn knowledge. Although gaining information is an essential aspect of education, it is not the only or ultimate goal; rather, it is one of the most important goals. In its narrow sense, education is identified with instruction and encompasses all intentional influences consciously given in educational institutions to promote the growth and development of the child. The following definitions can explain a constrained concept of education:

S. S. Meccanize-Education is the conscious effort towards the cultivation of powers.

Prof. Drever -Education shapes the young mind by focusing on three aspects: knowledge, character, and behavior.

John Dewey -Education refers to the intentional instruction provided in schools.

CHAPTER 3

Cultivating Happiness through Education

Abstract: As research depicts the significant influence of emotional well-being on academic performance, personal development, and overall success, the relationship between happiness and education has drawn increasing attention. Since emotional health affects motivation, cognitive function, and involvement in the learning process, happiness plays a crucial role in education. Students who are content and well-adjusted are more likely to exhibit greater levels of focus, creativity, and resilience when faced with difficulties. Additionally, a favorable emotional climate in educational institutions that fosters a sense of belonging can lead to a supportive community of learners and enhanced social relationships. Happiness and education have a complementary relationship. On the one hand, education gives people the information, skills, and critical thinking abilities they need to enhance their quality of life, which can result in happiness and personal fulfilment. However, happiness itself can help students succeed in school. Students who are content are more likely to participate in their studies, maintain a positive attitude towards education, and show more perseverance. This mutual effect emphasizes how crucial it is to establish an atmosphere that supports both intellectual and emotional development. Since education can empower people, create opportunities, and give them a sense of purpose, it also has a significant impact on happiness. Enhancing life satisfaction requires educational experiences that foster social skills, emotional intelligence, and self-awareness. On the other hand, unfavourable educational experiences like lack of support, bullying, or academic stress can erode happiness and exacerbate mental health conditions. Since contented students are more likely to do better academically and pursue lifelong learning, happiness has a significant influence on education. To create an atmosphere where happiness and academic achievement flourish, positive discipline that emphasizes respect, encouragement, and constructive criticism is crucial. This chapter aims to examine the role of happiness in education by examining how it affects learning outcomes, academic performance, and the educational process. The chapter also highlights classroom strategies to infuse SEL and pedagogical models as examples. By considering how educational practices, emotional health, and positive discipline techniques can influence future learning and personal growth, this chapter examines the intricate relationship between happiness and education.

Keywords: Academic performance, Education, Educational environments, Empowerment, Happiness, History, Learning outcomes, Positive discipline, Positive emotion, Positive school culture, Practical methods, Practical strategies.

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INTRODUCTION

Happiness has been a crucial component of the concept of education, shaping principles and practices that promote the empowerment of students and the enhancement of their well-being. Happiness is helpful in learning because it has a strong connection with academic performance, since positive feelings and well-being have a direct impact on learning. Learning conditions that foster happiness are based on a strong school culture and positive discipline, which establish an environment where students feel a sense of belonging, are valued and respected, and are hence motivated. The value of happiness in education contributes to the success of individuals but also to social contribution, since happy students tend to be more creative, empathetic, and prolific. Examining the elements of happiness in schools shows a need to balance knowledge, emotional development, and social skills. This chapter explores the importance of happiness in education by examining its principles, effects, and relevance in students' lives. It also aims to determine the significance of infusing happiness in learning as a way of realizing sustainable learning outcomes.

ROLE OF HAPPINESS IN EDUCATION

> ***"Children want the same things we want. To laugh, to be challenged, to be entertained, and delighted."-Dr. Suess***

The term "happiness" has multiple connotations. The term "happiness" refers to a state of feeling well or expressing pleasure; it is a fleeting emotion (Noddings, 2003; Diener *et al*., 2018). It is believed that happiness is a personal experience that varies from person to person. Happiness can be described as a state of joy or satisfaction, and it is possible to quantify happiness by examining one's degree of well-being and life satisfaction. Happiness in education should be viewed as a vital component of educational excellence, alongside academic rigor and achievement (Seligman, 2011). By nurturing the emotional well-being of learners, teachers can cultivate a culture of positivity, resilience, and lifelong learning, ultimately preparing students not only for success in the classroom but also for fulfillment and happiness in all aspects of their lives (Seligman, 2011; Fredrickson, 2001). Numerous studies highlight that the role of happiness in education is increasingly recognized as essential for promoting overall well-being, fostering positive learning experiences, and maximizing students' academic potential. Here's how happiness influences education (Fig. **1**).

Improved Learning Outcomes: Positive emotions, such as happiness, have been shown to enhance cognitive functions like attention, memory, and problem-

solving. When students feel happy and emotionally secure in their learning environment, they are more likely to be mentally alert, engaged, and receptive to new information (Fredrickson, 2001; Seligman, 2011). Positive emotions also facilitate a state of "broaden and build," where individuals are more open to exploring new ideas and perspectives, leading to deeper understanding and better retention of knowledge (Fredrickson, 2001). As a result, classrooms that prioritize happiness tend to see improved academic performance and higher achievement across subjects.

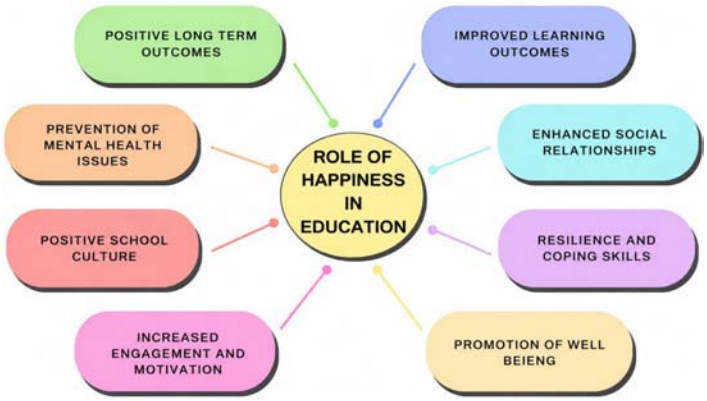

Fig. (1). Role of happiness in education (Note: Created by the author).

Enhanced Social Relationships: Happiness fosters positive social interactions and strengthens relationships among students, teachers, and peers. When students feel happy, they are more likely to exhibit prosocial behaviors such as kindness, empathy, and cooperation, fostering a supportive and inclusive classroom community (Diener & Seligman, 2002). Positive relationships are essential for creating a safe and nurturing learning environment where students feel comfortable expressing themselves, collaborating on projects, and seeking help when needed (Noddings, 2003). Moreover, strong social connections contribute to students' overall well-being and academic success by reducing feelings of loneliness, isolation, and social anxiety.

Resilience and Coping Skills: Cultivating happiness in education helps students develop resilience and effective coping strategies for dealing with challenges and setbacks. Happy students are better equipped to manage stress, regulate their emotions, and maintain a positive mindset, even in the face of adversity (Seligman, 2011). By teaching mindfulness techniques, emotional intelligence, and positive self-talk, educators can empower students to recover from failures, persevere through challenges, and stay focused on their goals (Durlak *et al*., 2011). Resilience is a critical life skill that not only promotes academic success

CHAPTER 4

Western and Eastern Philosophy of Happiness

Abstract: Though it is approached differently in each culture, happiness has been a central theme in both Western and Eastern philosophical traditions. The purpose of this chapter is to explore the concept of happiness from both an Eastern and Western philosophical perspective, with a focus on education. This chapter will offer a thorough examination of divergent perspectives on happiness and education across these cultural divides, contrasting how both traditions view happiness, its relationship to personal fulfilment, and the role of education in fostering well-being. Happiness is frequently viewed through a hedonistic or utilitarian lens in Western philosophy, where the pursuit of pleasure, individual rights, and personal success are paramount. In relation to the concept of eudaimonia, philosophers such as Aristotle defined happiness as the achievement of one's potential and the pursuit of a moral life. In contrast, contemporary Western philosophy, drawing on thinkers such as John Dewey, emphasises the role of education in promoting social engagement, critical thinking, and personal development. In this context, pursuing knowledge, growing personally, and achieving one's objectives within a social framework are all linked to happiness. Eastern philosophy, on the other hand, frequently defines happiness in terms of a more balanced, communal, and spiritual outlook. The development of inner peace, moral integrity, and harmony within oneself and society is the primary focus of philosophers such as Buddha and Confucius. According to the Eastern perspective, happiness is more about finding balance, understanding, and selflessness than it is about achieving material success. Eastern education often emphasises moral principles, social duty, and inner tranquillity. It aims not only for academic knowledge but also for the overall development of a person's character and spirituality by fostering virtues such as respect, humility, and compassion. In both Western and Eastern philosophies, the connection between education and happiness highlights how learning shapes a person's perspective on the world. While education in the East is seen as a means of achieving spiritual enlightenment, harmony, and communal well-being, in the West it is seen as a means of attaining personal success and contributing to society. A comprehensive comparison between Western and Eastern philosophy is also highlighted in this chapter. Though they place different emphasis on individual fulfilment in the West and communal well-being in the East, both traditions concur that education is crucial for fostering happiness. To provide insights into how these traditions shape how happiness is sought and perceived across cultural and educational contexts, this chapter will examine divergent perspectives on happiness and education in Western and Eastern philosophy.

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Keywords: Ancient greek philosophy, Aristotle, Christianity, Daoism, Eastern philosophy, Epicureanism, Existentialism, Hellenistic, Middle ages, Modern philosophy, Philosophy, Plato, School of thought, Sikh philosophy, Socrates, Stoicism, Upanishadic period, Vedic period, Western philosophy.

INTRODUCTION

Both Western and Eastern civilisations have different eminent philosophers and ideas regarding happiness. Both philosophies share similarities and differences in their notions of happiness. This chapter will examine the concept of happiness in Western and Eastern philosophy, as well as the ideas of eminent philosophers who have shaped people's perspectives for centuries.

NOTION OF HAPPINESS IN WESTERN PHILOSOPHY

Since ancient times, the concept of happiness has been a prominent feature in Western philosophical discourse. There have been debates among philosophers regarding the definition, origins, and strategies for achieving it. Throughout the history of Western philosophy, the study of happiness has presented a diverse array of perspectives and theories, reflecting broader shifts in philosophical thinking and cultural contexts (Kant, 2012; Bentham, 2000). In the following sections, we examine the development of ideas concerning happiness from the viewpoint of various periods and philosophers.

Ancient Greek Philosophy

Socrates was born between 470 and 469 BCE and lived until 399 BCE. As a philosopher, he sparked a worldwide revolution with his ideas. Through the use of his dialectical style of questioning, Socrates investigated the components that comprise a virtuous life. Through cultivating self-awareness and practising a righteous life, he argued that one can achieve eudaimonia, a term that translates to happiness. Socrates believed that the state of one's inner being was more important than the possession of material goods in determining one's level of happiness. He is credited with making the famous statement that a life not analysed is not valuable, implying that living a life well considered leads to genuine satisfaction. Socrates gave the Socratic method of attaining knowledge. He paved the path to question every sphere of life and adhere to logic. True knowledge is the search for truth, and truth stands tall in the face of doubts and apprehensions.

Plato was born between 428 and 427 BCE and passed away between 348 and 347 BCE. Throughout his dialogues, Plato, a follower of Socrates, built upon the ideas his teacher had presented. Plato, in his works such as “The Republic,” advocated

for the idea that happiness is inextricably tied to justice and the harmonious functioning of the various components of the soul, which include reason, spirit, and appetite. According to his argument, eudaimonia is achieved by the morally upright individual, who possesses an inner being that is in perfect equilibrium. Plato's Theory of Forms also claimed that the ultimate essence of goodness serves as the origin of all delight. This idea was expressed in the context of the theory. Plato's "the allegory of the cave" is a significant step to compare the effect of Education and lack of it on human nature (The Republic, Book VII). The one 'good' described by the society is not the ideal good that all men should aspire to attain, but it is light that illuminates the mind to conceive what it conceives. Education gives ideas, ideas take forms and then lead to knowledge. All that children behold in their minds is not by the power of teaching but the power of their own visions. Visions that can guide them towards a more fulfilling life.

Aristotle was born in 384 BCE and died in 322 BCE. In the context of ancient philosophy, his concept of "Nicomachean Ethics" provides a comprehensive investigation into the idea of happiness. As per his definition of happiness, it is the highest virtue and the final goal, and that it is complete and self-sufficient. Aristotle believes that happiness, which he calls eudaimonia, can be achieved by realizing one's full potential as a human being and cultivating virtuous behavior, referred to as arete. He was the one who popularised the concept of the "golden mean," which advocated for a harmonious approach to characteristics. "It is clear to everyone that there are many things of the kind we have just indicated (animals, plants, earth, air, fire and water) and he who would try to demonstrate the more apparent by the less apparent shows that he cannot distinguish what is and what is not evident". Thus, he accepted Nature as a self-evident reality in this way. He attempted analytical descriptions of various aspects of the natural order and so made valuable contributions to scientific developments.

Hellenistic Schools of Thought

Hellenistic philosophy refers to the philosophical schools and ideas that emerged during the Hellenistic period, spanning from the death of Alexander the Great in 323 BCE to the establishment of the Roman Empire in 27 BCE.

Epicureanism

The hedonistic school of philosophy, founded by the philosopher Epicurus between 341 and 270 BCE, posits that pleasure and happiness are essentially synonymous. However, Epicurus made a clear distinction between the two types of pleasures, giving intellectual pleasures priority over physical pleasures. He advocated for a simple life devoid of unnecessary responsibilities and emphasized the importance of calmness, peace, and the absence of suffering (ataraxia).

CHAPTER 5

Philosophy of Happiness in Education: Indian Perspective

Abstract: In Indian philosophy, the idea of happiness is deeply ingrained in the metaphysical, ethical, and spiritual traditions. This chapter aims to investigate the concept of happiness in Indian philosophy by examining its various meanings, relationship to the search for a purposeful life, and function in Indian philosophical studies. Also, it intends to demonstrate the unique contributions of Indian thought to the global understanding of well-being by investigating how ancient texts and philosophical systems address the nature, source, and purpose of happiness. Happiness is frequently defined in Indian philosophy as a condition of inner contentment and serenity that goes beyond worldly pleasures and is based on spiritual development. The core texts of Indian philosophy, the Vedas and Upanishads, highlight the concept of Ananda (bliss) as the ultimate aim of life, which can be attained by self-realization and alignment with Brahman, the universal truth. With distinct viewpoints, the six traditional schools of Indian philosophy expand on the idea of happiness. For example, in Samkhya and Yoga, happiness is the outcome of attaining liberation (moksha) through mastery over the mind and detachment from worldly desires. In Advaita Vedanta, happiness is the realization of one's unity with the divine consciousness. Buddhism, which promotes mindfulness and moral behavior, similarly emphasizes the end of suffering and the achievement of nirvana as the route to true happiness. Jainism places a strong emphasis on ahimsa, or non-violence, and self-control as paths to spiritual happiness. In contrast, Charvak's philosophy propagated the idea of materialism and the pleasure of the senses as the greatest good. It does not accept spirituality, the afterlife, and religious actions. To Charvak, happiness is having worldly pleasures in this world. '*Live well, even if you borrow'* symbolizes their motive that the ultimate utility of life is pleasure and enjoyment. In India, philosophy has traditionally placed a strong focus on practical wisdom, urging people to cultivate happiness by incorporating self-control, ethical living, and meditation into their daily routines. In contrast to materialistic ideas of happiness, this method emphasizes the timeless value of Indian philosophy in tackling contemporary issues like stress and discontent. The chapter also presents educational implications. The purpose of this chapter is to examine the various facets of happiness in Indian philosophy and how its intellectual, ethical, and spiritual aspects offer a comprehensive framework for attaining well-being. This chapter will advance our understanding of happiness as a universal but culturally complex endeavour by investigating Indian philosophical traditions.

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Keywords: Bhagvad Gita, Bhakti, Buddhism, Contemplation, Dharma, Happiness, Indian philosophy, Karma, Meditation, Nirvana, Path to happiness, Self-realization, Ultimate, Upanishads, Vedanta.

INTRODUCTION

The desire for happiness is a fundamental and universal urge among all human beings, especially ingrained in the intellectual traditions of every society. In Eastern philosophy, particularly in Indian philosophy, happiness is not confined to sensory pleasure; rather, it encompasses a profound understanding of one's authentic essence and place in the universe. A thorough examination of the historical basis of happiness in Indian philosophy reveals a complex and multifaceted network of ideas that has significantly influenced the understanding of human well-being and satisfaction.

Indian philosophy encompasses a vast and diverse tradition, offering a wealth of wisdom on the nature of happiness. Indian philosophy, as explained in ancient Indian spiritual and philosophical texts, including the Vedas, Upanishads, Bhagavad Gita, and the teachings of Buddha and Mahavira, believes that happiness is not a temporary emotion but a permanent state that results from understanding and living in harmony with life's fundamental realities (Nakagawa, 2025).

All people have a fundamental and universal desire for happiness, which is deeply ingrained in the intellectual customs of every society. According to Eastern philosophy, particularly Indian philosophy, happiness encompasses more than just sensual pleasure; it also involves an indepth understanding of one's true nature and place in the universe. This investigation into the historical underpinnings of pleasure in Eastern philosophy reveals an intricate and varied web of concepts that has profoundly shaped our understanding of human happiness and well-being.

The Vedas, which are some of the oldest sacred scriptures of India, establish the core concepts of Dharma (moral duty), Artha (material wealth), Kama (sensual pleasure), and Moksha (spiritual liberation). The Purusharthas, which comprise four fundamental objectives of human life, provide a comprehensive framework for achieving happiness. Dharma and Moksha are focused on moral behavior and spiritual liberation, whereas Artha and Kama are connected to material wealth and earthly pleasures. The Vedas emphasize the importance of achieving genuine satisfaction by maintaining a harmonious equilibrium among various endeavors, notably by adhering to Dharma, which ensures that individual activities are in accordance with the cosmic order.

The **Upanishads** are profound philosophical texts that explain the Vedas and explore the essence of the self (Atman) and its connection to ultimate reality (Brahman). According to the Upanishadic sages, happiness is derived from recognising that the individual self is intrinsically interconnected with the global awareness. The philosophy of Advaita holds that suffering arises from a lack of understanding of one's inner nature, referred to as Avidya. It asserts that lasting happiness can be attained through the acquisition of knowledge (Vidya) and the realisation of one's true self. The Chandogya Upanishad asserts the famous phrase "Tat Tvam Asi" (Thou art That), signifying that recognising one's oneness with Brahman is the crucial factor for attaining ultimate happiness.

The Bhagavad Gita, a pivotal text in Indian philosophy, offers a pragmatic and actionable plan for attaining happiness through the practice of virtuous behavior (Karma Yoga), devotion (Bhakti Yoga), and wisdom (Jnana Yoga). Lord Krishna gives Arjuna advice on how to attain inner peace and happiness by fulfilling one's duties with honesty, without concern for results. Detachment from the results of one's actions, coupled with an intense devotion to the holy and a pursuit of knowledge, is described as a means to transcend life's fleeting pleasures and sorrows and attain a state of eternal bliss.

Buddhist Philosophy, founded by Siddhartha Gautama (the Buddha), focuses on happiness in detail. The Eight-fold Path and the Four Noble Truths form the central tenets of the Buddha's teachings. The Four Noble Truths state that while suffering (Dukkha) is an inherent part of life, it can be avoided by understanding its root causes—ignorance and craving—and following the Eight-fold Path (Trungpa, 2003). This path encompasses the principles of right knowledge, proper view, right speech, right conduct, righteous livelihood, right action, right mindfulness, and right concentration. By cultivating wisdom, moral conduct, and mental discipline, individuals can attain Nirvana, a state of ultimate bliss and liberation from the endless cycle of birth and death.

Eastern philosophy's multifaceted approach highlights that true happiness is an in-depth understanding of one's true nature and connection to the universe, rather than merely an emotional state. By adhering to the tenets of Dharma, seeking self-awareness, and practicing moral conduct and cognitive control, humans can achieve an enduring experience of bliss. This comprehensive and unified approach to happiness continues to motivate and guide individuals in their pursuit of satisfaction and well-being, offering enduring insights for navigating the complexities of human life.

A multitude of schools and traditions distinguish Indian philosophy, each presenting distinctive perspectives on the essence of being and the route to

CHAPTER 6

Indian Philosophers on Happiness in Education

Abstract: Prominent Indian thinkers have made happiness in education a recurrent theme in their philosophies, emphasizing the integration of learning with holistic development and inner well-being. This chapter aims to understand the role of happiness in individual and societal growth, and how it fosters joy and fulfilment in the learning process by examining the viewpoints of Indian philosophers like Swami Vivekananda, Sri Aurobindo Ghosh, Osho, and Jiddu Krishnamurti. Education, according to Sri Aurobindo Ghosh, is a way to reach one's inner potential and achieve balance between the material, emotional, and spiritual aspects of life. His philosophy promotes integral education and highlights the importance of inner growth and self-discovery in attaining happiness. Proper education, in Aurobindo's view, inspires students to connect with their higher consciousness and make significant contributions to society, going beyond simple memorization. Swami Vivekananda highlighted the importance of education in fostering spiritual awakening and character development. According to him, cultivating virtues like compassion, bravery, and selflessness, as well as realizing one's divine nature, are the paths to happiness. Vivekananda emphasized the significance of value-based education, in which ethics and knowledge coexist to produce a happy and balanced existence. The central tenet of Jiddu Krishnamurti's philosophy was educational freedom. He criticized conventional educational systems for stifling individuality and creativity. True happiness, according to Krishnamurti, comes from knowing oneself and leading a fearless, comparison-free life. To cultivate a happy and free mind, his educational approach placed a strong emphasis on self-awareness, communication, and establishing a close bond with nature. Living in the present and accepting one's uniqueness were central to Osho's conception of happiness in education. He thought that learning should encourage playfulness, spontaneity, and creativity. Osho's method promoted dismantling inflexible frameworks and fostering an atmosphere that allows students to discover their inner joy and passions. The contributions of these Indian philosophers are examined in this chapter under four main headings, namely life-sketch, core philosophical ideas, educational principles, and implementation in today’s contemporary education. A comprehensive comparison has also been depicted in this chapter. Their ideas offer essential guidance for developing educational frameworks that place a high value on self-actualization, inner fulfilment, and holistic development.

Keywords: Altruism, Curriculum, Education, Happiness, Indian philosophers, Integral education, Mindfulness, Psychic development, Self-awareness, Self-discovery, Self-realization, Spiritual development, Spiritual exploration.

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INTRODUCTION

Indian philosophers have always considered happiness to be the goal of education as a means of self-realization, spiritual progress, and the overall evolution of individuals. Philosophers such as Swami Vivekananda emphasized the importance of self-awareness and self-discovery, and Sri Aurobindo Ghosh stressed integral education. Jiddu Krishnamurti considered education as a process of self-learning, discovery, and awakening of the mind. Osho emphasized happiness, spontaneity, and self-realization as the essentials of learning. Altruism, compassion, and inner development were deemed essential factors of both personal and social well-being by these philosophers. Their perspectives hold continued relevance for contemporary curriculum design, which can be reconceived collaboratively to integrate spiritual exploration, mindfulness practices, and part-whole ways of understanding.. This chapter looks at the definition of happiness through the lens of Indian thinkers and how it relates to education, and discusses the obstacles and opportunities to apply it in our current world. By combining the knowledge of spirituality and contemporary teaching, the paper seeks to raise awareness about how happiness becomes the greatest aim of any education in the twenty-first century.

SRI AUROBINDO GHOSH'S LIFE SKETCH

Sri Aurobindo was a renowned Indian philosopher, yogi, poet, and nationalist who made substantial contributions to education and spirituality (Aurobindo, 1970). His life spanned from 1872 to 1950. Sri Aurobindo was born on August 15, 1872, in Kolkata, India. At a young age, he was sent to England for his education, where he studied at St. Paul's School in London and later joined King's College, Cambridge. After returning to India in 1893, Aurobindo held many administrative posts in the Baroda State Service and later became actively engaged in the Indian freedom movement. Due to his revolutionary activities, he was imprisoned in 1908; during this time, he had intense spiritual experiences. In 1910, Aurobindo began his spiritual journey by relocating to Pondicherry, then a French colony. He intended to devote all of his time to his spiritual development. It was here that he developed Integral Yoga, a comprehensive system intended to transform human existence into a divine reality. The Sri Aurobindo Ashram was established in Pondicherry in 1926. His well-known literary works include "The Life Divine", "Savitri: A Legend and a Symbol", "The Synthesis of Yoga", "Essays on the Gita", and "The Human Cycle". He passed away on December 5, 1950. His teachings had a profound and lasting impact on both the ashram and Auroville, a global community established as a tribute to his legacy.

Aurobindo's Core Philosophical Ideas

Sri Aurobindo's philosophy differs from both the two prevailing extreme schools of thought: the traditional approach that values only the spiritual world, and materialism, which places primary importance on scientific materialism and no importance on consciousness. Instead, his philosophy stands firmly with consciousness and considers it a fundamental reality of existence. The core philosophical ideas of Aurobindo's philosophy lie in two concepts: "Involution" and "Evolution". Involution highlights how consciousness unfolds through different layers, beginning with a divine light and descending into life, mind, and finally matter, where it appears unconscious; by contrast, through evolution, consciousness gradually emerges from these layers and emerges from its disguise. In this way, these two processes complement each other: first, they involve involution in different forms; then, through evolution, they converge to their divine energy, which is called "consciousness". In the cycle of Involution and Evolution, the absolute truth, which is known as Brahma, involves four entities, which are as follows:

- Existence-Consciousness-Bliss (Sat-Chit-Ananda), an original state of undifferentiated consciousness.
- Supermind- The creative consciousness that contains all possibilities.
- Mind- The level of consciousness that perceives through division and categorisation.
- Life- Consciousness expressed as vital energy and desire
- Matter-The most involved form where consciousness appears dormant

For Aurobindo, evolution is not simply the development of more complex physical forms but the gradual self-revelation of consciousness that has always been inherent in existence. This perspective inverts the conventional scientific view—rather than consciousness emerging from matter, matter is seen as a densely packed form of consciousness that gradually unfolds through the evolutionary process. The supermind is the highest state of consciousness. The supermind is achieved after passing through the higher mind, the Illumined mind, the Intuitive mind, and the overmind.

Aurobindo Educational Principles

Aurobindo's educational principles are based on the conviction that genuine education should empower individuals to explore their inner selves and fully actualise their utmost potential. Aurobindo argues that happiness is attained through the actualization of one's utmost capacity, which he termed Integral Education (Aurobindo, 1970). This educational method aligns with the concept of happiness in education, which aims to foster not only academic achievement but

CHAPTER 7

Philosophy of Happiness in Education: Western Perspective

Abstract: This chapter presents a thematic and integrative analysis of happiness as a foundational ideal in Western educational philosophy, examining how differing philosophical conceptions shape educational aims, pedagogical practices, and assessment strategies. Moving beyond a philosopher-centric approach, this chapter organises key Western perspectives into four interrelated themes: virtue-based, duty-based, pleasure-based, and well-being-based conceptions of happiness, drawing upon the ideas of Socrates, Aristotle, Immanuel Kant, Jeremy Bentham, John Stuart Mill, Bertrand Russell, and Martin Seligman. The virtue-based tradition, rooted in classical Greek thought, conceptualises happiness (*eudaimonia*) as moral and rational flourishing achieved through the cultivation of character and practical wisdom, positioning education as an ethical project centred on self-examination, habituation, and reflective inquiry. In contrast, the duty-based framework articulated by Kant relates happiness to moral obligation, emphasising rational autonomy, self-legislation, and respect for human dignity as the core educational goals. The pleasure-based utilitarian perspective advanced by Bentham and refined by Mill defines happiness in terms of pleasure maximisation and social utility, encouraging learner-centred pedagogy, practical knowledge, and outcome-oriented assessment, while raising concerns about reductionism and the neglect of intrinsic educational values. Finally, the well-being - based approach, represented by Russell and Seligman, reframes happiness as holistic psychological flourishing, integrating emotional resilience, meaning, engagement, and positive relationships into educational practice. The scholarly contribution of this chapter lies in its thematic synthesis, which demonstrates that happiness in education is a multidimensional construct requiring a critical balance between ethical character, rational duty, experiential satisfaction, and psychological well-being.

Keywords: Autonomy, Democratic society, Eudaimonia, Experiential satisfaction, Hedonism, Holistic education, Inquiry-based learning, PERMA model, Rationality, Western philosophers.

INTRODUCTION

For a long time, happiness has been regarded as a pivotal aspiration of human life, and how education might contribute to its realisation is consistently a quest for Western philosophers. Philosophers view happiness not only as a personal or emotional state but also as a moral ideal, a rational duty, a social outcome, and,

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nowadays, as a measurable dimension of psychological well-being. In historical and contemporary contexts, for comprehension of these diverse interpretations, it is important to evaluate the aims, methods, and outcomes of education. For examining major Western philosophical perspectives on happiness in education through the ideas of Socrates, Aristotle, Immanuel Kant, Jeremy Bentham, John Stuart Mill, Bertrand Russell, and Martin Seligman, first, organises their perspectives into four interrelated conceptions of happiness: virtue-based, duty-based, pleasure-based, and well-being-based, allowing for systematic comparison and conceptual integration. Kant's duty-based ethics emphasise that happiness can only be obtained if you are independent and act based on reason and your moral duty, whereas Bentham and Mill include the importance of pleasures, utility, and consequences in determining the relationship between education and happiness. Russell and Seligman provide a more contemporary view of the links between education and well-being, *i.e*., mental health, full development, and flourishing, and, in doing so, have helped to broaden the definition of happiness to include both emotional and rational components. Taken together, Socrates, Aristotle, Kant, Bentham, Mill, Russell, and Seligman provide insight into the various approaches to education and how each influences people's ability to achieve happiness and personal growth. For example, a person studying to become a doctor would be influenced by the views of Russell and Seligman on how education may affect his/her mental health; a person studying to be a lawyer would be influenced by the views of Bentham and Mill regarding the role of lawyers in promoting the common good. Likewise, Socrates and Aristotle both viewed education as a means of establishing the character of the individual and the development of moral virtue, and therefore locating happiness within the context of a lifelong pursuit of ethical achievement rather than a fleeting emotion. Ultimately, Autonomy is the foundational concept that underlies the philosophies of Socrates, Aristotle, Kant, Bentham, Mill, and, ultimately, is most clearly articulated in Russell and Seligman's views regarding education, mental health, and how we view ourselves and others.

Seligman and Russell view happiness as an emotional and mental health construct through the educational experiences, mental health, well-being, creativity, and flourishing of humans today. Hence, discussing these philosophers enables a more comprehensive consideration of how the ideals and goals of education have been shaped by the historical perceptions of happiness. Their viewpoints encourage teachers to scrutinise whether the current educational practices are actually enhancing human well-being or simply elevating productivity and performance. Therefore, their perspectives should be included in any discussion regarding education for happiness. By linking philosophical theories of happiness with educational goals, pedagogical methods, and assessment practices, this chapter seeks to provide a comprehensive and critical framework for understanding

happiness as a multidimensional educational ideal. Such an inquiry is particularly relevant in contemporary educational discourse, where the dominance of economic outcomes, performative accountability, and psychological concerns often obscures deeper ethical and philosophical questions about the purpose of education and the nature of a good human life.

THEMATIC ANALYSIS OF WESTERN PHILOSOPHIES OF HAPPINESS IN EDUCATION

Western philosophical approaches to happiness, when examined through an educational lens, can be coherently organised into four interrelated themes: virtue-based, duty-based, pleasure-based, and well-being-based conceptions of happiness. Educational philosophers widely argue that such a thematic framework allows for deeper conceptual integration than a philosopher-centric narrative, as it foregrounds how philosophical ideas translate into educational aims, pedagogical practices, and assessment strategies (Carr, 2014). This approach enables a systematic evaluation of how competing accounts of happiness shape educational theory and practice at an advanced academic level.

VIRTUE-BASED HAPPINESS: SOCRATES AND ARISTOTLE

Western philosophy has always emphasised virtue-based conceptions of happiness and has had a strong impact on perceptions of education. Rather than viewing happiness as pleasure, success, money, or emotional comfort, Greek philosophers held that living a meaningful life brings happiness. To them, true happiness is associated with moral character and right thinking. This concept is evident in the works of Socrates and Aristotle, who defined happiness as eudaimonia, *i.e*., a long-term state of living a good life. It is in this perspective that education is not merely about acquiring knowledge or skills, but about developing character and learning to make considerate and ethical decisions.

Socrates

One of the most significant Greek philosophers, Socrates (c.470/ 469-399 BCE), was born in Athens. His father was a stonemason, and his mother was a midwife. He received a basic education, like most boys of Athens. Socrates did not write himself, but whatever we hear about him is primarily through his pupil Plato. Socrates believed in self-examination and was famous for the Socratic method of teaching, *i.e*, asking questions instead of giving answers. His questioning led people to ponder concepts such as justice, good, and truth. His well-known quote, *"the unexamined life is not worth living",* demonstrates that he is sure that a good and happy life should be reflected in what one thinks and what they do. In 399 BCE, he was charged with disrespecting the gods and with efforts to brainwash

CHAPTER 8

Education, Values, and the Science of Happiness

Abstract: Happiness is a universal objective and is essential to both individual and societal well-being. By incorporating the pursuit of happiness into educational systems, the idea of "education for happiness" aims to create settings in which students can flourish intellectually, socially, and emotionally. This chapter examined the role of happiness in education, explored the factors and determinants central to happiness, the concept and meaning of happiness in education, insights from the UNESCO four pillars and Happy Schools Report, and the challenges and solutions for implementing education for happiness. Emotional health, healthy relationships, meaningful engagement, and a sense of purpose are all components of happiness in education. A sense of accomplishment, social ties, physical and mental well-being, and chances for personal development are all essential components of happiness. Happiness in schools is greatly influenced by factors such as encouraging learning environments, effective teaching methods, and fair access to resources. The UNESCO Happy Schools Report offers a thorough framework for developing inclusive and happy learning environments. It highlights the value of learner-centred strategies, tolerance for differences, and the development of social and emotional competencies. The report outlines practical techniques to create happy schools that enhance the general well-being of both students and teachers, including encouraging a sense of community, encouraging creativity, and ensuring holistic development. The chapter also discusses India's NEP (2020) and its pedagogical, classroom activity, and assessment alignment with happiness education. In education, happiness encompasses more than just academic achievement; it also refers to the growth of resilience, emotional intelligence, and life skills. It highlights the value of fostering the whole person, attending to emotional, social, and physical needs in addition to intellectual ones. However, there are many obstacles to putting education for happiness into practice, such as socioeconomic disparities, academic pressure, and standardized curricula. Innovative approaches are needed to overcome these obstacles, including incorporating social-emotional learning into curricula, implementing positive discipline practices, and fostering cooperation among educators, parents, and legislators. Using best practices and insights from around the world, along with examples of key school programs on happiness education across the globe, seeks to analyse the multifaceted idea of education for happiness. It aims to support the creation of educational systems that place a high priority on happiness by addressing issues and offering workable solutions.

Keywords: Autonomy, Curriculum integration, Education, Happiness, Happy school, Holistic development, Medieval, Modern era, Positive learning, Renaissance, UNESCO report.

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INTRODUCTION

Positive psychology fuels education for happiness. Positive psychology seeks to understand and cultivate the positive aspects of life. It is concerned with understanding and facilitating happiness and well-being, as well as the development of positive traits and meaningful relationships, social systems, and institutions. Education for happiness is grounded in positive psychology and focuses on promoting holistic well-being and life satisfaction. People have long regarded education as a highly effective tool for transforming their mindsets. Throughout history, educational systems, such as the Vedic and Buddhist, have consistently prioritized maintaining equilibrium between the heart, mind, and body, aiming to foster the holistic development of students' personalities. As time progressed, the education system underwent numerous transformations, gradually shifting its focus toward its professional goals and neglecting the mental and emotional welfare of individuals. Consequently, the educational environment recognised the need to foster happiness, leading to a transition towards an education that prioritises the learner's mental, emotional, and psychological needs equally. Happiness has always been an integral part of the educational experience. Ancient philosophies and religious teachings, which often emphasised all-around development and the pursuit of happiness, deepen the roots of education for happiness. This chapter explores the concept and meaning of education for happiness, highlighting its key features and the role it plays in promoting holistic development in learners.

UNESCO, through the Happy Schools initiative, is placing happiness at the core of educational transformation. It encourages education systems to recognize happiness as both a means and a goal of quality learning. The UNESCO global Happy Schools framework comprises four pillars: people, process, place, and principles. Growing evidence links happiness with improved education, teaching, well-being, and overall system resilience, informing the initiative.

Philosophical and humanistic foundations have guided the development of the nexus of happiness in education, which extends beyond academic achievement to foster well-rounded individuals who lead fulfilling and contented lives.

HAPPINESS

According to Petersen, 2024, the person who claims or disavows happiness is the best to judge it. These lines by Noddings define happiness as an individual experience that varies from person to person, but Richard Layard also takes a different stance on it. According to (Newman *et al*., 2025), there is an objective aspect to happiness, and therefore it is measurable. He has cited a range of

scientific evidence in favour of his view. According to Martin Seligman, three types of life experiences contribute to happiness. Fig. (**1**) illustrates these three types of life.

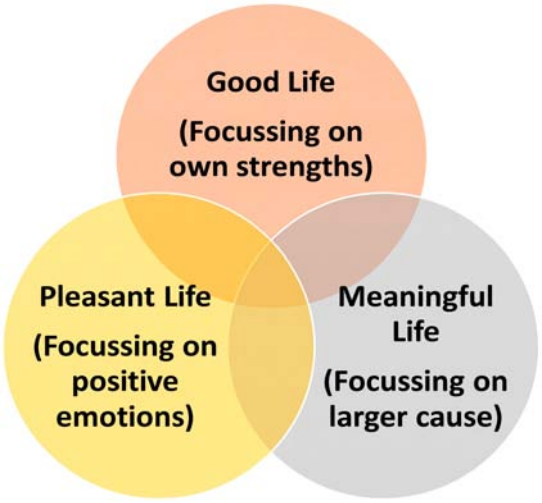

Fig. (1). Three types of life by Martin Seligman (Note: Created by the author).

There are two primary aspects of happiness: the hedonistic perspective and the eudaimonic perspective. The concept of hedonic happiness emphasizes the importance of individual happiness, which includes joy, pleasure, and fulfilment in the present. The moment can be as big as the most essential thing in one's life or as small as having a good meal. It talks about subjective well-being. Eudaimonic happiness refers to a profound sense of meaning in life. Eudaimonic happiness extends beyond fleeting moments of pleasure; it centres on one's inner self and inner happiness, also known as internal bliss. It discusses the integration of an individual's strengths, capabilities, skills, values, and talents. It aims for self-actualization and talks about psychological well-being.

The meaning of happiness varies from one civilization to the next. The section below discusses the various factors central to happiness.

FACTORS CENTRAL TO HAPPINESS

Several factors influence happiness. As the concept of happiness is viewed differently, so too can the factors that affect it vary. A few factors may be specific to an individual, while others can be general. (Newman *et al*., 2025) argued that seven factors are central to happiness. Fig. (**2**) below showcases such factors.

CHAPTER 9

Innovative Pedagogies: Fostering Happiness through Creative Learning

Abstract: This chapter focuses on the question of how novel and creative teaching approaches can facilitate students' happiness and emotional well-being. Shifting gears to the more modern exam-free learning, it aims at creating a joyful, engaging, and student-friendly classroom. It is based on humanist theories, such as those of Carl Rogers and Maslow, which focus on student-centred learning and value learners as respected individuals to be motivated and emotionally encouraged. The chapter shows how positive emotions enhance attention, memory, and motivation, and how learning activities such as storytelling, music, art, and play can be used to enhance the learning experience. It is also concerned with the Pedagogy of Happiness, which asks educators to create warm classrooms with inclusive, caring environments where emotional intelligence, mindfulness, and kindness are essential. According to this approach, a happy school is a school where students are at peace, not scared, able to express themselves, and eager to learn. This chapter analyses different novel teaching models, including project-based learning, hands-on experience, peer collaboration, and the application of digital tools to promote creativity and happiness in the learning process. The chapter also includes an example of a lesson plan and assessment rubrics to apply these approaches practically in the classroom. The overall aim is to create a model for making happiness a part of daily learning in schools, and to make them learning environments where learning and human emotions are intertwined.

Keywords: Art-integrated learning, Experiential learning, Gamification, Humanistic perspectives, Narrative-based learning, Pedagogical approach, Play-based learning, Project-based learning, Storytelling, Student-centred approach, Theoretical foundation.

INTRODUCTION: THEORETICAL FOUNDATIONS

The theoretical foundation of happiness in education is deeply rooted in positive psychology, learning theories, and neuroscience of joy and engagement in learning. Each of these enhances an individual's creativity and is helpful in their future learning and endeavours. Positive aspects of human life, such as happiness, well-being, and flourishing, are the focus of Positive Psychology. It was named by Seligman only in 1998. Psychology is not simply the science of weakness and damage, but it is the science of strength and virtue. Treatment is not just about

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repairing what is wrong, but also about constructing what is right; it is a question of success (Seligman, 2007). It is a science of ideal human functioning, which is scientifically rigorous and aims at uplifting the spirits of people and communities to prosper (Csikszentmihalyi, 1990). The way happiness is defined throughout the literature can be categorized into two main domains: morally laden definitions and morally neutral definitions. The moral-laden definitions are based on a foundation of moral values, categorizing things as either objectively good or bad. Aristotle's definition emphasizes the exercise of virtue. It is morally laden, whereas the psychologist's definition of happiness is ethically neutral and subjective, allowing individuals to define happiness in their own terms.

There are two primary theories presented in Seligman's account of happiness. The first is Seligman's three orientations of happiness, and the other is the PERMA theory. The PERMA theory was previously discussed in Chapter 1. The three orientations of happiness are depicted in Fig. (**1**).

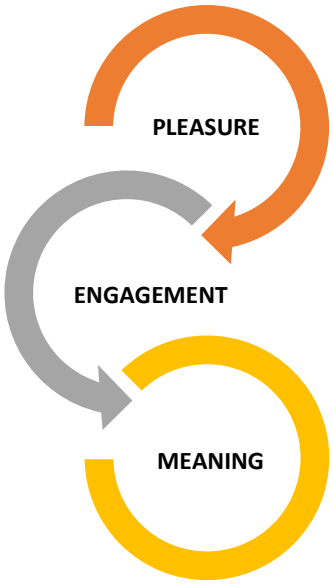

Fig. (1). Three orientations of happiness (Note. Created by the author).

Pleasure

An individual practising positive psychology will prioritize a life of pleasure by giving preference to positive emotions over negative ones. Such individuals will be positive in their thoughts and look at life with an optimistic outlook. Their actions are pleasure-oriented, and the main aim of life is to seek happiness.

Engagement

A person who leads an engaged life consistently pursues activities that facilitate a state of flow. Mihály Csíkszentmihályi introduced the term "flow," which refers to a state of profound, effortless engagement. It tends to occur most often when we focus our full attention on tasks that present a modest level of challenge. During a state of flow, one may perceive a dissolution of self and a suspension of time. Seligman advises that to attain flow, one must recognise one's distinctive strengths—attributes that are fundamentally representative of oneself—and cultivate one's practice.

Meaning

According to Seligman, meaning in life focuses on individuals who lead a meaningful life, one that is connected to and contributes to a cause greater than themselves. These broader entities may encompass family, religion, community, nation, or even broader concepts.

According to Seligman (2002), an individual striving for a fulfilling life must satisfy all three dimensions of happiness: experiencing positive emotions, deriving engagement and satisfaction from utilising his/her strengths, and applying these strengths in the pursuit of a greater purpose to achieve meaning in life.

The scientific foundation of the orientations to happiness is the result of numerous studies. Research has shown that the realisation of each orientation is associated with life satisfaction, whereas their absence forecasts diminished life satisfaction (Seligman, 2007).

Life happiness is anticipated to extend beyond personality and socio-demographic factors (Seligman, 2005). The three orientations are also associated with objective measures of well-being, including occupational and educational achievement. However, the three orientations are not equivalent. Engagement and purpose orientations were significantly more predictive of life happiness than pleasure orientation (Peterson, 2024). Indeed, specific research has identified zero to negative relationships between orientations towards pleasure and positive indicators, such as life satisfaction and educational aspirations (Chen, 2010).

Constructivists believe that learning is based on making meaning through the use of complex knowledge and further transferring this information into internalized images of reality (Marquardt and Waddill, 2004). Constructivist thinkers (Kolb & Kolb, 2005; Ranken *et al*., 2025) believe that the process of learning is multifaceted and involves all aspects of the individual, encompassing various

CHAPTER 10

Bhutan: A Case Study towards Happiness Education

Abstract: This chapter examines how Bhutan is utilizing education to bring happiness to its citizens through its development concept called Gross National Happiness (GNH). Bhutan first introduced GNH in the 1970s under the leadership of the fourth king of Bhutan, Jigme Singye Wangchuck. They do not just care about money and economic growth like other countries do; they believe that growth in the truest sense happens when people are healthy, educated, and spiritually strong, and live in harmony with nature and culture. This is underpinned by four key pillars: good governance, sustainable economic growth, cultural preservation, and environmental protection. It is an official part of national planning with an official body, known as the Gross National Happiness Commission (GNHC), which ensures that government policies can lead to more happiness for people. With this, however, Bhutan ranks at 97 in the World Happiness Report 2024 of the 143 happiest countries globally. This is because international reports define happiness based on income and life satisfaction as the only ways of measuring happiness. In contrast, Bhutan is based on a broader and more meaningful approach. The latest GNH Survey of 2022 has shown that only 44.6 percent of Bhutanese people feel essentially or profoundly happy, a decrease from 51.6 percent in 2015. These problems are connected to issues such as unemployment, urban migration, pressures of modern lifestyles, and climate change. Bhutan has implemented the Educating for GNH initiative to address these issues. This methodology incorporates such values as mindfulness, kindness, responsibility, and eco-friendly living into the school system. It makes them mature not only as intelligent people, but also as happy and caring citizens. This chapter examines the implementation of GNH ideas in Bhutan's education system, the successes and failures of that implementation, and how they may be enhanced in the future. This is aimed at drawing lessons from what Bhutan has done and proposing how education can be used to make the world a happier, more balanced place. This chapter also features explicit comparisons between the GNH approach and the National Education Policy (NEP) 2020 in India, which share the same commitments to holistic learning, the well-being of learners, and value-based learning, but differ in scale, context, and policy implementation. This chapter also discusses lessons for India and other countries from Bhutan's educational system.

Keywords: Cultural preservation, Curriculum content, Economic challenges, Education policy, Environmental consciousness, Experiential learning, Formative assessment, GNH survey, Good governance, Gross national happiness (GNH), Migration assessment reforms, Pedagogical approach, World happiness report.

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INTRODUCTION

> *"Happiness is the meaning and purpose of life, the whole aim and end of human existence" –*
>
> *Aristotle*

In a world increasingly driven by competition and consumerism in growing economies, Bhutan offers a strikingly different vision for national development, one that places the happiness and well-being of its citizens at its centre. Bhutan adopted Gross National Happiness (GNH), a holistic development philosophy, as an alternative to conventional measures, such as Gross Domestic Product (GDP), encapsulating this vision. GDP focuses solely on economic output. GNH, unlike GDP, balances material needs with spiritual, emotional, social, and environmental well-being. Education remains one of Bhutan's most potent tools. It can implement and sustain its GNH vision through using that specific tool. The country recognizes that the values imparted in young minds shape individual lives and the nation's future direction. As a result, Bhutan's education system has been reoriented to encompass more than just academic learning, emphasizing emotional intelligence, ethical values, mindfulness, social responsibility, and a sense of connection with nature and community. This approach, often referred to as "Education for GNH," is deeply embedded in school curricula, teacher training, classroom activities, and educational policies, serving as a practical framework rather than an abstract ideal.

When the education for GNH initiative was unveiled in 2009, the Ministry of Education and the Centre for Bhutan and GNH Studies collaborated to transform how education was understood and presented. GNH values were introduced throughout the curriculum in schools, leading to the adoption of meditation and mindfulness practices, as well as a focus on direct learning experiences within Bhutan's cultural and environmental context. Teachers were prepared to serve as facilitators, guiding students toward built-in happiness and harmonious relationships in addition to academic growth. Because mental health issues, social segregation, and ecological worries now challenge the performance of conventional education, the GNH-based model becomes notably essential. Bhutan's educational model is distinctive in that it equips children not only for professional responsibilities but also for life through its focus on holistic human development. The goal is to foster citizens who demonstrate mindfulness and empathy, and are prepared to build a fairer, greener, and more joyful social environment.

In this context, examining Bhutan's approach to education through the lens of Gross National Happiness offers valuable insights into how education can serve not only as a pathway to knowledge but also as a foundation for lasting happiness, ethical living, and national well-being.

THE ORIGINS OF BHUTAN'S GROSS NATIONAL HAPPINESS (GNH)

Bhutan's growth in society and politics has been guided by Mahayana Buddhism, especially the Drukpa Kagyu school, which teaches compassion, contentment, and respect for nature. All these ideas support Gross National Happiness, Bhutan's special approach to development. In the eyes of Bhutanese Buddhists, happiness is about having a peaceful mind, rather than focusing on material things. Because this worldview prioritizes people's happiness over material wealth, it has profoundly influenced Bhutan's governance.

Preserving its traditions has been a crucial factor in Bhutan's development. The country has traditionally been slow to adopt modern ideas and concepts. Throughout much of the 20th century, Bhutan chose to remain isolated from the rest of the world, preserving its unique culture and natural environment. This perspective helped shape a national development model that prioritizes people's happiness and environmental protection over economic growth and material consumption.

It was during the 1970s, under the rule of King Jigme Singye Wangchuck, that GNH was first clearly explained. In 1972, when a journalist from India asked about Bhutan's GDP, the young king responded, "Gross National Happiness is more important than Gross Domestic Product." This was not just a good idea; it truly set Bhutan on a new path for development. Because of this vision, the Bhutanese government began to incorporate GNH into all its policies and programs. Instead of focusing solely on economic figures, Bhutan has made education, health, culture, environment, and good governance integral parts of its goals.

Bhutan has strived to extend GNH worldwide as a realistic alternative to other measures of development worldwide. Since the early 2000s, Bhutan has begun communicating the GNH framework to people around the world, particularly at the United Nations. The hard work of Bhutan paid off in 2011 when the UN approved a resolution titled "Happiness:" "Towards a Holistic Approach to Development," which was adopted by the UN, and it views happiness as a crucial aspect of human well-being. Based on this progress, Bhutan called world leaders to a massive UN conference covering happiness and well-being in 2012. This meeting at the UN also prompted more nations to consider happier, healthier ways to measure their progress.

CHAPTER 11

Initiatives around the Globe towards Education for Happiness

Abstract: This study is designed to understand how other countries are integrating happiness into their education curricula and the efforts India is making to develop its own Happiness Curriculum. The world is increasingly concerned about equipping students with the skills that they need to be emotionally robust, kind, and mentally healthy, and not only academically successful. Factors such as health, freedom, trust in government, social support, income, and generosity are included in the Happiness Index to measure well-being in global reports. Such factors are significant to comprehend what makes individuals happy and sad in reality. Nations such as Bhutan, the UK, Finland, the USA, and Australia have gone the extra mile in ensuring happiness in the classroom. Bhutan has adopted the Gross National Happiness (GNH), which focuses on consciousness, values, and spiritual well-being. Finland is commonly known as student-friendly, with a stress-free learning environment and students. Well-being programs and effective mental health education at schools have been integrated in the UK. Schools in the U.S.A. and Australia are implementing Social-emotional Learning (SEL) strategies to develop positive relationships with their students, improved emotional intelligence, and self-awareness. Japan's Zest for Living model is discussed, along with the learning outcomes and assessment techniques for each initiative. India is also promoting happiness in schools. In 2018, the Happiness Curriculum was launched by the Delhi government in its government schools, which include nursery to Class 8. It emphasizes mindfulness, values, and critical thinking so that children develop into balanced people. It is currently being debated at the national level in India as part of the New Education Policy (NEP 2020).

This chapter examines international best practices in terms of happiness education and attempts to compare them with the efforts in India. It will also show what is going well, the difficulties being experienced, and how India can do better by learning from other nations. The task aims to provide recommendations on how to create a school system that not only teaches knowledge but also helps students lead happy, meaningful lives.

Keywords: Collaborative for academic, social, and emotional learning (CASEL), Educational integration, Global practices, Happiness curriculum, Happiness index, Happiness triad, Joyful learning method, Philosophy, Positive education, Social and emotional aspects of learning (SEAL), Social, Social-emotional learning (SEL).

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INTRODUCTION

In a world that is shifting beneath our feet, traditional education systems are increasingly questioned and redefined. Amidst the mounting pressures of academic competition, feelings of isolation, and rising mental health issues, a global movement is taking root—one that seeks to reshape our understanding of education itself. Educators, policymakers, and parents alike are awakening to the truth that education should transcend the mere acquisition of facts; it must encompass the nurturing of emotional well-being and the cultivation of happiness (Seligman, 2007). This profound realization has sparked a transformative wave, urging us to weave the fabric of emotional health into the very core of educational experiences. At the heart of this movement lies the "happiness curriculum," a thoughtfully crafted framework that intentionally integrates emotional and psychological development into the formal education system. Across continents—from the serene landscapes of Bhutan to the bustling streets of London, and the progressive classrooms of Finland to the innovative schools in the United States—nations are forging paths that prioritize student happiness just as fiercely as academic achievement (Waters, 2011). Research continues to corroborate this approach, revealing compelling connections between well-being, academic performance, mental health, and a fulfilling life (Durlak *et al*., 2011). There is a rising chorus of voices advocating for an education that nurtures happiness, making it not just beneficial but essential for equipping individuals to thrive in an ever-changing world.

In this chapter, we will embark on a journey through international best practices in happiness curricula, delving deep into global research that champions their efficacy. We will also unfold the narrative of India's Happiness Curriculum, focusing particularly on its implementation in schools in Delhi. By examining successful strategies from around the world alongside India's unique cultural context, we aim to illuminate a rich and dynamic vision for an educational paradigm centered around happiness and well-being (SCERT Delhi & DoE, 2019).

HAPPINESS INDEX

People in different countries use the World Happiness Report, also known as the Happiness Index, as a metric to measure and rank their well-being and happiness. It considers several factors that contribute to people's overall life satisfaction and happiness (De Neve *et al*., 2025).

Key Factors of the Happiness Index: The Happiness Index is typically based on a variety of factors, including:

- GDP per capita: A measure of a country's economic output per person, indicating how prosperous the people feel.
- Social support: The sense of having someone to rely on during difficult times.
- Healthy life expectancy: How long people live in excellent health, reflecting the quality of healthcare.
- Freedom to make life choices: The level of autonomy people feel they have in making decisions about their lives.
- Generosity: A measure of people's willingness to help others, donate to charity, or volunteer.
- Perceptions of corruption encompass trust in the government and businesses, as well as the belief that corruption is limited in scope (De Neve *et al*., 2025).

The Happiness Index offers insights into the factors that contribute to people's overall well-being, as well as how countries compare globally in promoting a fulfilling life for their citizens. Bhutan famously introduced the concept of Gross National Happiness (GNH), prioritizing the happiness and well-being of its citizens over economic growth (Ura *et al*., 2012). Factors such as environmental conservation, cultural preservation, and sustainable development are integral to Bhutan's philosophy of happiness.

Finland remains at the top of the global rankings for the seventh consecutive year, with Denmark, Iceland, and Sweden also dominating the top spots. Meanwhile, Afghanistan ranks last, reflecting severe conflict and instability. Finland has consistently ranked at the top of the Happiness Index due to its strong social support systems, low levels of corruption, high levels of freedom, and a focus on equality. Finnish citizens report a high level of trust in one another and the government, which contributes to overall life satisfaction (Helliwell *et al*., 2024).

In the 2024 World Happiness Report, India ranks 126th out of 146 countries, maintaining its position from the previous year. Despite progress in some areas, India's happiness score remains lower than that of neighboring countries, such as Pakistan (108th), Nepal (93rd), and China (60th). The report highlights factors such as economic stress, mental health challenges exacerbated by the COVID-19 pandemic, and disparities in social support and infrastructure that contribute to India's lower ranking (De Neve *et al*., 2025).

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