

Self-Compassion as the Predictor of Flourishing of the Students

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ABSTRACT

The study aimed to examine the impacts of self-compassion and gender on the human flourishing of the participants. Five hundred undergraduate and postgraduate students with an equal number of male and female served as the participants in the study. The age of the male participants ranged from 17 years to 25 years ($M = 20.13$, $SD = 2.15$) whereas the age of female participants spanned from 18 years to 25 years ($M = 19.89$, $SD = 1.85$). Self-Compassion Scale (Neff, 2003a) and Mental Health Continuum-Short Form (Keyes, 2005) were employed to measure the self-compassion and flourishing of the participants, respectively. The results of the study exhibited no gender differences in self-compassion and flourishing of the male and female participants. The male and female participants with low, average and high levels of self-compassion differed significantly in their evocation of mean scores of flourishing. The results of the study also evinced that scores on self-kindness, common humanity and mindfulness components of self-compassion demonstrated positive correlations with the hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing. Contrarily, the scores of self-judgement were found to be negatively correlated with the scores of human flourishing and its components of the male, female and all the participants. It is evident that the positive components of self-compassion were positively correlated with the different components of human flourishing. Lastly, the results of the study demonstrated that the scores on self-kindness, common humanity and mindfulness components of self-compassion accounted for significant variance in the scores of hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing. Conversely, the variance caused by the scores of self-judgement, isolation and over-identification parts of self-compassion in the scores of these measures was low and statistically non-significant positive. The results of the study have significant implications for the researchers, academicians, laymen, counselors and clinical psychologists. The findings of the present study have been discussed in the light of current theories of self-compassion and

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human flourishing. The limitations and future directions for research have also been discussed.

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The rise of interaction between the Eastern and Western philosophical thoughts has given a new impetus to the understanding human nature and the dynamics of human well-being (Molino, 1998; Watson, Batchelor, & Claxton, 1999). The concept of self-compassion, hitherto little known to the Western psychologists, came from Buddhist philosophy is one among the many concepts which have given a new way of looking into human flourishing. The concepts enunciated by Buddhism have reported to be effective and useful to understand and explain self, self-attitude and self-processes in recent years (Gallagher & Shear, 1999). The term self-compassion is being open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself, taking an understanding, nonjudgmental attitude toward one's inadequacies and failures, and recognizing that one's own experience is part of the common human experience (Neff, 2003a).

The understanding of self-compassion has given the development of clinical intervention method to mitigate mental health symptoms. Buddhism philosophy argues that compassion entails being moved by and desiring to alleviate both others' and one's own distress (Neff, 2003a; Neff, 2003b) and did not divide compassion into self and others (Neff, 2003a). According to Neff (2003a), self-compassion has three components with two parts each that are exhibited during times of pain and failure. These three concepts are: (a) being kind and understanding toward oneself rather than being self-critical, (b) seeing one's fallibility as part of the larger human condition and experience rather than as isolating, and (c) holding one's painful thoughts and feelings in mindful awareness rather than avoiding them or over-identifying with them.

There are contradictions about the cultural differences in self-compassion. One view holds that there are cultural differences in self-compassion (Neff, Pisitsungkagarn, & Hsieh, 2008). This conclusion is based on a study of 181 American, 223 Thai, and 164 Taiwanese undergraduates comparing self-compassion and self-esteem. The result says that participants from Thailand exhibited a higher level of self-compassion as compared to American as well as Taiwan participants. On the other hand, The American students demonstrated higher self-esteem followed by the students of Thailand and Taiwan. Thus, it shows initial evidence that self-compassion and self-esteem may be differentially impacted by culture.

There is ample empirical evidence to admit that self-compassion is associated with many psychological benefits. Previous researchers have shown that self-compassion is correlated with positive outcomes in a variety of domains such as affect, cognitive patterns, achievement, and social connections. The researchers have found that self-compassion has a positive correlation with positive affect and negative with negative affect (Neff & Vonk, 2009). Leary and his colleagues (2007) reported that self-compassion has a negative

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relationship with real and imagined feelings of anxiety, sadness, and self-conscious emotions. In a nutshell, the findings suggest that low self-compassion is associated with greater negative affect and less positive affect in the face of real, imagined and remembered events.

Self-compassion has been reported to be significantly associated with human well-being (Neely, Schallert, Mohammed, Roberts, & Chen, 2009). These researchers conceived the well-being as a sense of purpose in life, a sense of self-mastery, low perceived stress, low negative affect, and high satisfaction with life. The results of the study found that self-compassion predicted variation in well-being after controlling the effects of goal regulation, stress, and degree and availability of social support (Neely et al., 2009). Self-compassion has been reported to predict life satisfaction. The researchers have reported that self-compassion was correlated with positive reinterpretation and acceptance after a perceived failure, happiness and optimism (Neff et al., 2005; Neff et al., 2007) along with variations in happiness and optimism in addition to joint predictions by self-esteem, age and gender (Neff & Vonk, 2009).

The researchers have reported that affective processes are associated with self-compassion and positive psychological outcomes through emotion regulation and emotional intelligence. A positive correlation between emotional intelligence and self-compassion was reported as it later helps repair and clarifies the emotions (Neff, 2003a). Self-compassion inhibits emotional suppression following a failure and helps use of emotion-focused coping strategies such as acceptance and reinterpretation (Neff et al., 2005). The way self-compassion exerts its effects on emotional intelligence and its processes is not yet clear (Barnard & Curry, 2011). It has been hypothesized that self-compassion is positively associated with mindfulness and negatively associated with rumination, thought suppression and avoidance (Neff et al., 2005; Neff, Kirkpatrick, & Rude, 2007; Raes, 2010). It has also been hypothesized that these associations partially explain the above associations among self-compassion and affect.

The human flourishing entails a new and promising area of research having significant applications in the interventions of social institutions and educational institutions to achieve the most positive and fulfilling functioning. The researchers have demonstrated that the positive emotional feelings and sentiments convey more personal and psychological benefits than just a personal subjective experience. It has been reported to widen attention, broaden behavioural repertoires leading to expanding skills, performance, intuition, and creativity of the individuals. It also carries physiological benefits comprising significant and positive cardiovascular effects and predicts mental health, outcomes, and longevity (Fredrickson & Losada, 2005). It significantly impacts the academic achievement and other performance in other areas of the individuals. For example, it was reported that the individuals having high levels of flourishing were more likely to complete their university education, get better jobs, succeed in their jobs and exhibit lower work absenteeism (Lyubomirsky, King, & Diener, 2005). This study also documented that flourishers are able to receive greater support and assistance from their co-workers and supervisors in their workplace as well as show wider

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social impact, community involvement, social relationships, overall social support, and perceived companionship than non-flourishers across culture.

The Present Study

The psychology as an independent discipline of inquiry focused on the psychological problems facing human beings assuming the contents of human flourishing as the subject matter of religion and ethics along with the motivation to make itself as a science like other natural sciences unknowingly ignored a very important aspect of human behaviours. The Gross Domestic Product (GDP), literacy and life expectancy have been failed in explicating the true nature of human well-being which compelled the policy makers to look on the other side of human functioning and incorporate the measures of well-being in their indices of development (Diener et al., 2010; Weijers & Jarden, 2013).

The current status of the research demonstrates that very little research has been done to uncover the individual strengths and positive community and social institutions to help the individuals or their social life well and an over emphasis was on the psychological problems and their remedies. According to Seligman (2002), the human flourishing and mental constructs were understood only by those factors which acted as restraining forces as opposed to the human strengths. It has been argued that psychology could not produce knowledge of what makes life worth living (Seligman & Csikszentmihalyi, 2000). These arguments led to think the researchers of new branch of psychology which emphasizes on the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions (Gable & Haidt, 2005) and pay more attention to build the best qualities in life instead of repairing the worst things in life (Seligman, 2002).

The researchers have shown that self-compassion is associated with psychological health including increased positive outcomes such as happiness and life satisfaction and decreased negative outcomes such as anxiety and depression (Barnard & Curry, 2011; Zessin, Dickhauser, & Garbade, 2015). Self-compassion can be viewed as a useful emotional regulation strategy, in which painful or distressing feelings are not avoided but are instead held in awareness with kindness, understanding and a sense of shared humanity (Isen, 2000). It can also be an important aspect of emotional intelligence, which involves the ability to monitor one's own emotions and to skillfully use this information to guide one's thinking and actions (Salovey & Mayer, 1990) and may result in better mental health outcomes and lower incidence of anxiety and (Blatt, Quinlan, Chevron, McDonald, & Zuroff, 1982), decreased feelings of isolation (Wood, Saltzberg, Neale, & Stone, 1990), or over-identification with thoughts and emotions (Nolen-Hoeksema, 1991).

The findings regarding gender difference in self-compassion are mixed. One view argues that females possess a more interdependent sense of self (Cross & Madson, 1997; Gilligan, 1988) and to be more empathetic than males (Eisenberg & Lennon, 1983; Zahn-Waxler, Cole, & Barrett, 1991), so they may be more self-compassionate than men. The other view suggests that females tend to be more self-critical and to have more of ruminative coping style than

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males which result in lowered level of self-compassion in women (Leadbeater, Kuperminc, Blatt, & Hertzog, 1999).

The study on self-compassion, a construct based on the philosophy of Buddhism, got popularized just before a decade ago with the work of Neff (2003a). The review indicated that there are plenty of studies in compassion but the studies on self-compassion are limited. The previous research have shown that self-compassion is associated with increased levels of psychological health, happiness, and life satisfaction as well as decreased negative mental health outcomes of anxiety and depression (Zessin, Dickhauser, & Garbade, 2015). It has also been argued that self-compassion is an emotional regulation strategy through which painful or distressing feelings held in awareness with kindness, understanding and a sense of shared humanity (Isen, 2000). It also acts as a component of emotional intelligence through which one monitors one's own emotions and skillfully guides one's thinking and actions (Salovey & Mayer, 1990). In this backdrop, the present study aims to understand the impacts of self-compassion on the human flourishing of the male and female university students.

Hypotheses

Following hypotheses have been framed to be tested through the data of the present study:

1. There will be no significant differences in the mean scores of self-compassion and human flourishing measures of the male and female participants.
2. The scores on self-kindness, common humanity and mindfulness components of self-compassion will show positive correlations with hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing whereas self-judgement, isolation and over-identification parts of self-compassion will exhibit negative correlations with the measure of human flourishing of the participants.
3. The scores on self-kindness, common humanity and mindfulness components of self-compassion will account for significant variance in the scores of hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing whereas the variance caused by the scores of self-judgement, isolation and over-identification parts of self-compassion in the scores of the above measures will not be significant.

METHODS AND PROCEDURE

The present research employed a correlational research design. The convenient sampling method was employed to select the participants.

Sample

Five hundred undergraduate and postgraduate students with an equal number of male and female served as the participants in the study. The biographic details of the participants were obtained through a questionnaire. The age of the male participants ranged from 17 years to 25 years ($M = 20.13$, $SD = 2.15$) whereas the age of female participants spanned from 18 years to 25 years ($M = 19.89$, $SD = 1.85$). The number of participants with low ($M = 20.01$, $SD =$

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2.09), average ($M = 19.84$, $SD = 1.86$) and high ($M = 20.19$, $SD = 2.06$) scoring self-compassion were 183, 162 and 155, respectively.

Inclusion and Exclusion Criteria

The participants with apparent normal physical and mental health were included in the study. The participants whose age ranged 17 years to 25 years were included in the study.

Tools

- 1. Self-compassion Scale (SCS):** To assess the self-compassion of the participants, Self-Compassion Scale (Neff, 2003a) consisting 26 items was used. The scale was translated by three researchers from English to Hindi followed by retranslation from Hindi to English. The scale explicitly represents the thoughts, emotions and behaviors associated with the various components of self-compassion. It includes items that measure how often people respond to feelings of inadequacy or suffering with self-kindness, self-judgment, common humanity, isolation, mindfulness and over-identification. It consists of 26 items comprising self-kindness (items-5, 12, 19, 23, 26), self-judgment (items-1, 8, 11, 16, 21), common humanity (items-3, 7, 10, 15), isolation (items-4, 13, 18, 25), mindfulness (items-9, 14, 17, 22) and over-identified (items-2, 6, 20, 24) with five point scale from almost never to almost always. There is ample evidence for the reliability and validity of the SCS. The internal reliability of the SCS has been found to be consistently high in studies across a wide variety of populations suggesting that all SCS items are inter-correlated in a satisfactory manner (Neff & Pommier 2013; Werner et al. 2012). The large majority of translations have replicated the six-factor structure of the scale across the cultures (Arimitsu 2014; Castilho et al. 2015).
- 2. Mental Health Continuum-Short Form (MHC-SF):** Human flourishing was assessed with the help of Mental Health Continuum-Short Form (Keyes, 2005). The scale was also translated by three researchers from English to Hindi followed by retranslation from Hindi to English. The scale is based on the model of flourishing having theoretical origin from three sources: studies on emotional well-being (Diener, Suh, Lucas, & Smith, 1999), studies on hedonic (subjective or emotional) well-being and eudaimonic (psychological) well-being (Ryff, 1989) and studies on social well-being (Keyes, 1998). The scale consists of 14-item. Each item is scored according to respondents' experiences over the last month on a 6-point Likert scale ('never', 'once or twice', 'about once a week', '2 or 3 times a week', 'almost every day', or 'every day'). Three items represent emotional wellbeing, six items represent psychological well-being and five items represent social well-being. It has been reported that internal consistency reliability for each of the three sets of measures-emotional, psychological, and social well-being in the MHC short and long forms have all been $> .80$ (Keyes, 2005).

Procedure

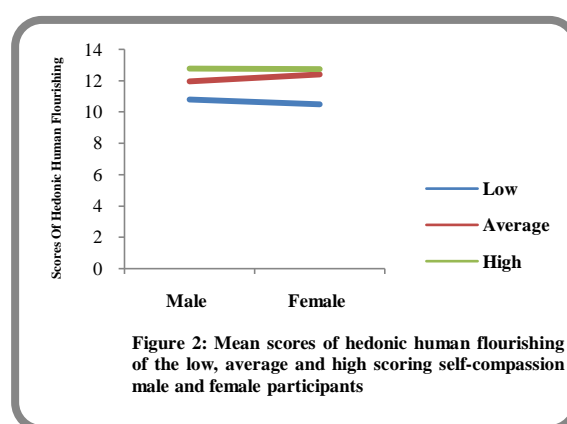
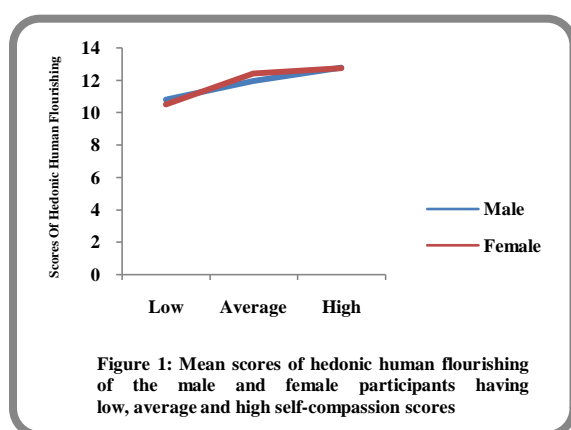
The data collection for the study was started after procuring the questionnaires. For the sake of convenience and accuracy, the whole sample was divided into 20-25 groups. The scales were administered and the scoring was carried out as per the guidelines provided in their

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manuals. The raw scores so obtained were arranged as per the design of the study. When the task of data collection was completed, the same were treated with the help of Statistical Package for the Social Sciences (SPSS), a software programme to analyze the data. The means, standard deviations (SDs), correlations and regression analysis were carried out.

RESULTS

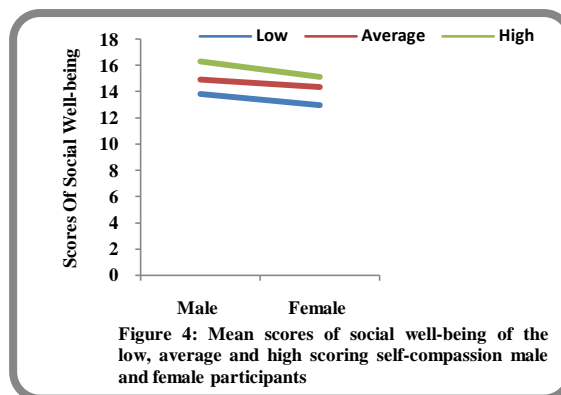
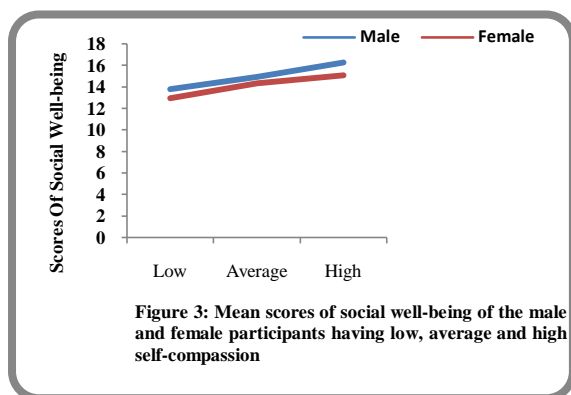
The self-compassion and human flourishing were measured with the standardized psychometric tools. Self-compassion six components: self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification. Likewise, human flourishing consisted of three components viz., emotional well-being, social well-being and psychological well-being. The emotional well-being was basically hedonic component of flourishing whereas social well-being and psychological well-being represented eudaimonic well-being. The male participants scored higher mean score on self-kindness (Male-M = 17.94, SD = 3.65; Female-M = 17.62, SD = 3.25; $t = 1.02$, $df = 498$, $p = .307$), isolation (Male- M = 11.87, SD = 3.72; Female- M = 11.72, SD = 3.40; $t = 0.48$, $df = 498$, $p = .634$) and over-identification (Male-M = 12.05, SD = 3.66; Female-M = 11.94, SD = 3.55; $t = 0.34$, $df = 498$, $p = .738$) as compared to their female counterparts. On the other hand, the female participants demonstrated higher mean scores on self-judgement (Male (M =14.14, SD = 4.00; Female-M = 14.97, SD = 3.50; $t = 2.45$, $df = 498$, $p = .015$), common Humanity (Male-M =14.40, SD = 3.12; Female-M = 14.60, SD = 2.88; $t = 0.75$, $df = 498$, $p = .457$), mindfulness (Male-M = 15.28, SD = 2.91; Female (M = 15.41, SD = 2.86); $t = 0.50$, $df = 498$, $p = .620$) and overall human flourishing (Male-M= 85.68, SD = 11.09; Female (M = 86.26, SD = 10.29); $t = 0.60$, $df = 498$, $p = .547$) as compared to the male participants. The results evinced that there were no significant gender differences in self-compassion except self-judgement.



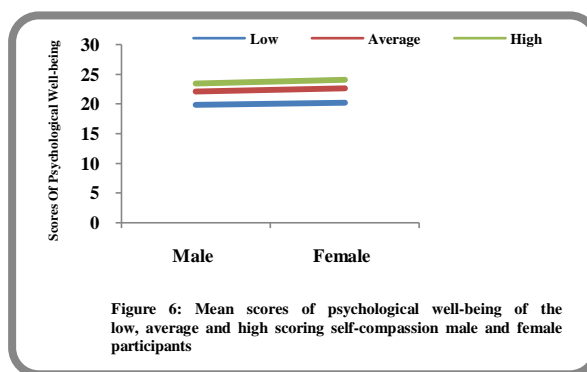
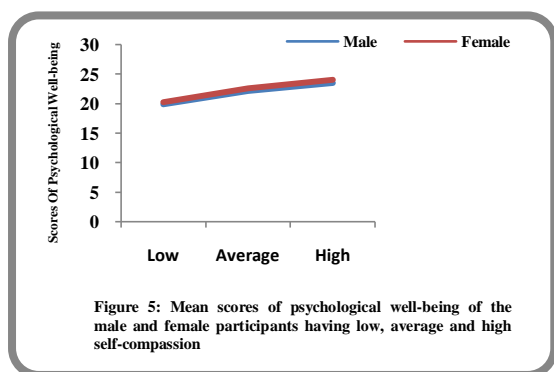
The comparisons of mean scores of human flourishing and its components of male and females exhibited that the male participants have evoked higher mean scores on social well-being (Male-M = 14.97, SD = 6.13; Female-M=14.14,SD = 5.40; $t = 1.61$, $df = 498$, $p = .108$), eudaimonic human flourishing (Male-M = 36.76, SD = 10.43; Female-M=36.43, SD = 8.87; $t = 0.38$, $df = 498$, $p = .702$) and Overall human flourishing (Male-M = 48.59, SD = 12.15; Female-M=48.32,SD = 10.62; $t = 0.27$, $df = 498$, $p = .790$). On the other hand, the

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female participants had achieved higher mean scores on hedonic human flourishing (Male-M = 11.83, SD = 3.24; Female-M=11.89, SD = 2.98; $t = 0.22$, $df = 498$, $p = .830$) and psychological well-being (Male-M = 21.79, SD = 5.89; Female-M=22.29, SD = 5.13; $t = 1.01$, $df = 498$, $p = .312$). None of the mean scores on human flourishing differed significantly.



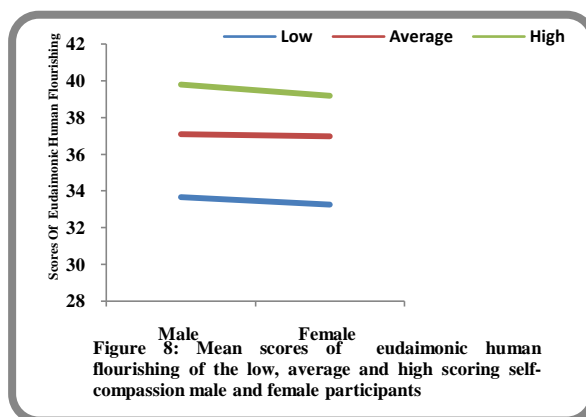
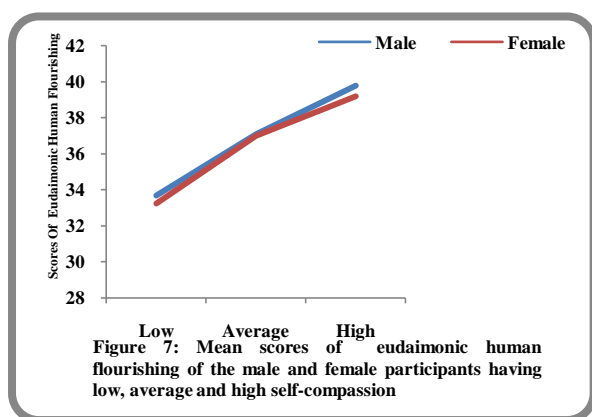
The mean scores of human flourishing of the male and female participants with low, average and high levels of self-compassion were compared. The average scoring self-compassion male participants obtained higher mean scores on hedonic human flourishing (Low-M= 10.81, SD = 3.81); Average-M=11.98, SD = 3.08; $t = 2.23$; $df = 172$; $p = .027$), social well-being (Low-M= 13.81, SD = 6.37; Average-M=14.94, SD = 6.07; $t = 1.20$; $df = 172$; $p = .232$), psychological well-being (Low-M= 19.87, SD = 5.71; Average-M=22.16, SD = 6.28; $t = 2.51$; $df = 172$; $p = .013$), eudaimonic human flourishing (Low-M= 33.68, SD = 10.01; Average-M=37.10, SD = 11.19; $t = 2.12$; $df = 172$; $p = .035$) and overall human flourishing (Low-M= 44.49, SD = 12.03; Average-M=49.08, SD = 12.97; $t = 2.42$; $df = 172$; $p = .017$) as compared to the low scoring male participants. It makes clear that the male participants with average level of self-compassion significantly evoked higher mean scores on hedonic human flourishing, psychological well-being, eudaimonic human flourishing and overall human flourishing measures of human flourishing as compared to the male participants with low level of self-compassion.



The high scoring self-compassion male participants obtained higher mean scores on hedonic human flourishing (Low-M= 10.81, SD = 3.81; High-M=12.80, SD = 2.32; $t = 3.95$; $df =$

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159; $p = .000$), social well-being (Low-M= 13.81, SD = 6.37; High-M=16.29, SD = 5.74; $t = 2.58$; $df = 159$; $p = .011$), psychological well-being (Low-M= 19.87, SD = 5.71; High-M=23.51, SD = 4.99; $t = 4.29$; $df = 159$; $p = .000$), eudaimonic human flourishing (Low-M= 33.68, SD = 10.01; High-M=39.80, SD = 9.05; $t = 4.05$; $df = 159$; $p = .000$) and overall human flourishing (Low-M= 44.49, SD = 12.03; High-M=52.61, SD = 9.74; $t = 4.67$; $df = 159$; $p = .000$) as compared to the low scoring male participants. It was insightful that the male participants with high level of self-compassion significantly obtained higher mean scores on hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing measures of human flourishing as compared to the male participants with low level of self-compassion.



The high scoring self-compassion male participants obtained higher mean scores on hedonic human flourishing (Average-M= 11.98, SD = 3.08; High-M=12.80, SD = 2.32; $t = 1.92$; $df = 163$; $p = .057$), social well-being (Average-M = 14.94, SD = 6.07; High-M=16.29, SD = 5.74; $t = 1.46$; $df = 163$; $p = .147$), psychological well-being (Average-M = 22.16, SD = 6.28; High-M=23.51, SD = 4.99; $t = 1.52$; $df = 163$; $p = .131$), eudaimonic human flourishing (Average-M 37.10, SD = 11.19; High-M=39.80, SD = 9.05; $t = 1.69$; $df = 163$; $p = .094$) and overall human flourishing (Average-M= 49.08, SD = 12.97; High-M=52.61, SD = 9.74; $t = 1.95$; $df = 163$; $p = .053$) as compared to the average scoring male participants. It is clear that the male participants with high level of self-compassion significantly obtained higher mean score on overall human flourishing measure of human flourishing as compared to the average scoring self-compassion male participants.

The average scoring self-compassion female participants obtained higher mean scores on hedonic human flourishing (Low-M = 10.51, SD = 3.74; Average-M =12.43, SD = 2.27; $t = 4.06$; $df = 169$; $p = .000$), social well-being (Low-M = 12.99, SD = 5.70; Average-M=14.36, SD = 5.35; $t = 1.62$; $df = 169$; $p = .107$), psychological well-being (Low-M = 20.26, SD = 5.13; Average-M=22.63, SD = 4.89; $t = 3.09$; $df = 169$; $p = .002$), eudaimonic human flourishing (Low-M= 33.25, SD = 9.39; Average-M=36.99, SD = 8.37; $t = 2.75$; $df = 169$; $p = .007$), overall human flourishing (Low- M = 43.76, SD = 12.08; Average-M=49.41, SD = 9.08; $t = 3.47$; $df = 169$; $p = .001$). It makes clear that the female participants with average level of self-compassion significantly evoked higher mean scores on hedonic human

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flourishing, psychological well-being, eudaimonic human flourishing and overall human flourishing as compared to the female participants with low level of self-compassion.

The high scoring self-compassion female participants obtained higher mean scores on hedonic human flourishing (Low-M= 10.51, SD = 3.74; High-M =12.77, SD = 2.16; $t = 4.69$; $df = 161$; $p = .000$), social well-being (Low-M= 12.99, SD = 5.70; High-M=15.11, SD = 4.95; $t = 2.54$; $df = 161$; $p = .012$), psychological well-being (Low-M= 20.26, SD = 5.13; High-M=24.08, SD = 4.66; $t = 4.96$; $df = 161$; $p = .000$), eudaimonic human flourishing (Low-M = 33.25, SD = 9.39; High-M=39.19, SD = 7.83; $t = 4.37$; $df = 161$; $p = .000$) and overall human flourishing (Low-M= 43.76, SD = 12.09; High-M=51.96, SD = 8.76; $t = 4.93$; $df = 161$; $p = .000$) as compared to the low scoring female participants. It was insightful that the female participants with high level of self-compassion significantly obtained higher mean scores on hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing measures of human flourishing as compared to the female participants with low level of self-compassion.

The high scoring self-compassion female participants obtained higher mean scores on hedonic human flourishing (Average-M = 12.43, SD = 2.27; High-M =12.77, SD = 2.16; $t = 1.01$; $df = 164$; $p = .316$), social well-being (Average-M= 14.36, SD = 5.35; High-M=15.11, SD = 4.95; $t = 0.94$; $df = 164$; $p = .346$), psychological well-being (Average-M= 22.63, SD = 4.89; High-M=24.08, SD = 4.66; $t = 1.94$; $df = 164$; $p = .054$), eudaimonic human flourishing (Average-M= 36.99, SD = 8.37; High-M=39.19, SD = 7.83; $t = 1.75$; $df = 164$; $p = .083$) and overall human flourishing (Average-M= 49.41, SD = 9.08; High-M=51.96, SD = 8.76; $t = 1.84$; $df = 164$; $p = .068$) as compared to the average scoring female participants. It is clear that the female participants with high level of self-compassion significantly obtained higher mean score on psychological well-being measure of human flourishing as compared to the average scoring self-compassion female participants. The interactions among the scores of self-compassion and human flourishing of the male and female participants have been portrayed in Figures 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10.

The coefficients of correlation among the scores of various components of self-compassion and human flourishing of the male and female participants were computed. The results indicated that there were positive and significant correlations among the scores of self-kindness, hedonic human flourishing ($r = .202$, $p = .001$), social well-being ($r = .266$, $p = .000$), psychological well-being ($r = .303$, $p = .000$), eudaimonic human flourishing ($r = .327$, $p = .000$) and human flourishing ($r = .335$, $p = .000$) of the males. Conversely, the negative correlations existed among the scores of self-judgement, hedonic human flourishing ($r = -.042$, $p = .505$), social well-being ($r = -.033$, $p = .607$), psychological well-being ($r = -.108$, $p = .089$), eudaimonic human flourishing ($r = -.08$, $p = .208$) and human flourishing ($r = -.057$, $p = .366$) of the males. There were positive and significant correlations among the scores of common humanity and hedonic human flourishing ($r = .156$, $p = .014$), social well-being ($r = .154$, $p = .022$), psychological well-being ($r = .200$, $p = .001$) and eudaimonic human flourishing ($r = .198$, $p = .002$) and a significant correlation between the scores of common humanity and human flourishing ($r = -.212$, $p = .001$). There were positive and significant

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correlations among the scores of isolation and hedonic human flourishing ($r = .179, p = .005$) of the males. There were positive and significant correlations among the scores of mindfulness & hedonic human flourishing ($r = .245, p = .000$), social well-being ($r = .250, p = .000$), psychological well-being ($r = .316, p = .000$), eudaimonic human flourishing ($r = .326, p = .002$) and human flourishing ($r = .345, p = .000$). There were positive and significant correlations among the scores of over-identification and hedonic human flourishing ($r = .124, p = .05$) of the male participants.

The results indicated that there were positive and significant correlations among the scores of self-kindness, hedonic human flourishing ($r = .237, p = .000$), social well-being ($r = .213, p = .001$), psychological well-being ($r = .362, p = .000$), eudaimonic human flourishing ($r = .339, p = .000$), and human flourishing ($r = .350, p = .000$) of the female participants. The results indicated that there were negative correlations among the scores of self-judgement, social well-being ($r = -0.079, p = .213$), psychological well-being ($r = -0.121, p = .057$), eudaimonic human flourishing ($r = -0.088, p = .168$) and human flourishing ($r = -0.088, p = .168$) of the female participants.

The results indicated that there were positive and significant correlations among the scores of common humanity, hedonic human flourishing ($r = .145, p = .022$), psychological well-being ($r = .243, p = .000$), eudaimonic human flourishing ($r = .212, p = .001$) and human flourishing ($r = .212, p = .001$) of the female participants. The results indicated that there were positive and significant correlations among the scores of isolation and hedonic human flourishing ($r = .135, p = .033$) of the female participants.

The results indicated that there were positive and significant correlations among the scores of mindfulness, hedonic human flourishing ($r = .283, p = .000$), social well-being ($r = .188, p = .001$), psychological well-being ($r = .379, p = .000$), eudaimonic human flourishing ($r = .358, p = .000$) and human flourishing ($r = .358, p = .000$) of the female participants. The results indicated that there were positive and significant correlations among the scores of over-identification, hedonic human flourishing ($r = .226, p = .000$), psychological well-being ($r = .169, p = .007$), eudaimonic human flourishing ($r = .203, p = .001$) and human flourishing ($r = .203, p = .000$) of the female participants.

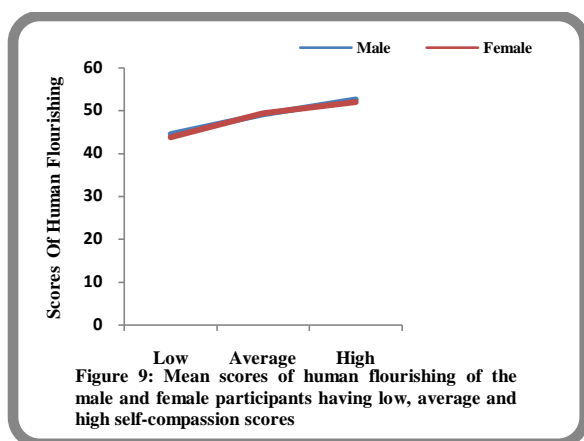


Figure 9: Mean scores of human flourishing of the male and female participants having low, average and high self-compassion scores

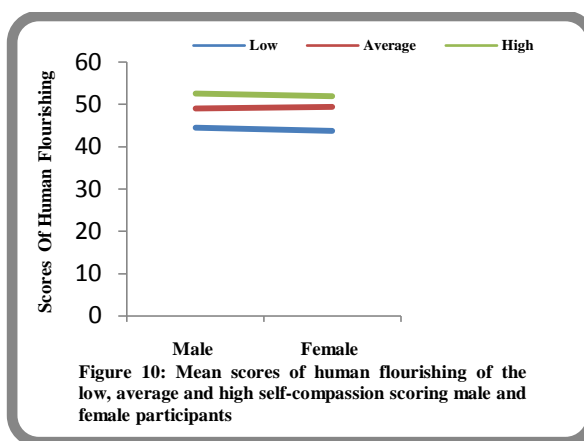


Figure 10: Mean scores of human flourishing of the low, average and high self-compassion scoring male and female participants

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The results indicated that there were positive and significant correlations among the scores of self-kindness, hedonic human flourishing ($r = .217, p = .000$), social well-being ($r = .245, p = .000$), psychological well-being ($r = .326, p = .000$), eudaimonic human flourishing ($r = .333, p = .000$) and human flourishing ($r = .342, p = .000$) of all the participants. The results indicated that there were negative correlations among the scores of Self-judgement, social well-being ($r = -0.06, p = .179$), Psychological well-being ($r = -.107, p = .016$), eudaimonic human flourishing ($r = -.097, p = .029$) and human flourishing ($r = -0.071, p = .111$) of all the participants. The results indicated that there were positive and significant correlations among the scores of Common Humanity, hedonic human flourishing ($r = .151, p = .001$), social well-being ($r = .125, p = .005$), psychological well-being ($r = .221, p = .000$), eudaimonic human flourishing ($r = .201, p = .000$) and human flourishing ($r = .211, p = .000$) of all the participants. The results indicated that there were positive and significant correlations among the scores of isolation, hedonic human flourishing ($r = .158, p = .000$), isolation and human flourishing ($r = .090, p = .044$) of all the participants. The results indicated that there were positive and significant correlations among the scores of mindfulness, hedonic human flourishing ($r = .263, p = .000$), social well-being ($r = .219, p = .000$), psychological well-being ($r = .345, p = .000$), eudaimonic human flourishing ($r = .328, p = .000$) and human flourishing ($r = .350, p = .000$) of all the participants. The results indicated that there were positive and significant correlations among the scores of over-identification, hedonic human flourishing ($r = .172, p = .000$), psychological well-being ($r = .140, p = .002$), over-identification & eudaimonic human flourishing ($r = .123, p = .000$) and human flourishing ($r = .151, p = .000$) of all the participants.

The regression analyses were computed taking self-compassion and its components as predictors and human flourishing and its components as the criterion. The results showed that self-kindness contributed 4.10%, 7.10%, 9.20%, 10.70%, and 11.20 to the hedonic human flourishing ($R^2 = 4.10\%$, $F(1, 248) = 10.50, p = .001$), social well-being ($R^2 = 7.10\%$, $F(1, 248) = 18.88, p = .000$), psychological well-being ($R^2 = 9.20\%$, $F(1, 248) = 25.02, p = .000$), eudaimonic human flourishing ($R^2 = 10.70\%$, $F(1, 248) = 29.75, p = .000$) and overall human flourishing ($R^2 = 11.20\%$, $F(1, 248) = 31.31, p = .000$) of the male participants, respectively. Conversely, Self-judgement hedonic contributed only .02% significantly to the human flourishing ($R^2 = .20\%$, $F(1, 248) = .45, p = .505$) of the male participants. Likewise, common humanity contributed 2.40%, 2.10%, 4.00%, 3.90%, and 4.50 to account for variance in the scores of hedonic human flourishing ($R^2 = 2.40\%$, $F(1, 248) = 06.18, p = .014$), social well-being, ($R^2 = 2.10\%$, $F(1, 248) = 05.30, p = .022$), psychological well-being, ($R^2 = 4.00\%$, $F(1, 248) = 10.36, p = .001$), eudaimonic human flourishing and ($R^2 = 3.90\%$, $F(1, 248) = 10.13, p = .002$), overall human flourishing ($R^2 = 4.50\%$, $F(1, 248) = 11.64, p = .001$) of the male participants, respectively. The isolation components of self-compassion contributed 3.20% to account for variance in the scores of hedonic human flourishing ($R^2 = 3.20\%$, $F(1, 248) = 08.17, p = .005$) of the male participants. Similarly, mindfulness components of self-compassion contributed 6.00%, 6.30%, 10.00%, 10.60% and 11.90% to account for the variance in the scores of hedonic human flourishing ($R^2 = 6.00\%$, $F(1, 248) = 15.88, p = .000$), social well-being ($R^2 = 6.30\%$, $F(1, 248) = 16.55, p = .000$), psychological well-being ($R^2 = 10.00\%$, $F(1, 248) = 27.56, p = .000$), eudaimonic human flourishing ($R^2 = 10.6\%$, $F(1,$

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248) = 29.41, $p = .000$), overall human flourishing ($R^2 = 11.90\%$, $F(1, 248) = 33.51$, $p = .000$) of the male participants, respectively. The significant contribution of over-identification is limited only to hedonic human flourishing up to 1.50% ($R^2 = 1.50\%$, $F(1, 248) = 03.89$, $p = .050$) of the male participants. The overall self-compassion contributed 8.40%, 3.80%, 7.60%, 7.30% and 9.60% to account variance in the scores of hedonic human flourishing ($R^2 = 8.40\%$, $F(1, 248) = 22.87$, $p = .000$), social well-being ($R^2 = 3.80\%$, $F(1, 248) = 9.90$, $p = .002$), psychological well-being ($R^2 = 7.60\%$, $F(1, 248) = 20.41$, $p = .000$), eudaimonic human flourishing ($R^2 = 7.30\%$, $F(1, 248) = 19.64$, $p = .000$) and overall human flourishing ($R^2 = 9.60\%$, $F(1, 248) = 26.39$, $p = .000$) of the male participants, respectively.

The results showed that self-kindness contributed 5.60%, 4.50%, 13.10%, 11.50% and 12.20% to account for variance in the scores of hedonic human flourishing ($R^2 = 5.60\%$, $F(1, 248) = 14.77$, $p = .001$), social well-being ($R^2 = 4.50\%$, $F(1, 248) = 11.80$, $p = .001$), psychological well-being ($R^2 = 13.1\%$, $F(1, 248) = 37.49$, $p = .000$), eudaimonic human flourishing ($R^2 = 11.50\%$, $F(1, 248) = 32.21$, $p = .000$) and Overall human flourishing ($R^2 = 12.20\%$, $F(1, 248) = 34.56$, $p = .000$) of the female participants, respectively. Likewise, common humanity contributed 2.10%, 5.90%, 4.20%, and 4.50% to account for the variance in the scores of the hedonic human flourishing ($R^2 = 2.10\%$, $F(1, 248) = 05.33$, $p = .022$), psychological well-being ($R^2 = 5.90\%$, $F(1, 248) = 15.62$, $p = .000$), eudaimonic human flourishing ($R^2 = 4.20\%$, $F(1, 248) = 10.94$, $p = .001$) and overall human flourishing ($R^2 = 4.50\%$, $F(1, 248) = 11.72$, $p = .001$) of the female participants, respectively. The contribution of isolation was limited only 1.80% to the hedonic human flourishing ($R^2 = 1.80\%$, $F(1, 248) = 04.59$, $p = .033$) of the female participants. Further, mindfulness contributed 8.00%, 3.50%, 14.30%, 11.10% and 12.80% to account for the variance in the scores of hedonic human flourishing ($R^2 = 8.00\%$, $F(1, 248) = 21.55$, $p = .000$), social well-being ($R^2 = 3.50\%$, $F(1, 248) = 09.12$, $p = .003$), psychological well-being ($R^2 = 14.30\%$, $F(1, 248) = 41.50$, $p = .000$), eudaimonic human flourishing, ($R^2 = 11.10\%$, $F(1, 248) = 30.99$, $p = .000$) and overall human flourishing ($R^2 = 12.80\%$, $F(1, 248) = 36.41$, $p = .000$) of the female participants, respectively. The over-identification components of self-compassion contributed 5.10%, 2.80, 2.80% and 4.10% to account for the variance in the scores of hedonic human flourishing ($R^2 = 5.10\%$, $F(1, 248) = 13.32$, $p = .000$), psychological well-being ($R^2 = 2.80\%$, $F(1, 248) = 07.27$, $p = .007$), eudaimonic human flourishing ($R^2 = 2.80\%$, $F(1, 248) = 07.10$, $p = .008$), overall human flourishing, ($R^2 = 4.10\%$, $F(1, 248) = 10.63$, $p = .001$) of the female participants, respectively. The overall self-compassion contributed 10.90%, 2.90%, 10.20%, 8.30% and 11.10% to account for the variance in the scores of hedonic human flourishing ($R^2 = 10.90\%$, $F(1, 248) = 30.27$, $p = .000$), social well-being ($R^2 = 2.90\%$, $F(1, 248) = 07.30$, $p = .007$), psychological well-being ($R^2 = 10.20\%$, $F(1, 248) = 28.31$, $p = .000$), eudaimonic human flourishing ($R^2 = 8.30\%$, $F(1, 248) = 22.40$, $p = .000$) and overall human flourishing ($R^2 = 11.10\%$, $F(1, 248) = 30.92$, $p = .000$) of the female participants, respectively.

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Table 1: Coefficients of Regression of the Scores of self-compassion and its components as the Predictors and human flourishing (HF) as the Criterion of the male and female Participants

Predictors	Criterion	Gender														
		Male					Female					Overall				
		R	R ²	R ²	F	p	R	R ²	R ²	F	p	R	R ²	R ²	F	p
Self-kindness	Hedonic HF	.202	.041	.041	10.50	.001	.237	.056	.056	14.77	.000	.217	.047	.047	24.57	.000
	Social Well-being	.266	.071	.071	18.88	.000	.213	.045	.045	11.80	.001	.245	.060	.060	31.84	.000
	Psychological Well-being	.303	.092	.092	25.02	.000	.362	.131	.131	37.49	.000	.326	.106	.106	59.22	.000
	Eudaimonic HF	.327	.107	.107	29.75	.000	.339	.115	.115	32.21	.000	.333	.111	.111	61.97	.000
	Overall HF	.335	.112	.112	31.31	.000	.350	.122	.122	34.56	.000	.342	.117	.117	65.75	.000
Self-judgement	Hedonic HF	.042	.002	.002	00.45	.505	.039	.001	.001	00.37	.544	.041	.002	.002	00.86	.355
	Social Well-being	.033	.001	.001	00.27	.607	.079	.006	.006	01.56	.213	.060	.004	.004	01.81	.179
	Psychological Well-being	.108	.012	.012	02.91	.089	.121	.015	.015	03.66	.057	.107	.012	.012	05.82	.016
	Eudaimonic HF	.080	.006	.006	01.60	.208	.118	.014	.014	03.48	.063	.097	.009	.009	04.77	.029
	Overall HF	.057	.003	.003	00.82	.366	.088	.008	.008	01.91	.168	.071	.005	.005	02.55	.111
Common Humanity	Hedonic HF	.156	.024	.024	06.18	.014	.145	.021	.021	05.33	.022	.151	.023	.023	11.64	.001
	Social Well-being	.145	.021	.021	05.30	.022	.107	.011	.011	02.86	.092	.125	.016	.016	07.88	.005
	Psychological Well-being	.200	.040	.040	10.36	.001	.243	.059	.059	15.62	.000	.221	.049	.049	25.46	.000
	Eudaimonic HF	.198	.039	.039	10.13	.002	.206	.042	.042	10.94	.001	.201	.040	.040	20.86	.000
	Overall HF	.212	.045	.045	11.64	.001	.212	.045	.045	11.72	.001	.211	.045	.045	23.30	.000
Isolation	Hedonic HF	.179	.032	.032	08.17	.005	.135	.018	.018	04.59	.033	.158	.025	.025	12.81	.000
	Social Well-being	.007	.000	.000	00.01	.914	.022	.000	.000	00.12	.735	.015	.000	.000	00.11	.740
	Psychological Well-being	.111	.012	.012	03.08	.080	.045	.002	.002	00.51	.474	.081	.007	.007	03.27	.071
	Eudaimonic HF	.067	.004	.004	01.11	.294	.039	.002	.002	00.39	.535	.055	.003	.003	01.51	.220
	Overall HF	.105	.011	.011	02.76	.098	.071	.005	.005	01.25	.265	.090	.008	.008	04.06	.044
Mindfulness	Hedonic HF	.245	.060	.060	15.88	.000	.283	.080	.080	21.55	.000	.263	.069	.069	37.03	.000
	Social Well-being	.250	.063	.063	16.55	.000	.188	.035	.035	09.12	.003	.219	.048	.048	25.05	.000
	Psychological Well-being	.316	.100	.100	27.56	.000	.379	.143	.143	41.50	.000	.345	.119	.119	67.26	.000
	Eudaimonic HF	.326	.106	.106	29.41	.000	.333	.111	.111	30.99	.000	.328	.107	.107	59.93	.000
	Overall HF	.345	.119	.119	33.51	.000	.358	.128	.128	36.41	.000	.350	.122	.122	69.50	.000
Over-identification	Hedonic HF	.124	.015	.015	03.89	.050	.226	.051	.051	13.32	.000	.172	.030	.030	15.17	.000
	Social Well-being	.036	.001	.001	00.31	.576	.114	.013	.013	03.26	.072	.072	.005	.005	02.63	.106
	Psychological Well-being	.117	.014	.014	03.47	.064	.169	.028	.028	07.27	.007	.140	.020	.020	09.94	.002
	Eudaimonic HF	.087	.008	.008	01.90	.169	.167	.028	.028	07.10	.008	.123	.015	.015	7.67	.006
	Overall HF	.108	.012	.012	02.93	.088	.203	.041	.041	10.63	.001	.151	.023	.023	11.69	.001
Overall Self-compassion	Hedonic HF	.291	.084	.084	22.87	.000	.330	.109	.109	30.27	.000	.309	.095	.095	52.46	.000
	Social Well-being	.196	.038	.038	09.90	.002	.169	.029	.029	07.30	.007	.181	.033	.033	16.92	.000
	Psychological Well-being	.276	.076	.076	20.41	.000	.320	.102	.102	28.31	.000	.296	.088	.088	47.91	.000
	Eudaimonic HF	.271	.073	.073	19.64	.000	.288	.083	.083	22.40	.000	.277	.077	.077	41.54	.000
	Overall HF	.310	.096	.096	26.39	.000	.333	.111	.111	30.92	.000	.320	.102	.102	56.72	.000

The overall scores of self-kindness contributed 4.70%, 6.00%, 10.60%, 11.10% and 11.70% variance to the scores of the hedonic human flourishing ($R^2 = 4.70\%$, $F(1, 498) = 24.57$, $p = .000$), social well-being ($R^2 = 6.00\%$, $F(1, 498) = 31.84$, $p = .000$), psychological well-being ($R^2 = 10.60\%$, $F(1, 498) = 59.22$, $p = .000$), eudaimonic human flourishing ($R^2 = 11.10\%$, $F(1, 498) = 61.97$, $p = .000$) and overall human flourishing ($R^2 = 11.70\%$, $F(1, 498) = 65.75$, $p = .000$) of the participants, respectively. The overall scores of self-judgement contributed 1.20% and .90% variance in the scores of only psychological well-being ($R^2 = 1.20\%$, $F(1, 498) = 05.82$, $p = .016$) and eudaimonic human flourishing ($R^2 = .90\%$, $F(1, 498) = 04.77$, $p =$

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.029) of the participants, respectively. The overall scores of common humanity contributed 2.30%, 1.60%, 4.90%, 4.00% and 4.50% variance in the scores of the hedonic human flourishing ($R^2 = 2.30\%$, $F(1, 498) = 11.64$, $p = .001$), social well-being ($R^2 = 1.60\%$, $F(1, 498) = 07.88$, $p = .005$), psychological well-being ($R^2 = 4.90\%$, $F(1, 498) = 25.46$, $p = .000$), eudaimonic human flourishing ($R^2 = 4.00\%$, $F(1, 498) = 29.75$, $p = .000$) and overall human flourishing ($R^2 = 4.50\%$, $F(1, 498) = 23.30$, $p = .000$) of the participants, respectively. The overall scores of isolation contributed only 2.50% and .80% variance to the scores of and hedonic human flourishing ($R^2 = 2.50\%$, $F(1, 498) = 12.81$, $p = .000$) and overall human flourishing ($R^2 = .80\%$, $F(1, 498) = 04.06$, $p = .044$) of the participants, respectively. The overall scores of mindfulness contributed 6.90%, 4.80%, 11.90% 10.70% and 12.20% variance in the scores of the hedonic human flourishing ($R^2 = 6.90\%$, $F(1, 498) = 37.03$, $p = .000$), social well-being ($R^2 = 4.80\%$, $F(1, 498) = 25.05$, $p = .000$), psychological well-being ($R^2 = 11.90\%$, $F(1, 498) = 67.26$, $p = .000$), eudaimonic human flourishing ($R^2 = 10.70\%$, $F(1, 498) = 59.93$, $p = .000$) and overall human flourishing ($R^2 = 12.20\%$, $F(1, 498) = 69.50$, $p = .000$) of the participants, respectively.

The overall scores of over-identification contributed 3.00%, 2.00%, 1.50% and 2.30% variance in the scores of the hedonic human flourishing ($R^2 = 3.00\%$, $F(1, 498) = 15.17$, $p = .000$), psychological well-being ($R^2 = 2.00\%$, $F(1, 498) = 09.94$, $p = .002$), eudaimonic human flourishing ($R^2 = 1.50\%$, $F(1, 498) = 7.67$, $p = .000$) and overall human flourishing ($R^2 = 2.30\%$, $F(1, 498) = 11.69$, $p = .001$) of the participants, respectively. The combined scores of self-compassion contributed 9.50%, 3.30%, 8.80% 7.70% and 10.20% variance in the scores of the hedonic human flourishing ($R^2 = 9.50\%$, $F(1, 498) = 52.46$, $p = .000$), social well-being ($R^2 = 3.30\%$, $F(1, 498) = 16.92$, $p = .000$), psychological well-being ($R^2 = 8.80\%$, $F(1, 498) = 47.91$, $p = .000$), eudaimonic human flourishing ($R^2 = 7.70\%$, $F(1, 498) = 41.54$, $p = .000$) and overall human flourishing ($R^2 = 10.20\%$, $F(1, 498) = 56.72$, $p = .000$) of the participants, respectively. All the values of coefficients have been displayed in Table 1.

DISCUSSION

The results evinced that there were no significant gender differences in the mean scores of self-compassion and its components such as self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification except self-judgement. Neff (2003a) has proposed two arguments to explain gender differences in self-compassion. According to one view, females possess higher common humanity as they tend to have a more interdependent sense of self. Another view posits that females exhibit higher self-judgment and over-identification because they tend to be more prone to self-criticism and rumination (Neff, 2003a). The available literature exhibits that female shows lower self-compassion as compared to their male counterparts but the component-wise comparisons are not available (Neff, 2003a). A study has shown that undergraduate females have less self-compassion than undergraduate males even after controlling for self-esteem (Neff & Vonk, 2009; Raes, 2010). Contrarily, some studies have reported no significant sex-differences in the undergraduate students of United States (Neff, Kirkpatrick, & Rude, 2007), Taiwan and Thailand (Neff et al., 2008) and Turkey (Iskender, 2009). It has been argued that gender differences in self-

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compassion may be due to cultural differences. The differences in the mean scores of the male and female participants of human flourishing and six components also did not show statistical significant. These results approved hypothesis 1.

The scores on self-kindness, common humanity and mindfulness components of self-compassion demonstrated positive correlations with the hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing. Contrarily, the scores of self-judgement were found to be negatively correlated with the scores of human flourishing and its components of the male, female and all the participants. The scores of isolation and over-identification parts of self-compassion exhibited negative correlations with the scores of human flourishing of the male, female and all the participants. It is evident that the positive components of self-compassion were positively correlated with the different components of human flourishing. These results led to partially approve hypothesis 2.

The results of the study also demonstrated that the scores on self-kindness, common humanity and mindfulness components of self-compassion accounted for significant variations in the scores of hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing. On the other hand, the variance caused by the scores of self-judgement, isolation and over-identification parts of self-compassion in the scores of these measures did not reach the level of desirable statistical significance.

Previous researches have shown that self-compassion had a close association with many psychological benefits and shape many positive outcomes in a variety of domains such as affect, cognitive patterns, achievement, and social connections. It has the positive correlation with positive affect and negative with negative affect (Neff & Vonk, 2009). Leary and his colleagues (2007) reported that self-compassion has the negative relationship with real and imagined feelings of anxiety, sadness, and self-conscious emotions. The findings also suggest that low self-compassion is associated with greater negative affect and less positive affect in the face of real, imagined and remembered events. It has also been reported to predict life satisfaction. It was reported to facilitate positive reinterpretation and acceptance after a perceived failure (Neff et al., 2005; Neff et al., 2007).

SUMMARY AND CONCLUSIONS

The major conclusion of the study is that self-compassion has an abiding role in the determination of human flourishing of the individuals. The present study did not find gender differences either in self-compassion or human flourishing of the students. In addition, the comparison of mean scores of human flourishing and its components in terms of the levels of low, average and high levels of self-compassion made it crystal clear that it had a very significant role in the determination of the extent of the human flourishing of the students. The study also evinced that positive aspects of self-compassion (self-kindness, common humanity and mindfulness) exhibited mostly significant positive correlations with the scores

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of human flourishing whereas the self-judgement demonstrated either non-significant positive correlation or negative correlation with the scores of human flourishing and its components. Earlier researchers have showed that body image (Jain & Tiwari, 2016a; Tiwari & Kumar, 2015; Tiwari, 2014), health conditions (Jain & Tiwari, 2016b; Tiwari, 2015), sustainable behaviours (Tiwari, 2016c) and mental health symptoms (Gujare & Tiwari, 2016a) are other important predictors of life satisfaction, academic achievement and well-being of the individuals.

Directions for the Future Research

The present study is marred by some limitations too. The correlational design, the only student sample, small number of predictors and criterion and limited socio-cultural areas of the sample are some of the limitations of this study. The future research may be carried out employing self-forgiveness (Mudgal & Tiwari, 2015), emotional intelligence (Tiwari, 2016a), health practices (Tiwari, 2016b) and self-concept (Gujare & Tiwari, 2016b) etc. to better understand the dynamics of human flourishing and self-compassion. Use of experimental methods, qualitative methods and mixed methods of study by future researchers may advance the knowledge of the nature and extent of the relationship of self-compassion and human flourishing. In addition, the future research may come up with more useful conclusions for these psychological constructs by involving non-student samples.

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