DISCUSSION

The results of the present study have quite credibly demonstrated the significant role of personality, self-compassion and gender in shaping the flourishing and academic goal orientations of the participants. The sattvics significantly achieved higher mean scores on the various components of human flourishing as compared to the tamssics. Likewise, sattvics also exhibited significantly higher mean scores on various measures of self-compassion as compared to their tammsics counterparts. The academic goal orientations of the male and female participants were patterned after their personality attributes.

5.1 Personality, Self-Compassion, Human Flourishing and Academic Goal Orientations

The results evinced that self-compassion and its six components (self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification) were shaped according to the sattvic and tamssic personality attributes of the participants. The participants with sattvic personality achieved significantly higher mean scores on all measures of self-compassion except common humanity as compared to the tamssics.

Similarly, the results also indicated that the sattvics achieved significantly higher mean scores on the hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing as compared to the tamssics. The personality differences were also observed in mastery and performance goals (approach and avoidance) of the participants. The results demonstrated that the sattvics evoked significantly higher mean score on the mastery and performance goals as compared to the tamssics. Contrarily, tamssics exhibited higher mean score on the performance avoidance goal as compared to sattvics. The above results partially approved hypotheses 1 which conjectured that sattvics will achieve higher mean scores on self-compassion and human flourishing as
compared to tamssics. The above results also partially approved hypotheses 4 which assumed that sattvics will show higher mean scores on mastery as compared to the tamssics whereas the tamssics will show higher mean scores of performance approach and performance avoidance as compared to the sattvics.

The results of correlations indicated that there were positive significant correlations among the scores of self-kindness, social well-being, psychological well-being, emotional well-being and human flourishing of sattvics. The results indicated that there were negative correlations among the scores of self-judgement, social well-being, psychological well-being, emotional well-being and human flourishing of sattvics. The results indicated that there were negative correlations among the scores of common humanity and hedonic well-being. On the other hand, there were negative correlations among the scores of isolation, social well-being and emotional well-being of sattvics. In addition, there were positive significant correlations among the scores of mindfulness, psychological well-being and human flourishing of sattvics. Lastly, there were negative correlations among the scores of over-identification and social well-being.

In the case of tamssics, the results indicated that there were positive and significant correlations among the scores of self-kindness, hedonic well-being, social well-being, psychological well-being, emotional well-being and human flourishing. There were negative correlations among the scores of self-judgement, social well-being, psychological well-being, emotional well-being, and human flourishing of tamssics. There was negative correlation among the scores of self-judgement and hedonic well-being of tamssics.

The results indicated that there were positive and significant correlations among the scores of common humanity, hedonic well-being, common humanity and social well-being, psychological well-being, emotional well-being and human flourishing of tamssics. There were negative and significant correlations among the scores of isolation and psychological
well-being of the tamssics. There were negative correlations among the scores of isolation, social well-being, emotional well-being and human flourishing of the tamssics. The results indicated that there were positive and significant correlations among the scores of mindfulness, hedonic well-being, social well-being, psychological well-being, emotional well-being and human flourishing of tamssics.

After the scores of sattvics and tamssics were combined, the results indicated that there were positive and significant correlations among the overall scores of self-kindness, hedonic well-being, social well-being, psychological well-being, emotional well-being and human flourishing. There were negative and significant correlations among the overall scores of self-judgement, psychological well-being and emotional well-being of all the participants. There were negative correlations among the overall scores of self-judgement, social well-being and human flourishing of all the participants. The results indicated that there were positive and significant correlations among the overall scores of common humanity, hedonic well-being, social well-being, psychological well-being, emotional well-being and human flourishing of all the participants.

The results indicated that there were positive and significant correlations among the overall scores of isolation, hedonic well-being and human flourishing of all the participants. There were positive and significant correlations among the overall scores of mindfulness, hedonic well-being, social well-being, psychological well-being, emotional well-being and human flourishing of all the participants. The results indicated that there were positive and significant correlations among the scores of over-identification, hedonic well-being, psychological well-being, emotional well-being and human flourishing of all the participants. These results approved the hypothesis 7 which expected that the scores on self-kindness, common humanity and mindfulness components of self-compassion and human flourishing of the sattvics and tamssics will show positive correlations whereas there will be negative
correlations among the scores of self-judgement, isolation and over-identification components of self-compassion and human flourishing of the sattvics and tamssics.

There were positive and significant correlations among the scores of self-kindness, mastery and performance goals of the sattvics. There were negative non-significant correlations among the scores of self-judgement and performance approach and negative significant correlations among the scores of self-judgement and the performance avoidance of the sattvics. In addition, positive significant correlations among the scores of common humanity, mastery and performance avoidance of sattvics were observed.

There were negative significant correlations among the scores of isolation and performance goals of the sattvics. There were positive significant correlations among the scores of mindfulness and mastery of the sattvics. There were negative significant correlations among the scores of over-identification and performance goals of the sattvics. There were positive and significant correlations among the scores of self-kindness, mastery and performance goals of the tamssics. There were negative and significant correlations among the scores of self-judgement, mastery and performance goals of the tamssics. There were positive and significant correlations among the scores of common humanity, mastery and performance goals of the tamssics.

There were negative and significant correlations among the scores of isolation, mastery and performance goals of the tamssics. There were positive and significant correlations among the scores of mindfulness, mastery and performance goals of the tamssics. The results indicated that there were negative and significant correlations among the scores of over-identification and performance approach of the tamssics. There were negative correlations among the scores of over-identification, mastery and performance avoidance of the tamssics.
There were positive and significant correlations among the overall scores of self-kindness, mastery and performance goals of all the participants. There were negative correlations among the overall scores of self-judgement and mastery goal of all the participants. There were positive and significant correlations among the overall scores of common humanity, mastery and performance goals of all the participants.

There were positive and significant correlations among the overall scores of isolation and performance goals of all the participants. There were positive and significant correlations among the overall scores of mindfulness, mastery and performance goals of all the participants. There were positive and significant correlations among the overall scores of over-identification and performance goals of all the participants. These results also partially approved hypothesis 8 which assumed that the scores on self-compassion and human flourishing of the sattvics and tamssics will show positive correlations with their scores on mastery and negative correlations with the scores of performance goals of the participants.

The results of regression analyses showed that self-kindness accounted for significant variance in the scores of social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing of the sattvics. The common humanity also contributed significantly to psychological well-being of the sattvics. The mindfulness contributed significantly to the hedonic human flourishing and psychological well-being of the sattvics. The overall self-compassion contributed significantly to the psychological well-being and overall human flourishing of the sattvics.

For the tamssics, self-kindness contributed significantly to the hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing. The self-judgment contributed significantly to the hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the tamssics. The common humanity contributed significantly to the hedonic well-being,
social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the tamssics.

The isolation contributed significantly to the psychological well-being of the tamssics. The mindfulness contributed significantly to the hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the tamssics. The overall self-compassion contributed significantly to the hedonic well-being, eudaimonic well-being and overall human flourishing of the tamssics.

For the academic goal orientation measure, self-kindness contributed significantly to the mastery goal and performance avoidance of the sattvics. The significant contribution of self-judgement was limited only to performance avoidance of the sattvics. Common humanity contributed significantly to account for variance in the scores of mastery goal and performance avoidance of the sattvics. Likewise, isolation contributed significantly to account for variance in the scores of performance goals of the sattvics.

Similarly, mindfulness contributed significantly to account for variance in the scores of mastery goal and performance approach of the sattvics. The over-identification components of self-compassion contributed significantly to account for variance in the scores of performance approach and performance avoidance of the sattvics. The significant contribution of overall self-compassion was limited only to mastery of the sattvics. The results showed that self-kindness contributed significantly to account for variance in the scores of mastery and performance goals of the tamssics. Conversely, self-judgement contributed significantly to account for variance in the scores of mastery and performance goals of the tamssics.

Likewise, common humanity contributed significantly to account for variance in the scores of mastery and performance goals of the tamssics. The isolation contributed significantly to account for variance in the scores of mastery and performance goals of the
tamssics. Similarly, mindfulness components of self-compassion contributed significantly to account for variance in the scores of mastery and performance goals of the tamssics. The significant contribution of over-identification was limited only to performance approach of the tamssics. The significant contribution of overall self-compassion was limited to mastery goal of the tamssics. The above results approved the hypothesis 9 which expected that the scores on self-compassion of the sattvics will account for more variance in the scores of human flourishing, academic goal orientations and their components as compared to the participants with tamssic personality attribute.

5.2 Levels of Self-compassion, Human Flourishing and Academic Goal Orientations

The scores on human flourishing and academic goal orientations were compared for the low, average and high self-compassion scoring participants. The results demonstrated that the male participants with average self-compassion achieved higher mean scores on hedonic well-being, psychological well-being, eudaimonic well-being and overall human flourishing measure as compared to the male participants with low self-compassion. Similarly, the female with average self-compassion evoked higher mean scores as compared to the female with low self-compassion on social well-being, psychological well-being, eudaimonic well-being and human flourishing.

The results showed that the male participants with high self-compassion achieved higher mean scores on hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing measures as compared to the male participants with average self-compassion. Similarly, the female with high self-compassion evoked higher mean score as compared to the female with average self-compassion on social well-being, psychological well-being, eudaimonic well-being and human flourishing.
The male participants with high self-compassion achieved higher mean score on hedonic, social well-being, psychological well-being, eudaimonic well-being and the overall human flourishing measures as compared to the male participants with low self-compassion. In the same manner, the female with high self-compassion evoked higher mean score as compared to the female with low self-compassion on social well-being, psychological well-being, eudaimonic well-being and overall human flourishing. The above results partially approved hypothesis 2 which assumed that the average and high scoring self-compassion participants will show higher mean scores on human flourishing and academic goal orientations as compared to their low scoring counterparts.

The participants with average self-compassion achieved higher mean score on hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing as compared to the participants with low self-compassion. The participants with high self-compassion achieved higher mean score on hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing as compared to the participants with low self-compassion. The participants with high self-compassion achieved higher mean score on hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing as compared to the participants with average self-compassion.

The results showed that the male participants with average self-compassion achieved higher mean score on mastery and performance approach goals as compared to the male participants with low self-compassion. The male participants with low self-compassion achieved higher mean score on performance avoidance as compared to the male participants with average self-compassion. Likewise, the female with average self-compassion evoked higher mean score on the same measures as compared to the female with low self-compassion.
The results showed that the male and female participants with high self-compassion achieved higher mean score on mastery goal as compared to the male participants with average self-compassion. The male and female participants with average self-compassion achieved higher mean score on performance goals as compared to the male participants with high self-compassion. The results showed that the male and female participants with high self-compassion achieved higher mean score on mastery and performance approach components of academic goal orientations as compared to the male participants with low self-compassion. The male and female participants with low self-compassion achieved higher mean scores on performance avoidance as compared to the male and female participants with high self-compassion.

The participants with average self-compassion achieved higher mean score on mastery and performance goals as compared to the participants with low self-compassion. The participants with high self-compassion achieved higher mean score on mastery and performance approach components of academic goal orientations as compared to the participants with low self-compassion. Conversely, the participants with low self-compassion achieved higher mean score on performance avoidance as compared to the participants with high self-compassion. The participants with high self-compassion achieved higher mean score on mastery goal as compared to the participants with average self-compassion. Conversely, the participants with average self-compassion achieved higher mean scores on performance goals as compared to the participants with high self-compassion. The above results partially approved hypothesis 5 which inferred that the average and high scoring self-compassion participants will show higher mean scores on mastery as compared to the participants with low self-compassion whereas the participants with low self-compassion will show higher mean scores of performance approach and performance avoidance as compared to these two groups.
5.3 Gender, Self-Compassion, Human Flourishing and Academic Goal Orientations

The results showed that the male participants achieved higher mean score on self-kindness, isolation, over-identification as compared to their female counterparts. Contrarily, the female participants achieved significantly higher mean scores on self-judgement, common humanity, mindfulness and overall self-compassion as compared to the male participants.

The female participants evoked higher mean scores as compared to their male counterparts on hedonic well-being and psychological well-being components of human flourishing. On the social well-being, eudaimonic well-being and overall human flourishing, the male participants achieved higher mean scores as compared to the female participants. The female participants achieved higher mean score on the mastery and performance goals as compared to their male counterparts. The above results partially approved hypothesis 3 which assumed that the male participants will achieve higher mean scores on self-compassion, human flourishing and academic goal orientations as compared to their female counterparts.

The results indicated that there were positive and significant correlations among the scores of self-kindness, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the males. Conversely, the negative correlations existed among the scores of self-judgement, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the males. There were positive and significant correlations among the scores of common humanity, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the males. There were positive and significant correlations among the scores of isolation and hedonic well-being of the males. There were positive and significant correlations among the scores of mindfulness, hedonic well-being, social well-being,
psychological well-being, eudaimonic well-being and human flourishing of the males. There were positive and significant correlation among the scores of over-identification and hedonic well-being of the male participants.

There were positive and significant correlations among the scores of self-kindness, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the female participants. There were negative correlations among the scores of self-judgement, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the female participants. There were positive and significant correlations among the scores of common humanity, hedonic well-being, psychological well-being, eudaimonic well-being and human flourishing of the female participants. There were positive and significant correlations among the scores of isolation and hedonic well-being of the female participants. There were positive and significant correlations among the scores of mindfulness, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of the female participants. There were positive and significant correlations among the scores of over-identification, hedonic well-being, psychological well-being, eudaimonic well-being and human flourishing of the female participants.

There were positive and significant correlations among the scores of self-kindness, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of all the participants. There were negative correlations among the scores of self-judgement, social well-being, psychological well-being, eudaimonic well-being and human flourishing of all the participants. There were positive and significant correlations among the scores of common humanity, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of all the participants. There were positive and significant correlations among the scores of isolation, hedonic well-being,
isolation and human flourishing of all the participants. There were positive and significant correlations among the scores of mindfulness, hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and human flourishing of all the participants. There were positive and significant correlations among the scores of over-identification, hedonic well-being, psychological well-being, over-identification and eudaimonic well-being and human flourishing of all the participants.

There were positive and significant correlations among the scores of self-kindness, common humanity, mindfulness and mastery goal of the females. Conversely, the negative and significant correlations existed among the scores of self-judgement and mastery goal of the females. There were positive and significant correlations among the scores of self-kindness, common humanity, mindfulness and performance approach of the females. Conversely, the negative and significant correlations existed among the scores of self-judgement, isolation, over-identification and performance approach of the females. There were positive and significant correlations among the scores of self-kindness, common humanity, mindfulness and performance avoidance of the females. Conversely, the negative correlations existed among the scores of self-judgement, isolation, over-identification and performance avoidance of the females.

There were positive and significant correlations among the scores of self-kindness, common humanity, mindfulness and mastery goal of all the participants. Conversely, the negative correlations existed among the scores of self-judgement and mastery goal of all the participants. There were positive correlations among the scores of self-kindness, common humanity, mindfulness and performance approach of all the participants. Conversely, negative correlations existed among the scores of self-judgement, isolation, over-identification and performance approach of all the participants. There were positive correlations among the scores of self-kindness, common humanity, mindfulness and
performance avoidance of all the participants. Conversely, the negative and significant correlations existed among the scores of self-judgement, isolation, over-identification and performance avoidance of all the participants. These results partially approved the hypothesis 6 which conjectured that the male participants will show higher mean scores on mastery as compared to their female counterparts whereas the females will show higher mean scores of performance approach and performance avoidance as compared to the male participants.

The results of regression analyses showed that self-kindness contributed significantly to the hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the male, female and all the participants. Conversely, self-judgement had small significant contribution to the human flourishing of the male participants. Common humanity contributed significantly to account for variance in the scores of hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the male, female and all the participants. The isolation contributed significantly to account for variance in the scores of hedonic well-being of the male and female participants.

Similarly, mindfulness contributed significantly to account for the variance in the scores of hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the male, female and all the participants. The significant contribution of over-identification was limited only to hedonic well-being of the male participants whereas this measure contributed significantly to account for the variance in the scores of hedonic well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the female and all the participants. The overall self-compassion contributed significantly to account variance in the scores of hedonic well-being, social well-being, psychological well-being, eudaimonic well-being and overall human flourishing of the male, female and all the participants.
Self-judgement contributed significantly to the psychological well-being and eudaimonic well-being of all the participants. The isolation components of self-compassion contributed significantly to account for variance in the scores of hedonic well-being and overall human flourishing of all the participants. The results of regression analyses showed that self-kindness contributed significantly to mastery and performance goals of the male, female and all the participants. Self-judgement contributed significantly to the performance goals of the male participants whereas it contributed significantly to all the three components of academic goal orientations of the female and all the participants.

Likewise, common humanity contributed significantly to account for variance in the scores of mastery and performance goals of the male, female and all the participants. The isolation components of self-compassion contributed significantly to account for variance in the scores of performance goals of male, female and all the participants. Similarly, mindfulness components of self-compassion contributed significantly to account for variance in the scores of mastery and performance goals of the male, female and all the participants. The over-identification components of self-compassion contributed significantly to account for variance in the scores of performance goals of the male and all the participants. The significant contribution of overall self-compassion was limited only to mastery goal of the male, female and all the participants.

The personality differences in self-compassion, human flourishing and academic goal orientations can be attributed to the basic qualities of sattva and tamas gunas (qualities) of the personality. The researchers have argued that sattva guna pertains to the qualities of cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, respect for superiors, contentment, sharp intelligence, sense control, and staunch determination (Dasgupta, 1961; Prabhupada, 1986). According to Dasgupta (1961), the sattvic quality makes the individual free from attachment and vanity and absolutely unruffled
in success and failure. A person with a sattvic quality is characterized by satisfaction, simplicity, gravity, self-control and purification (Dasgupta, 1961).

On the other hand, the basic qualities associated with tamas guna include mental imbalance, anger, ignorance, arrogance, depression, laziness, procrastination and a feeling of helplessness. The quality of tamas overcomes the illumination of knowledge and leads to many errors and it leads to ignorance, carelessness, idleness and sleep (Dasgupta, 1961).

Personality has also been found to be associated with the experiences of happiness. It has been reported that happiness emanates from three broad categories of sources: life circumstances and demographics, traits and dispositions, and intentional behaviours (Lyubomirsky et al., 2005). Out of these, personality attributes contribute significantly to the extent of happiness. Thus, it can be argued that personality attributes of the individuals are significant predictors of happiness as these traits determine affective level and environmental responsivity of the individuals (Corr, 2008; Revelle, 1995). Some Indian studies have also replicated the above findings with usefulness of triguna theory in predicting well-being of the individuals (Khanna et al., 2013; Singh et al., 2016).

The researchers have reported a positive correlations among self-compassion, life satisfaction, social connectedness, emotional intelligence and happiness as well as less anxiety, depression, shame, fear of failure and burnout (Barnard & Curry, 2011; Williams, Stark, & Foster, 2008). Self-kindness involves extending forgiveness, empathy, sensitivity, warmth, and patience to all aspects of oneself including all of one’s actions, feelings, thoughts, and impulses (Gilbert & Irons, 2005; Neff, 2003a). The researchers have shown that self-compassion is associated with adaptive academic motivational patterns. It has been reported to be positively related to mastery goals in learning contexts. It has been argued that self-compassionate individuals are in better position to perceive failure as a learning opportunity and to focus on accomplishing tasks (Neff, Hsieh, & Dejitterat, 2005).
addition, self-compassion has also been reported to be negatively associated with the
tendency to performance-avoidance goals. The researchers have argued that the individuals
who lack self-compassion attempt to enhance their self-image through demonstrating their
superiority to others or to defend against the label of failure by avoiding situations of
incompetence (Neff, Hsieh, & Dejitterat, 2005).

Previous researchers have shown that male participants had exhibited higher scores on
physical self-concept, automatic positive thought, constructive thinking, cognitive flexibility,
total self-concept, and hardiness whereas the female participants evinced better performance
on the expression of affect, somatic symptoms and religious well-being. The researchers have
reported gender differences in sense of consistency, satisfaction with life, affect balance,
emotional intelligence, self-efficacy, social components of self-concept and hardiness
(Roothman et al., 2003). In addition, males have been found to be higher on self-reported
levels of ego and cognitive strength, whereas females portray themselves as stronger in
social, emotional and spiritual aspects (Bond, Kwan & Li, 2000; Crose et al., 1992).
Likewise, the gender differences in well-being may be assumed to reflect different patterns of
social norms and role requirements being male or female encouraged by societal expectations
(Morin & Rosenfeld, 1998) and outdated beliefs regarding sex roles and stereotypes (Felder,
Felder, Mauney, Hamrin & Dietz, 1995). The gender differences in these attribute may be the
cause of dissimilar performance on self-compassion, human flourishing and academic goal
orientations measures of the male and female participants in the present study.

Self-compassion comprises enhanced perceived competence and lesser fear of failure
which link mastery goals to it. Self-compassion also helps to save from harsh self-judgement
and increases self-confidence to learn and generate lesser failure anxiety. In this way, it gets
associated with mastery goal. The researchers have argued that self-compassion is more
relevant to the motivational patterns underlying academic achievement (Neff, Hsieh, & Dejitterat, 2005).

Self-compassion also explains performance avoidance as it generates lesser fear of failure. The researchers have reported that self-compassion is positively associated with perceived competence and negatively with fear of failure whereas both of these are positively associated with performance approach goal (Elliot & Church, 1997). It has been argued that negative correlation of self-compassion with performance-approach goals is useful as the exhibiting superiority over others that drives the adoption of performance-approach goals results in negative outcomes. The researchers have shown that performance approach is characterized by self-centeredness, prejudice, violence and social withdrawal (Baumeister, Smart, & Boden, 1996; Covington, 1992; Roeser, Midgley, & Urdan, 1996). In this way negative association of performance approach with self-compassion is beneficial (Neff, Hsieh, & Dejitterat, 2005).

The results of the present study have shown association of self-compassion with academic goal orientations as adaptive motivational patterns in academic contexts which have been also reported by previous researchers (Neff, Hsieh, & Dejitterat, 2005). The results of the study evinced that self-compassion facilitates the learning process by freeing individuals from the unbearable consequences of self-criticism, isolation, and over-identification in the face of failure, and instead provides students with self-kindness, common humanity and emotional balance. This constructive attitude towards the self appears to help students focus on mastering tasks and refrain from worry about performance evaluations (Neff, Hsieh, & Dejitterat, 2005). In conclusion, the results of the present study evinced that sattva and tamas gunas (qualities) enunciated in ancient Indian knowledge system have significant implications for unearthing the nature and dynamics of self-compassion, human flourishing and goal orientations of the individuals.
5.4 Implications of the Study

Research on positive psychological constructs such as human flourishing, psychological well-being, self-compassion etc. are gaining greater importance among the scientists and researchers to uncover the nature and dynamics of these constructs and socio-cultural and cross-national differences. Policies and plans are being framed to facilitate the happiness and flourishing of the people in India also. For example, Madhya Pradesh in India is the first state which has recently formed a new ministry of happiness to enhance the well-being of its citizens.

Having enhanced understanding of the nature, genesis, expression, development and human flourishing and self-compassion of the people in terms of gender and other important features will have significant implications to understand human interactions and performance in organizations, workplace, educational institutions, family and relationships. The accurate and detailed knowledge of these constructs will facilitate the professionals in clinical, educational and organizational settings. Greater knowledge of these constructs will also help to identify and redress historical imbalance between resources, opportunities and protective factors for the people.

5.5 Limitations of the study

The resent study is marred by some limitations too. The first limitation of the study is that the results of the present study were based on only limited number of variables such as gender, personality, self-compassion, academic goal orientations and human flourishing. Recruitment of small sample for the study constituted the second limitations. The third limitation of the present study was that the results of study were based on the data employing correlational design. The fourth limitation of the study was that it employed the tools developed by other researchers. The limited geographical area entailed its fifth limitation. Lastly, the results of the present were based only on the student sample.
5.6 Directions for Future Researchers

The results of the present study helped to develop insights regarding nature and dynamics of Indian conceptualizations of personality and its association with self-compassion, human flourishing and academic goal orientations of the male and female participants. To better understand its nature and implications to academic success and life in general, longitudinal studies are needed to be carried out by future researchers. This study was basically a correlational in nature. Future studies should employ experimental, qualitative and mixed methods to uncover the basic nature of self-compassion, human flourishing and academic goal orientations especially in Indian socio-cultural milieu. Unlike the present study which employed comparatively small sample to achieve its objectives, future studies should involve larger sample to enhance the generalizability of these findings. Future researchers may employ larger number of variables to uncover the true nature of the relationship of these variables. Future researchers should focus on the cultural mechanisms inherent in self-compassion, human flourishing and academic goal orientations of the individuals. Future researchers should also involve participants belonging to non-student populations.