6.1 Introduction

In recent years, self-fulfilment, happiness, life satisfaction, well-being, contentment and gratitude have become the important psychological constructs to decipher the basic nature of human flourishing. The flourishing research has impacted the interventions of social institutions and educational institutions to achieve the most positive and fulfilling functioning. In psychological sense, the meaningfulness is most closely related with human flourishing. The researchers have argued that human flourishing occur when the life activities of the individuals are in consonance with the important values ensuing alive and authentic feeling. It has been found that happiness and meaning were included in the ratings of good life of people whereas in another view diverse set of mental health indicators reflecting happiness and the other meaningfulness denote human flourishing.

Personality has been defined as a coherent patterning of affect, behavior, cognition, and desires which represents integration over time and space (Ortony, Norman & Revelle, 2005). Various personality attributes have been shown to be associated with individual differences in affective level and environmental responsivity (Corr, 2008; Revelle, 1995). Vedic theory asserts that while the classification scheme of the three gunas comprises all aspects of material, social and psychological reality, the gunas themselves are related to each other (Das, 1999). The Sattva guna comprises 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). A person with a sattvic quality is characterized by satisfaction, simplicity, gravity, self-control and purification (Dasgupta, 1961). The rajas guna includes intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one's position, envy of others, and a materialistic mentality (Das, 1999). According to
Bhagavad-gita, rajas activity involves action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego and a person predominated by rajas guna is described as greedy, envious, impure and moved by joy and sorrow (Das, 1999). 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).

The researchers have defined human flourishing as possessing high levels of both hedonic well-being and eudaimonic well-being (Huppert & So 2013; Keyes 2002). Hedonic well-being refers to emotional well-being comprising happiness, life-satisfaction and a relative frequency of positive and negative affect (Diener 1984). On the other hand, eudaimonic well-being denotes psychological well-being and social well-being including meaning, engagement, purpose in life, positive relations and personal growth (Keyes 2002; Ryan et al. 2008).

Self-compassion, a construct from Buddhist thought, refers to self-attitude and self-evaluations (Neff, 2003a). 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). 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.

Achievement goal is a set of beliefs of an individual reflecting the reasons behind his approach and engage in academic and learning tasks which is expressed by his concern for personal ability, normative social comparison with others, preoccupation with the perception of others, a desire for public recognition for performance and a need to avoid looking incompetent (Midgley et al., 1998). It also reflects an individual’s focus on task completion and understanding, learning, mastery, solving problems and developing new skills (Midgley et al., 1998). Academic goal orientation has its root in goal-as-motives theory which argued that all actions are given meaning, direction, and purpose by the goals that individuals seek out, and that the quality and intensity of behaviour will change as these goals change (Covington, 2000).

6.2 Review of Literature

The human beings of all ages have long been cherished their overall development, progress and well-being adopting different sets of methods, procedures and philosophies having contradictory conceptions of the very nature of human well-being and development. All the religions and civilizations of the world have conceived the basic goals of flourishing which involved goodness, generativity, growth and resilience with optimal human functioning encompassing all dimensions of human life and performance.

The researchers have shown that the Big Five factor model has high predictive validity on many other dimensions, such as emotional experience (Cloninger, 2013). 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. It has been reported that the individuals high in extroversion inclined to report experience more positive emotions. In the same manner, the extraverts are explicitly happier than those who score lower on this variable (Cloninger, 2013). The high level of trait neuroticism has also been found to be associated negatively with happiness (McCrae & Costa, 1989). It was argued that the individuals with low level of neuroticism exhibit higher happiness and life satisfaction as compared to those who are high on this trait (Cloninger, 2013). 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). Recent Indian studies have also supported these findings (Khanna et al., 2013; Singh et al., 2016).

The study of the relationship of personality and goal orientations has increased in recent years. In this vein, Judge and Ilies (2002) conducted a meta-analysis on the relations between the Big Five and three prominent motivation theories-goal-setting theory, expectancy theory, and self-efficacy theory. The study found that the Big Five had a multiple correlation of .49 with the motivation criteria and proved the important role of five-factor model of personality in performance motivation. In spite of its comprehensiveness, this meta-analysis did not include goal orientation theory, a motivational theory that describes the mental framework for how individuals interpret and respond to goal attainment situations which carry important motivational implications for training and task performance (Elliot & McGregor, 2001). Thus, this area is characterized by only a limited work examining linkages
between personality traits and goal orientation. A study shows that extraversion, neuroticism and goal orientation are significantly related (Elliot & Thrash, 2002).

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 positive correlation with positive affect and negative with negative affect (Neff & Vonk, 2009). In addition to affect and to cognitive, self-compassion has been shown to be associated with goals, motivation and achievement. The researchers have shown that mastery goals lead the individuals towards curiosity, standardize performance and acceptance of their mistakes and intrinsic motivation which entails increased persistence in tasks, willingness to seek help and enjoyment (Neff et al., 2005). On the other hand, people with performance goals tend to fear being outperformed, fear mistakes and are motivated to enhance their self-worth. Two contrasting views have been put forward to explain gender differences in self-compassion (Neff, 2003a). 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).

6.3 Objectives

On the insights developed from the above review of literature, following major objectives were set forth for the present study:

1. To understand the personality differences in self-compassion, human flourishing and academic goal orientations of the participants,
2. To understand the gender differences in self-compassion, human flourishing and academic goal orientations of the participants,

3. To assess the impacts of self-compassion on the nature and extent of human flourishing and academic goal orientations of the participants,

4. To assess the extent of contributions of sattv and tamas gunas (qualities) of personality accounting for variance in human flourishing and academic goal orientations of the participants,

5. To assess the extent of contributions of self-compassion accounting for variance in human flourishing and academic goal orientations of the participants,

6. To study the nature and extent of relationship among the self-compassion, human flourishing and academic goal orientations of the male and female participants.

6.4 Statement of the Problem

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 emphasises 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 arguments led the psychologists to undertake human potentialities and human strengths of human flourishing, an important construct that is attracting the researchers of recent years (Seligman & Czikszentmihalyi, 2000). Human flourishing instigates experiencing major aspects of social psychological functioning such as “relatedness, optimism, self-acceptance, feeling competent, having supportive and rewarding relationships, contributing to the happiness of others, being respected by others and it involves both psychological, social well-being and social-psychological prosperity (Diener, et al., 2010).

According to Cloninger (2013), Big Five factor model carry high predictive validity on many dimensions of human behaviour and functioning including emotional experience and experiences of happiness. The 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). These conclusions are also true for the individuals across age, gender and culture (Kirkpatrick, 2015). In a study of Holder and colleagues (2012), children in India with social, active, and less shy personality attributes were found happy. There are some conflicting findings regarding the role of extraversion and neuroticism in happiness which might be due to cultural differences (Kirkpatrick, 2015). The above discussions on the role of personality in shaping the nature and extent of happiness clearly demonstrate that culture and cultural conceptions of personality might be acting as the mediating and moderating role in determining the nature of the interactions between these two psychological constructs.

In India, there has a long debate over the usefulness and applicability of the American and Western conceptions of personality and other psychological constructs to explicate and understand the behaviours of people having a different religious, social philosophical, cultural and spiritual upbringing (Gergen, Gulerce, Lock & Mishra, 1996). It has been argued
that the reductionistic ontology of personhood of the Western cannot be applied to understand the psychology of the people having their roots of socialization in the society having spiritual ontology (Das, 1999).

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 (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 (Folkman & Moskowitz, 2000; Isen, 2000). It can also be an important aspect of emotional intelligence, which involves the ability to monitor one’s own emotions and to skilfully use this information to guide one’s thinking and actions (Salovey & Mayer, 1990) and may results into 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). In spite of its usefulness and proved effectiveness, there is a dearth of research on self-compassion in relation with human flourishing and academic goal orientations in terms of indigenous personality theory of Trigunas. In addition, the findings regarding gender difference in self-compassion are mixed.

The researchers have exhibited that mastery goals lead the individuals towards curiosity, standardize performance and acceptance of their mistakes and intrinsic motivation which entails increased persistence in tasks, willingness to seek help and enjoyment (Neff et al., 2005). Thus, there is a strong need to conduct further studies with effective measures to develop insight into the relationship of self-compassion with achievement goal orientations.
In a meta-analytic study, it was reported that very few studies have been included goal orientation theory, a motivational theory that describes the mental framework for how individuals interpret and respond to goal attainment situations which carry important motivational implications for training and task performance (Elliot & McGregor, 2001). Thus, this area is characterized by only a limited work that has examined the linkages between personality traits and goal orientation. Additionally, there is no evidence of also pursuance of research on Trigunas theory of personality and goal orientations. Thus, there is a strong need to carry out this research in Indian setting.

The above discussion demonstrates that the researchers have accepted the importance of the scientific study of self-compassion and human flourishing especially in cross-cultural settings with this acceptance that there is a dearth of research on self-compassion, human flourishing and achievement goal orientations across the globe. It is also evident that most of the researches on self-compassion, human flourishing and achievement goal orientations have been conducted adopting Big Five model of personality which were confined to the Western and American societies whereas Indian conception of Trigunas personality may provide conclusions having higher as well as relevant theoretical and practical values. The research on personality, human flourishing and achievement goal orientations can also be argued to be incomplete as the previous researches did not provide satisfactory explanations as to why personality differences cause different level of occurrences of self-compassion, human flourishing and achievement goal orientations in the individuals. In this backdrop, the present research has been proposed to conduct a study to understand the role of Trigunas theory of personality and self-compassion in determining the nature and dynamics of human flourishing and academic goal orientations of the male and female participants.
3.2 Hypotheses

The following hypotheses were framed to be tested through the data of the present study:

1. The sattvics will achieve higher mean scores on self-compassion and human flourishing as compared to tamssics.

2. 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.

3. The male participants will achieve higher mean scores on self-compassion, human flourishing and academic goal orientations as compared to their female counterparts.

4. The 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.

5. 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.

6. 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.

7. 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.

8. 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 approach and performance avoidance components of academic goal orientations of the participants.

9. 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.

6.6 Methods and Procedure

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

6.6.1 Sample

Five hundred undergraduate and postgraduate students with equal number of male and female served as the participants. The biographic details of the participants were obtained through a questionnaire. The participants with age range from 17 to 25 years were allowed to take part 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). The number of participants with low (M = 20.01, SD = 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.

6.6.2 Inclusion and Exclusion Criteria

The participants with apparent normal physical and mental health were included in the study. The participant who were below 17 years and above the 25 years of age were not included in the study.
6.6.3 Tools

6.6.3.1 The Vedic Personality Inventory

The Vedic Personality Inventory (VPI) standardized by Wolf (1998) was employed to measure personality in terms of Indian conceptions of Trigunas. The scale was translated by three researchers from English to Hindi followed by retranslation from Hindi to English. It consists of 56 items with seven point scale (1-Very Strongly Disagree, 2-Strongly Disagree, 3-Somewhat Disagree, 4-Neutral, 5-Somewhat Agree, 6-Strongly Agree, 7-Very Strongly Agree). Reliability coefficients of the questionnaire reported by the researchers range from 0.74 to 0.79 (Das, 1999).

6.6.3.2 Self-compassion Scale

Self-Compassion Scale (Neff, 2003) was used which a very popular measure of self-compassion. The scale explicitly represents the thoughts, emotions and behaviours 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, self-judgment, common humanity, isolation, mindfulness and over-identified with five point scale from almost never to almost always. There is ample evidence for the reliability and validity of the SCS (Neff & Pommier 2013).

6.6.3.3 Mental Health Continuum-Short Form (MHC-SF)

Human flourishing was assessed with the help of Mental Health Continuum-Short Form (MHC-SF; Keyes, 2005). 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’).

6.6.3.4 Achievement Goal Orientations Scale

The Achievement Goal Orientation Scale developed and standardized by (Midgley et al., 1998) was employed in the present study to assess academic goal orientations of the participants. This scale has three subscales: task goal orientation, ability-approach goal orientation and ability-avoid goal orientation. The three subscales aim to measure mastery goals, performance-approach goals and performance-avoidance goals. The responses on the scale were recorded on a 5-point scale ranging from 1= almost never to 5= almost always. Previous researches have shown good internal reliability, test-retest reliability and construct validity (Midgley et al., 1998).

6.6.4 Procedure

The data collection for the study was started after the collection of the questionnaires and sample. For the sake of convenience and accuracy, the whole sample was divided into 20-25 groups. Various scales were administered and the scoring was carried out as per the guidelines depicted in their manuals. The raw score so obtained was arranged as per the design of the study. When the task of data collection completed, the same were treated with the help of SPSS (Statistical Package for the Social Sciences), a software programme to analyse the data. The means, standard deviations (SDs), correlations and regression analysis were computed.

6.7 Results

The results evinced that self-compassion and its six components (self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification) were shaped
after 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 tamasics.

Similarly, the results also indicated that the sattvics achieved significantly higher mean scores on the hedonic, social well-being, psychological well-being, eudaimonic and overall human flourishing as compared to the tamssics. The personality difference were also observed in mastery, performance approach and performance avoidance of the participants. 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 and tamssics. 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 and tamssics. The results of regression analyses showed that self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification accounted for significant variance in the scores of social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing of the sattvics and tamssics. For the academic goal orientation measure, self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification contributed significantly to the mastery and performance avoidance of the sattvics and tamssics.

The scores on human flourishing and academic goal orientations were compared for low, average and high self-compassion scoring participants. The results demonstrated that the male and female participants with low, average and high self-compassion different sets of scores on hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing measure.
The results showed that there were no significant gender differences in the mean scores of self-compassion, human flourishing and their components except self-judgement on which female participants scored higher as compared to their male counterparts. The results indicated that there were positive and negative correlations among the scores of self-kindness, hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and human flourishing of the males and females. There were positive and negative significant correlations among the scores of self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification, mastery, performance approach and performance avoidance of the male, female and all the participants. The results of regression analyses showed that self-kindness, self-judgement, common humanity, isolation, mindfulness and over-identification contributed significantly to the hedonic human flourishing, social well-being, psychological well-being, eudaimonic human flourishing and overall human flourishing of the male, female and all the participants. Likewise, the measures of self-compassion contributed significantly to account for variance in the scores of mastery, performance approach and performance avoidance of male, female and all the participants.

6.8 Discussion

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. 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). 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 also exhibited the same findings regarding sattva and tamas gunas and well-being measures (Khanna et al., 2013; Singh et al., 2016).

Gender differences in self-compassion, human flourishing and academic goal orientations can be attributed to the differences in self-concept, automatic thought (positive), constructive thinking, cognitive flexibility, total self-concept, hardiness, expression of affect, somatic symptoms and religious well-being, sense of consistency, satisfaction with life, affect balance, emotional intelligence, self-efficacy and the social components of self-concept of the male and female participants (Roothman et al., 2003). The researcher have also reported gender differences in self-reported levels of ego and cognitive strength social, emotional and spiritual aspects of the males and females (Bond, Kwan & Li, 2000). Gender differences on these measures also 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).

Self-compassion has been found to be relevant for enhanced perceived competence and lesser fear of failure which link mastery. Self-compassion also helps to save from harsh self-judgement and increases self-confidence to learn and less failure anxiety. 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 is deeply problematic. The researchers have shown that performance approach is characterized by self-centeredness, prejudice, violence and social withdrawal (Baumeister, Smart, & Boden, 1996; 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 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).

6.9 Conclusions

In short, it can be concluded that personality and self-compassion shaped the nature and magnitude of the human flourishing and achievement goal orientations of the participants. Except self-judgement, there were no significance differences in self-compassion and its components of male and female participants. Gender differences in human flourishing its components also did not come. For achievement goal orientations, the mean gender differences were observed in mastery and performance approach with no significant gender differences in performance avoidance.
Except common humanity, the participants having sattvic personality obtained higher mean scores on self-compassion as compared to the participants having tamssic personality. On the measures of human flourishing and its components, the participants with sattvic personality demonstrated higher mean scores as compared to the participants with tamssic personality. On achievement goal orientations, except mastery wherein sattvics showed higher mean scores as compared to the tamssics, there were no significant differences in their mean scores performance approach and performance avoidance of sattvics and tamssics. There were significant gender differences in the mean scores of human flourishing of the sattvics and tamssics with low and average self-compassion except social well-being.

In case of average and high self-compassion, there were no significant differences in the mean scores of components of human flourishing except overall human flourishing of the males. No significant differences in the male and female participants were observed in the three components of academic goal orientations with low and average self-compassion. In the case of average and high self-compassion male and female participants, there were no significant differences except mastery. In the case of low and high self-compassion participants, there were significant differences in all the components of human flourishing.

The low and average self-compassion participants differed significantly in all components of human flourishing. The average and high self-compassion participants differed significantly in their mean scores of human flourishing except eudaimonic well-being. The low and average, low and high and average and high self-compassion participants did not show significant differences in academic goals except mastery. Self-kindness, common humanity, mindfulness and overall self-compassion contributed significantly to the scores of human flourishing, academic goal orientations and its components for the male, female and all the participants.
6.10 Implications, Limitations and Directions for Future Researchers

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 as well as socio-cultural and cross-national differences. Policies and plans are being framed to facilitate the happiness and flourishing of the people in India also. The understanding of the nature, genesis, expression and development of human flourishing and self-compassion of the people in terms of gender and personality will have significant implications to understand human interactions in organizations, and workplace, educational institutions, family and relationships.

Selection of limited number of variables, small sample size, use of only correlational design, limited geographical area and recruitment of only student sample were some of the major limitations of the study. There is sufficient scope for the future researchers to carry out their study incorporating longitudinal studies, qualitative methods or mixed methods, larger sample and non-student populations in their scientific endeavours on self-compassion, human flourishing and academic goal orientations.