

Body Image, Self-Compassion, and Psychological Well-Being among University Students

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The purpose of the present study was twofold; firstly, to determine the relationship among self-compassion, body image, and psychological well-being of university students; and secondly, to determine the role of various demographics (gender and parental education) in relation to variables of the study. The sample consisted of 123 male and 177 female students from universities in Rawalpindi and Islamabad. We used Self-Compassion Scale (Neff, 2003), Multidimensional Body-Self Relations Questionnaire-Appearance Scale (Cash, 2002), and Affectometer-2 (Naheed, 1997) to measure self-compassion, body image, and psychological well-being, respectively. Results of the study showed that self-compassion was significantly positively related with psychological well-being and body-image. Similarly body-image was positively related with psychological well-being. Self-compassion and body-image significantly predicted the psychological well-being among these students. Moreover, self-compassion mediated the relationship between body image and psychological well-being. Results also revealed significant gender differences on body image; however, non-significant gender differences were found on self-compassion and psychological well-being. Findings further indicated that students with higher maternal and paternal education reflected higher self-compassion, better body image, and elevated levels of psychological well-being.

Keywords: self-compassion, body-image, psychological well-being, students.

University students are more likely to be occupied with increased problems of body consciousness, self-evaluation, social comparison, negative views, and dissatisfaction with their life, which impaired their daily functioning as well as their academic performances (Zubair, 2008). Therefore, in the present study, perceptions of university students regarding their self-compassion, body image and psychological well-being are explored.

Self-Compassion

Generally, self-compassion is regarded as treating oneself kindly when things go wrong. For instance, when people fail or make errors, self-compassionate people tend to treat themselves with greater kindness, care, and compassion, with less criticism and anger than people who are less self-compassionate (Neff, 2003a). Self-compassion also involves reassurance to oneself when things go wrong rather than being critical toward one-self (Clarke et al., 2004). On the other hand, those who care about themselves are able to balance the emotions in the stressful conditions cope more successfully (Brown & Ryan, 2003). Self-compassion also involves offering non-judgmental understanding to one's negative thoughts feelings and events, so that one's experience becomes a part of shared humanity (Neff & Pommier, 2012). Likewise, McGehee and Neff (2009) considered self-compassion as perceiving one's own experience as a regular human experience, realizing and admitting that negative events (such as suffering, failure, and inadequacies) are part of our lives; thereby, reducing the cognitive intensities of negative events.

Numerous studies have shown that self-compassion has significant positive relationship with happiness, optimism, positive affect, and wisdom (McGehee & Neff, 2009), personal initiative, curiosity, exploration (Adams et al., 2007) and agreeableness, extraversion, and conscientiousness (Kirkpatrick, Neff, & Rude, 2007). Similarly, self-compassion is negatively associated with academic procrastination and dysfunctional attitudes (Iskender, 2011). Other studies (Neff, 2003) concluded that self-compassion positively predicted mental health, life satisfaction, and social connectedness, and negatively associated with anxiety, self-criticism, depression, rumination, thought suppression, and neurotic perfectionism (McGehee & Neff, 2009). Similarly, self-compassion has been associated with more emotional balance than self-esteem whenever the individual faced extremely critical situation and received unfavorable inter-personal feedback (Adams et al., 2007).

Body Image

Another construct that has been investigated in the present study is body image; which is defined as a mental picture we use to form in our mind about our body (Wiederman, 2000). It is the composite picture, conscious as well as unconscious and has a sociological meaning; the way the adults perceive themselves in relation to their family and society (Wiederman, 2000). Body-image has also been considered as the boundaries of one's own body, as well as the ability to view the body parts as related to one's own self (Thompson, 1990). Likewise, body image is also considered as a construct of multiple aspects, which could be cognitive, behavioral, and physical attitude (Altabe, Heinberg, Tantleff-Dunn, & Thompson, 1999; Cash & Muth, 1997).

Moreover, body image has been broadly perceived as an attitude with multiple dimensions regarding body shape, size, and beauty of one's self (Cusack, 2000). The body is interestingly the very first concept that is perceived in social interaction, and considered as a public eye to evaluate people. Therefore, the body image plays a

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vital role in developing the self-regard generally as well as self-respect related to body (Becirevic & Bulian, 2005). According to Cash (2002), that most important effects on body have occurred due to the rapid changes in puberty phase as well as with maturation; hence the development of body image is womb-to-tomb process (Gokee & Tantleff-Dunn, 2002).

Psychological Well-Being

The concept of well-being initially emerged in the discipline of health and it has been used synonymous with healthfulness. Psychological well-being is a multifaceted concept that focuses on individual's experience of deep happiness, resilience, wisdom, physical and social well-being (Seligman, 2002). These capacities allow people to develop the strengths that buffer against stress and help them to prevent both mental and physical illness (Parkinson, 2006). Psychological well-being is different from eudemonic well-being, in a sense that latter focus on judgments about the meaning or purpose of one's life and appraisals of constructs such as fulfillment, autonomy, and control (Dolan, Layard, & Metcalfe, 2011; Deaton & Kahneman, 2010).

On the basis of meta-analysis Diener and Fujita (1995) concluded that despite individual differences in the causes and expression, psychological well-being is characterized by three central components. Firstly, satisfactions with life, that is people who like their work and are satisfied with their personal relationships (Forgas, 2002). Second, the relative presence of positive affect; that is individuals who more frequently feel pleasure emotions, mainly because they tend to evaluate the world around them in positive way; and subsequently have high psychological well-being (Fredrickson & Joiner, 2002). Finally, relative absence of negative affect, that is individuals with a high sense of psychological well-being experience fewer and less severe episodes of negative emotions such as anxiety, depression, and anger (Deci & Ryan, 2001).

Self-Compassion and Body Image

Numerous studies have inferred positive relationship between self-compassion and body-image (Adams & Leary, 2007; Augustus-Horvath, Tylka, & Wood-Barcalow, 2010; MacKinnon, MacLellan, & Wasylikiw, 2012). Further evidence suggested that in order to promote positive body-image among children and adolescents, self-compassion works as an effective intervention (O'Dea, 2004). Similarly, self-compassion reduced the amount of distress experienced after eating fatty foods among dieters (Adams & Leary, 2007). Kowalski, Magnus, and McHugh (2010) inferred that women who regularly exercise; their self-compassion is negatively associated with social physique anxiety. Moreover, self-compassion is associated with positive body-image toward accepting favorable attitudes towards one's body, and rejecting unrealistic media ideals (Augustus-Horvath et al., 2010). Furthermore, self-compassion is associated with less body preoccupation, fewer concerns about weight, and greater appreciation towards one's body (MacKinnon et al., 2012).

Self-Compassion and Psychological Well-Being

Research on young adults showed that self-compassion is positively associated with mental health and psychological adjustment (Kahneman & Krueger, 2006), lower depression, lower anxiety, and higher life satisfaction (Neff, 2003). Other evidences

suggested that believing one as totally unique is associated with depression and suicidal ideation; this may be partly because of low level of self-compassion (Aalsma, Flannery, & Lapsley, 2006). Additional studies indicated positive association of self-compassion with happiness, positive feelings and affect, and negative relationship with negative affectivity (Kirkpatrick, Neff, & Rude, 2007). Similarly, Adams et al. (2007) asserted that self-compassion predicted psychological well-being more strongly than self-esteem. It has been found that strong association of self-compassion with psychological well-being is consistent among adolescents and adults (McGehee & Neff, 2009).

Body Image and Psychological Well-Being

Cash and Fleming (2002) has conceptualized that body-image is an important key factor in women's physical and psychological health; whereas, many college-aged women believed that possessing a thin and attractive body-image would lead to happiness and overall success (Evans, 2003). Researches had also observed that dissatisfaction related to body is associated with different forms of psychopathology such as depression, and anxiety (Davis & Forman 2005; Tylka, 2004). Similarly, further evidence explained that young adult women relate their physical appearance with their overall self-worth and psychological wellness more as compared to men (Crocker & Sanchez, 2005). Similarly, perceptions of body-image of men and women are associated with self-esteem and psychological well-being (Befort et al., 2005). Neff and Pommier (2012) found that preoccupation with body image is high among female college students and is positively linked with happiness and subjective well-being.

According to the upward social comparison theory (Miyake & Wheeler, 1992) it is based on the belief that there is a drive within individuals to acquire accurate self-evaluations. Hence, university students, in order to evaluate their self accurately, use to compare themselves with others and become conscious about the things relating to them. Self-compassion, positive body image, and psychological well-being may intrinsically motivate the university students to achieve their goals with less fear of failure in difficult situations (Iskender, 2011; MacKinnon, MacLellan, & Wasylikiw, 2012; Neff & Pommier, 2012). In order to cope with fear of social rejection the ability to perceive one's experience in the light of common human experience should provide a sense of interpersonal connectedness (Collins, 1997).

There is scarcity of empirical evidence on self-compassion in relation to the body image and psychological well-being among university students. Numerous researches had been done in Pakistan regarding body-image and psychological well-being. For instance, students with achieved identity status and defined career path had high level of psychological well-being and face less career decision making difficulties (Inam, 2006). Moreover, another study inferred that youth are attracted by physical aspects, commitments, romantic attitudes, and emotional closeness (Muneer, 2006). Likewise, additional indigenous evidences indicated significant positive effect of social support on psychological well-being (Manzoor, 2009); and positive relationship between attitude towards menopause and perception about body-image among post-menopausal women (Ahmed, 2010). Therefore the present study was undertaken to understand the interplay of self-compassion, body-image and psychological well-being among university students especially in reference to the indigenous cultural perspective.

The broader objectives of the study were to examine the relationship among self-compassion, body image, and psychological well-being among university students. It was also intended to determine the role of various demographic (gender and parental education) in relation to the self-compassion, body image, and psychological well-being among university students.

Hypotheses

To attain the above mentioned objectives, the following hypotheses were phrased:

1. Self-compassion is positively related with body image and psychological well-being among university students.
2. Body image is positively associated with psychological well-being among university students.
3. Self-compassion mediates the relationship between body image and psychological well-being among university students.
4. Female students are more likely to display more self-compassion, positive body-image, and psychological well-being as compare to male students.
5. Students with higher parental education would express more positive body image, self-compassion, and psychological well-being as compare to less educated parental profile.

Method

Sample

Convenient sampling technique was used to recruit the participants ($N = 300$) from public and private sector universities. The respondents were the students of National University of Modern Languages ($n = 100$), Quaid-i-Azam University ($n = 98$), Islamic University ($n = 40$), Bahria University ($n = 26$), and Comsats ($n = 36$) including both men ($n = 123$) and women ($n = 177$). Education level of students comprised of M.Sc ($n = 216$), M. Phil. ($n = 74$) and Ph.D. ($n = 10$). Age of the respondents ranged from 18 to 31 years ($M = 23.08$, $SD = 1.75$). Parental education was also considered, with paternal education ranging from middle-matric ($n = 77$); intermediate ($n = 45$); graduation ($n = 73$); masters ($n = 98$), and M.Phil/Ph.D ($n = 7$); whereas the levels of mothers' education were middle-matric ($n = 41$); intermediate ($n = 16$); graduation ($n = 85$); masters ($n = 146$) and M.Phil/Ph.D ($n = 12$).

Instruments

Self-Compassion Scale-Short Form (SCS-SF). SCS-SF (Neff, 2003) consisted of 12 items with 6 subscales. All subscales have 2 items, Self-Kindness (2, 6), Self-Judgment (11, 12), Common Humanity (5, 10), Isolation (4, 8), Mindfulness (3, 7), and Over-Identified (1, 9). A 5-point rating scale was used for each item and the response options ranged from *almost never* (1) to *almost always* (5). The possible composite score ranged from 12 to 60, with high score indicating high self-compassion. Earlier studies reported adequate alpha coefficients of the total SCS-SF; that is $\alpha = .86$ (Neff, 2003), $\alpha = .90$ (Neff & McGehee, 2009), and $\alpha = .93$ (Wasylikiw, MacKinnon, & MacLellan, 2012). In the present study, we found a reliability of $\alpha = .82$ for the total SCS-SF.

Multidimensional Body-Self Relations Questionnaire-Appearance Scale (MBSRQ-AS). Developed by Cash (2002),

MBSRQ-AS assess self-attitudinal aspects of the body-image construct. The scale consisted of 34 statements with five subscales, yielding Appearance Evaluation (7 items), Appearance Orientation (12 items), Body Area Satisfaction (8 items), Over Weight Preoccupation (4 items), and Self Classified Weight (3 items). Each item on the scale was rated on a 5-point rating scale ranging from *definitely disagree* to *definitely agree*. Preceding indigenous studies had reported sound reliability of the MBSRQ-AS; for instance, $\alpha = .87$ (Munner, 2006), $\alpha = .87$ (Zubair, 2008), and $\alpha = .86$ (Abid, 2010). In the present study, the reliability of the total MBSRQ-AS was found to be $\alpha = .84$, and the reliabilities of subscales was also found adequate, that is, Appearance Evaluation $\alpha = .77$; Appearance Orientation $\alpha = .78$, Body Area Satisfaction $\alpha = .73$, Over Weight Preoccupation $\alpha = .68$, and Self Classified Weight $\alpha = .66$; respectively.

Affectometer-2. For the measurement of well-being, Affectometer-2 (Naheed, 1997) was used, which was translated and culturally adapted from Kamman and Flett (1983). The scale consisted of 19 self-descriptive statements and measure well-being in terms of general happiness. Each item was measured on a 5-point rating scale ranging from *not at all* (1) to *always* (5). The possible composite score ranged from 19 to 95, with higher scores indicating higher psychological well-being. The scale has been considered a valid and reliable measure of well-being in terms of general happiness; based on positive and negative feelings. Affectometer-2 has been extensively used in various indigenous studies to assess psychological well-being and has shown adequate internal consistency; for instance, the reliability of this scale was found to be $\alpha = .78$ (Murid, 2003), $\alpha = .85$ (Khan, 2006), and $\alpha = .81$ (Sajid, 2015); whereas in the present study, the reliability was found to be $\alpha = .84$.

Procedure

We sought official permission from the administrative heads of the universities and the concerned academic staff to carry out this study. The participants were approached during the university hours in their free time and were assured that the material collected would be used for research purpose only and that all personal data would be kept confidential. After signing the informed consent forms, they were provided with the questionnaires booklets along with demographic sheet. All the questionnaires were presented in random order so as to counterbalance the effect of scale administration. Written instructions and verbal explanations were provided to the respondents. All queries raised by the participants were addressed immediately or later depending on when the questions were posed. All participants were debriefed and thanked for their participation in the study.

Results

The Pearson Product Moment correlation coefficient had been used to measure the relationships among study variables. Hierarchical Regression Analysis was computed to determine the predictive role of self-compassion and body image. Multiple Hierarchical Regression Analysis was employed to identify the mediating role of self-compassion in the relationship between body image and psychological well-being of university students. Independent sample *t*-test and ANOVA were executed to assess the

group differences along gender and parental education in relation to self-compassion, body-image, and psychological well-being.

Table 1
Correlation Matrix of Self-Compassion, Body-Image and Psychological Well-Being among University Students (N = 300)

Variables	Self-compassion	Body Image	Well-being
Self-compassion	-	.33***	.48***
Body Image		-	.24**
Well-being			-

p* < .01. *p* < .001

Table 1 illustrates the relationship among self-compassion, body-image, and psychological well-being. Results showed that self-compassion was significantly positively associated with body-image and psychological well-being. Similarly body-image was significantly positively related with self-compassion and psychological well-being. Results presented in Table 1 thereby supported our first and second hypotheses.

Table 2 indicates hierarchical regression analyses for predicting psychological well-being through body image and self-compassion. Following Baron and Kenny (1986) procedure for mediation, it is

Table 2
Hierarchical Regression Analyses for Mediating Role of Self-compassion in Predicting Psychological Well-being (N=300)

Predictors	Criteria	B	SE	β	R ²	ΔR^2
Direct Effects						
Body Image	Self-compassion	.38	.10	.32**	.22	
Body Image	Psychological Well-being	.47	.06	.44***	.19	
Self-compassion	Psychological Well-being	.31	.17	.29**	.11	.10
Indirect Effects						
Body Image	Psychological Well-being (through Self-compassion)	.11	.02	.08		

Note. Sobel *z* = 4.347 (*p* = .000); B = Un-standardized Regression Coefficients; β = Standardized Regression Coefficients. ***p* < .01. ****p* < .001

Table 3
Gender Differences on Self-Compassion, Body-Image, and Psychological Well-Being (N = 300)

Variables	Men (<i>n</i> = 123)		Women (<i>n</i> = 177)		<i>t</i> (298)	<i>p</i>	95% CI		Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UU</i>	
Self-compassion	120.92	8.78	121.65	9.67	.78	.91	7.88	3.57	.04
Body Image	40.34	7.00	43.91	6.78	2.57	.05	2.16	1.01	.35
Well-being	69.36	10.14	70.38	9.23	1.23	.40	3.16	1.28	.09

Table 4
Group Differences on Parental Education in Relation to Self-Compassion, Body-Image, and Psychological Well-Being (N=300).

Paternal Education	Group 1 (<i>n</i> = 79)		Group 2 (<i>n</i> = 123)		Group 3 (<i>n</i> = 98)		<i>F</i>	η^2	<i>(i-j)</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Self-compassion	48.26	7.84	51.68	4.57	53.72	7.43	6.53**	.08	3 > 1,2; 2 > 1
Body Image	116.9	10.5	123.12	9.89	125.27	9.47	4.44**	.05	3 > 1,2; 2 > 1
Well-being	62.85	9.27	64.06	12.75	67.9	10.41	5.14**	.06	3 > 1,2; 2 > 1

Note. Group 1 = Matric & Intermediate; Group 2 = Graduation; Group 3 = Post Graduation

* *p* < .01. ***p* < .001.

evident that direct effects of body image on self-compassion ($\beta = .32, p < .01$) and psychological well-being ($\beta = .44, p < .00$) were positively significant. Similarly, direct effect of self-compassion on psychological well-being ($\beta = .29, p < .01$) was also positively significant. However, indirect effect of body image on psychological well-being becomes non-significant ($\beta = .08, p = .27$) when self-compassion was added as mediator. After this Sobel statistic 4.347 (*p* < .001) also favored the proposed notion. Therefore, evidence is collected for complete mediational effects of self-compassion to explain the relationship between body image and psychological well-being and recommending confirmed support for fourth hypothesis.

Table 3 indicated that there were significant gender differences among university students on body-image. It has been found that women reflected better body-image as compared to men. However, non-significant gender differences were observed on self-compassion and psychological well-being; therefore, offering partial support for 4th hypothesis.

Table 4 indicated significant group differences on varying levels of parental education. It has been found that university students with higher parental education reflected elevated levels of self-compassion, better body image, and higher psychological well-being. These findings provide empirical support for the 5th hypothesis.

Discussion

Findings of the present study specifically have given insight in predicting psychological well-being among Pakistani university students. It has also contributed in the existing base of knowledge regarding imperative role of self-compassion mediating the relationship between body image and psychological well-being. Findings of the present study showed that self-compassion has been significantly positively associated with body image. Earlier researches have also shown that there is positive association between favorable body-image and self-compassion; and self-compassionate women reflected accepting favorable attitudes towards their bodies, and rejecting unrealistic media ideals (Augustus-Horvath et al., 2010). Moreover, MacKinnon et al. (2012) asserted that self-compassion is positively allied with less body preoccupation and fewer concerns about weight, and greater value towards one's body.

Results also showed that self-compassion is positively linked with psychological well-being. Previous evidences have also found that that life satisfaction and social connectedness had positive relationship with self-compassion (Neff, 2003). Others supported the evidence that self-reported measures of happiness, optimism, positive affect, wisdom, personal initiative, curiosity and exploration had positively related with the self-compassion (Kirkpatrick et al., 2007). Moreover, strong association of self-compassion with well-being has been established among adolescents as well as adults; and self-compassion also mediates between factors related to family and cognitive well-being (McGehee & Neff, 2009).

Results of the present study further indicated positive association between body-image and psychological well-being. These findings found support from earlier studies; for instance, Cash and Fleming (2002) found that body image played an important role in women's health and their well-being. Similarly, positive behaviors related to physical fitness or health is also positively associated with body-image and self-esteem of both men and women (Befort et al., 2005). On the other hand, different forms of psychopathologies (including eating disorder, anxiety and depression) had been positively related with the body dissatisfaction (Davis & Forman, 2005; Tylka, 2004); whereas, broader aspects of life (social participation, relationships, and life satisfaction) had been positively related with the body image (Gardner & Papp, 2011).

Inferences drawn from the present study revealed that self-compassion and body image significantly positively predicted psychological well-being. Earlier literature also provided evidence by showing that self-compassion significantly predicted mental health (Neff, 2003); well-being (Adamsetal., 2007); and positive emotions among adolescents and young adults (McGehee & Neff, 2009). On the other hand, prior studies provided pragmatic evidences that body image is a significant predictor of emotional health (Befort et al., 2005); eating disorders, depression as well as low self-esteem (Brausch & Muehlenkamp, 2007); and psychopathological body dissatisfaction (Huang & Moradi, 2008).

Results of the present study showed that self-compassion mediated the relationship between body image and psychological well-being. These findings are substantiated by previous studies. For instance, there is a mediating role of self-compassion in the relationship between cognitive factors and well-being (McGehee & Neff, 2009). Self-compassion also acts as a mediator in

the relationship between mindfulness and negative affect as well as perceived stress (Bluth, 2012). Moreover, self-compassion also mediates the relationship between life satisfaction and negative affect (Bluth, 2012); and partially mediated the relationship between body preoccupation and depressive symptoms (MacKinnon et al., 2012).

Findings also indicated non-significant gender differences on self-compassion and psychological well-being, however significant gender differences have been found on body image with females showed more positive body image as compare to males. The standards for socio-cultural adaptations related to physical appearance and attractiveness are being contributed by the media, that is the reason females and males both are influencing from media. Prior studies have also shown the harmful effects on mood and body dissatisfaction in men is due to the exposure to media images of the ideal male body that defined it as a thin and muscular (Aglia & Dunn, 2004).

Finally, finding of the study showed that university students with higher parental education reflected higher self-compassion, better body image, and enhanced psychological well-being. These findings drawn support from the earlier empirical investigations; for instance, higher parental education has been positively associated with better emotional stability and lower anxiety (Sudhir & Lalhirimi, 1989); whereas parental education is an index of class status and personality characteristics in the shape of satisfactions and problems associated with it (Anila, Khan, & Pervez, 1991). Likewise, students with higher parental education are relatively more confident, self-reliant, and free from anxieties, and other psychological problems (Jehangir, Samra, & Tahir, 2000). Furthermore level of student's openness and extraversion (factors of personalities) are greatly influenced by parental education (Alam & Parveen, 2008).

Conclusion

Findings of this study indicate significant relationship among self-compassion, body-image and psychological well-being. In addition to that it was also found that self-compassion significantly mediated the relationship between body-image and psychological well-being. Moreover it was also found that the gender and parental education plays an important role in relation to self-compassion, body-image and psychological well-being among university students.

Limitations and Suggestions

There are a few potential limitation are inherited in the present study. For instance, respondents were taken from the universities of Islamabad and Rawalpindi only which restricted the generalizability of the results. Therefore, the universities of other cities would provide wider explanation about constructs of present study. Secondly, findings were interpreted only on the basis of gender and parental education. It would be more appropriate to include other related demographics such as age, parental occupation and student education, thereby enhancing the understanding about the constructs. Thirdly, in the present study only quantitative measures were used to assess the variable which may limit the response of the participants. However employing qualitative measures such as

interview and focus group discussion would permit the respondents greater liberty in sharing their perception regarding self-compassion, body-image and psychological well-being. Finally, inclusion of cross sectional design would offer in-depth understanding of the study variables.

Implications

On the basis of present findings, it could be inferred that self-compassion and positive body-image play an imperative role in elevating psychological well-being among university students. Moreover positive views regarding body-image and psychological well-being would be important for them to feel proud and comfortable with his/her unique body and refuse to spend incoherent amount of time worrying about weight, food and calories. With the positive views they will feel confident and comfortable.

As the finding indicates that negative views regarding self-compassion, body-image and psychological well-being lead to psychological problems such as depression, loneliness, and anxiety, so the important implication is the awareness in young adults through seminars, presentations, workshops, group meetings and pamphlets regarding positive self-compassion, body-image and psychological well-being. Problem-focused coping strategies would be beneficial for counselor, educators and for practitioners. Moreover Social skills would be helpful for enhancing self-compassion. Therapist may incorporate the real body-image in clients with the help of mindfulness-based stress reduction method. The educators and professionals may incorporate mindfulness-based stress reduction (MBSR) program to increase self-compassion which would automatically enhance positive body-image and psychological well-being of the students.

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