CHAPTER 1 - INTRODUCTION

Self-compassion and hope are two variables in this study and the subjects selected were young adults. The main objective of this study was to find out the relationship between self-compassion and hope in young adults precisely among undergraduate students. Detailed explanations of each variable, pattern, information and related topic are given consecutively.

1.1 Young Adults

Normally, it covers all postsecondary courses up to the master's degree level and working professional included. For instance, in the United States, a university freshman is referred to as an undergraduate while a graduate student is someone who has earned a higher degree. The student would receive the relevant degree after completing a number of prerequisite and elective courses as part of an undergraduate programme. (In certain locales, individual "courses" and the "programme" collection are referred to by different names, such as, respectively, "units" and "course"). Youth is generally a person in the post-adolescent years. Definitions and opinions about what qualify as a young adult vary, with works such as Erik Erikson's Stages of Human Development significantly influencing the definition of the term; In general, the term is often used to refer to adults between the ages of 20 and 30. The adolescence stage in human development is before middle adulthood.

1.2 Indian System

Next to China and the United States, India has the third-largest higher education system in the world. The University Grants Commission, which upholds its standards, counsels the government, and aids in coordination between the centre and the state, is the primary governing body at the tertiary level. The University Grants Commission established 15 autonomous institutes to manage higher education accreditation (UGC).

Undergraduate (UG) and postgraduate programmes are the two categories into which India's graduation system is divided (PG). A bachelor's degree can be earned in three or four years. The majority of the three-year undergraduate programmes are in the disciplines of arts, business, and science, while the majority of the four-year programmes are in the disciplines of technology, engineering, pharmaceutical sciences, agriculture, and other related professions. For the three other fields—medicine, law, and architecture—it has been five years. The first UG holder is referred as a graduate.

There are many 1to2 year diploma programmes available in addition to UG and PG.

In the ten years between 2000-01 and 2010-11, the number of colleges in India increased by about 20,000, enrolling more than 8 million students. India has more than 1000 universities as of 2020, divided into 54 central universities, 416 state universities, 125 deemed universities, 361 private universities, 7 institutes under state legislature act, and 159 Institutes of National Importance, which include, among others, the IIMs, AIIMS, IITs, IIITs, IISERs, and NITs. As announced by the MHRD in 2020, additional institutions comprise 52,627 colleges operating as government degree colleges, private colleges, freestanding institutes, and post-graduate research institutions.

In either case, degrees are granted in the name of the university rather than the college. Colleges may be autonomous, or able to examine their own degrees up to the PhD level in some cases, or non-autonomous, in which case their examinations are supervised by the university to which they are affiliated.

1.3 SELF-COMPASSION

Self-compassion is expanding kindness to one's self in occurrences of seen insufficiency, disappointment, or common enduring. Kristin Neff has characterized self-compassion as

being composed of three primary components – self-kindness, common humankind, and mindfulness.

Self-kindness*:* Self-compassion involves being warm towards oneself when experiencing torment and individual inadequacies, instead of overlooking them or harming oneself with self-criticism.

Common humankind: Self-compassion too includes recognizing that enduring and individual disappointment is portion of the shared human encounter instead of confining.

Mindfulness: Self-compassion requires taking a adjusted approach to one's negative feelings so that sentiments are not one or the other smothered nor overstated. Negative considerations and feelings are watched with openness, so that they are held in careful mindfulness. Mindfulness could be a non-judgmental, receptive mind state in which people watch their considerations and sentiments as they are, without attempting to stifle or deny them. Alternately, mindfulness requires that one not be "over-identified" with mental or enthusiastic marvels, so that one endures aversive reactions. This last mentioned sort of reaction includes barely centering and ruminating on one's negative feelings.

Self-compassion in a few ways takes after Carl Rogers' idea of "unlimited positive respect" connected both towards clients and oneself; Albert Ellis' "unlimited self-acceptance"; Maryhelen Snyder's idea of an "inside empathizer" that investigated one's possess encounter with "interest and kindness"; Ann Weiser Cornell's idea of a delicate, permitting relationship with all parts of one's being; and Judith Jordan's concept of self-empathy, which infers acknowledgment, care and compassion towards the self.

Self-compassion is distinctive from self-pity, a state of intellect or enthusiastic reaction of a individual accepting to be a casualty and missing the certainty and competence to manage with an antagonistic circumstance.

Inquire about shows that self-compassionate people encounter more prominent mental wellbeing than those who need self-compassion. For illustration, self-compassion is emphatically related with life fulfillment, shrewdness, joy, good faith, interest, learning objectives, social connectedness, individual duty, and enthusiastic flexibility. At the same time, it is related with a lower inclination for self-criticism, misery, uneasiness, rumination, thought concealment, hairsplitting, and disarranged eating states of mind.

1.4 History

The concept of mindfulness and self-compassion has been around for over 2500 a long time, and is established in Eastern conventional Buddhist logic and Buddhist meditation. In Buddhist reasoning, mindfulness and sympathy is considered to be two wings of one fowl, with each concept covering one another but creating benefits for wellbeing.The word Mindfulness is the English interpretation of the word Vipassanā, which a combination of two words Vi, meaning in a uncommon way and Passana, to watch, subsequently inferring to watch in a uncommon way. Kindness (karunaa) can be characterized as an feeling that inspires the needing to be free from suffering. Mindfulness within the setting of self-compassion comprises recognizing one's difficult encounters in a adjusted way that not one or the other overlooks, or ruminates on the detested characteristics of oneself or life. Agreeing to Neff (2012) it is basic to be careful of one's claim individual enduring in arrange to expand sympathy towards one's self. Be that as it may it is basic to pay consideration to self enduring in a grounded way in arrange to maintain a strategic distance from "over-identification". Mindfulness tends to center on the inside encounter such as sensation, emotion and

contemplations instead of centering on the experiencer. Self-compassion centers on alleviating and comforting the self when confronted with upsetting experiences. Self-compassion is composed of three components; self thoughtfulness versus self-judgement, a sense of common humankind versus confinement and mindfulness versus over-identification when going up against difficult contemplations and feelings.

1.5 Development

The initial test for which the scale was created comprised of 68 undergrad students from a expansive college within the Joined together States. In this try, the members contracted down the potential scale things to 71.

The following organize of advancement included testing the unwavering quality and legitimacy of the scale among a bigger gather of members. Amid this inquire about consider, 391 undergrad understudies were chosen at irregular to total the 71 already limited down scale items. Based on their comes about, the number of things was decreased to 26. The Self-Compassion Scale has great unwavering quality and validity.

A moment consider was conducted to see more closely at the contrast between self-esteem and self-compassion. This ponder comprised of 232 haphazardly chosen, undergrad students. Members were inquired to total a number of diverse scales in survey frame. They were as takes after: The 26-item Self-Compassion Scale, the 10-item Rosenberg Self-esteem Scale, the 10-item Self-determination Scale, the 21-item Essential Mental Needs Scale, and the 40-item Narcissistic Identity Inventory. Based on the discoveries, Neff reports "that self-compassion and self-esteem were measuring two distinctive mental phenomena."

A third consider was conducted to look at the develop legitimacy. By comparing two distinctive bunches of individuals, analysts would be able to see the distinctive levels of self-compassion. Forty-three Buddhist professionals completed the Self-Compassion Scale as well

as a self-esteem scale. The test of 232 undergrad understudies from the moment consider was utilized as the comparison gather. As anticipated by Neff, the Buddhist professionals had essentially higher self-compassion scores than theunderstudies.

1.6 Six Factor Model

- Neff's scale proposes six connection components of self-compassion, which can be assembled as three measurements with two inverse facets

- The primary measurement is self-kindness versus self-judgment, and taps into how people candidly relate to themselves.

- Self-kindness alludes to one's capacity to be kind and understanding of oneself, though self-judgement alludes to being basic and unforgiving towards oneself.

- The moment measurement is common humankind versus segregation, and taps into how individuals cognitively get it their relationship to others.

- Common humankind alludes to one's capacity to recognize that everyone is flawed which enduring is portion of the human condition, though confinement alludes to feeling all alone in one's enduring.

- The third measurement is mindfulness versus over-identification, and taps into how individuals pay consideration to their torment.

- Mindfulness alludes to one's mindfulness and acknowledgment of difficult encounters in a adjusted and non-judgmental way, though over-identification alludes to being retained by and ruminating on one's pain.

- Neff contends the six components of self-compassion connected and work as a system. Bolster for this see was illustrated in a think about which found that composing with either benevolence, common humankind or mindfulness yielded increments on the other self-compassion measurements

1.7 Pro Social Behaviour

When self-directed negative sentiments are a result of negative past activity, self-forgiveness does not cruel disregarding or pardoning offenses, but or maybe practicing self-compassion whereas taking full obligation for past activity. In this way, self-forgiveness may increment people's readiness to apologize for wrongdoing. In spite of this investigate, there's not however a clear interface between self-forgiveness and pro-social behaviour. It would appear that tolerating duty for negative activities leads to pro-social behaviour, and coupling acknowledgment with self-forgiveness increments this impact

1.8 Compassionate Observer

This work out inquires the client to involve a few "chairs" amid the course of the hone. At first, they are inquired to involve the chair of the self-critic, and to precise their sentiments of self-criticism. They are inquired to analyze this feedback and make note of its characterizing characteristics. Then, the client is inquired to require the chair of their criticized self, and to assume verbally reacting to their internal faultfinder. Hence, the client is provoked to conduct a discourse between these two angles of the self, the criticizer and the criticized. Taking after this, the client is inquired to suppose themself as a compassionate eyewitness of this exchange, and at last the client is inquired to reflect upon the involvement.

1.9 Hope

Hope is a positive cognitive state based on a sense of successful goal-directed determination and planning to meet these goals. In other words, hope is like a snap-shot of a person's current goal-directed thinking, highlighting the motivated pursuit of goals and the expectation that those goals can be achieved There are a few ways to characterize trust based on both social and logical points of view. All through we are going be utilizing the definition of trust

operationalized by Snyder and colleagues (1991). Cheerful people moreover do well in scholastic and sports execution and they for the most part report fulfilling their objectives more as often as possible than their low-hope partners (Feldman, Rand, Kahle, Shorey and Snyder, unpublished original copy). In these ways, tall trust people are comparative to ''flourishers'', as characterized by Keyes found that flourishers had clear objectives in life (both brief and longer term), illustrated tall resiliency (comparable to meaning making), and moo powerlessness. As flourishing is characteristic of a state of mental wellbeing, it may be that trust could be a central build to accomplishing and keeping up this state. Snyder has operationalized trust as a prepare through which people (1) set objectives; (2) create particular methodologies by which to attain those objectives, and; construct and sustain the inspiration to execute those methodologies. These three components of the trust demonstrate are alluded to as objectives, pathways considering, and office considering. Presently, we are going talk about each of these components briefly.

Synder et al.,(1991) characterizes trust as the desire that one will have positive encounters or that a possibly undermining or negative circumstance will not materialize or will eventually result in a favorable state of issues. Trust has been characterized within the mental writing in different ways, counting as a character quality; an feeling; a component of inspiration that's basic to objective fulfillment; a instrument that encourages adapting with misfortune, ailment, and other critical stresses; or an coordinates combination of these highlights.

1.10 Goals

Goals are the end points related with planful behavior. In other words, much of what one does is coordinated toward accomplishing a few objective. Objectives comprise of anything that an person wants to induce, do, be, involvement, or make. As such, objectives change broadly and envelop for all intents and purposes each life space Moreover, in trust hypothesis,

objectives are conceptualized as the major source of feeling. Positive feelings result upon seen accomplishment of or development toward one's objectives, while negative feelings result from seen objective disappointment or development absent from one's objectives. Given this association between objective accomplishment and positive influence, it might appear that the finest procedure would be to set simple, tall likelihood of accomplishment objectives. On this point, be that as it may, high-hope individuals show up to inject a certain sum of vulnerability into their goal-pursuits and don't basically select''sure-thing'' objectives (Snyder, 1994); instep, they set objectives with direct levels of trouble (called ''stretch goals'') that show up to maximize the pathways and office components of trust more promptly than simpler objectives.

1.11 Pathway Thinking

When they arrange out ways to reach their objectives. Since a few plans may not succeed, high-hope people too create numerous pathways in arrange to outwit conceivable deterrents. With more imperative objectives and higher likelihoods of being gone up against with deterrents, high-hope people are likely to create more choices .It is imperative to note, be that as it may, that the advantageous impacts of trust don't result from being able to plot pathways, but from the discernment that such pathways may well be plotted on the off chance that craved

1.12 Agency Thinking

The third component of trust, office considering, is characterized as ''the considerations that individuals have with respect to their capacity to start and proceed development on

chosen pathways toward those goals'' As in Piper's The Small Motor That Seem, office contemplations such thoughts are reflected within the positive self-talk such as ''I'm capable of this'' or ''I am not getting to be stopped'' that's regularly displayed by high-hope people .Office contemplations propel people to start and maintain development along pathways toward their objectives.

1.13 Nature Of Hope

A final angle of the trust show is the idea that objectives, pathways considering, and office considering correspondingly impact one another. For case, setting vital or especially significant objectives may lead to increments in inspiration (i.e., office). In turn, the hoisted inspiration may motivate the plotting of modern pathways. In bolster of such postulations, investigate has appeared solid relationships of 0.45 to 0.70 between organization and pathways scores on a paper-and-pencil degree of trust Having examined trust hypothesis, we presently turn to a discourse of how we interpreted it into the display bunch treatment convention

1.14 Need for the study

The main purpose of this research is to investigate whether there is a significant relationship between the two variables, self-compassion and hope among young adults. Specifically, to check if the variables are positive, negative or unrelated to one another. Self-compassion represents level of compassion, and hope is all about the individual's mental and physical adaptability. According to study of literature, there may be no studies observe that offers the connection among the two variables amongst any particular population. The two variables selected by the researcher are unique in that there has relatively no research on these variables in the last decade, so examining the clear and distinctive variables adds weight age to the topic. An young adults is a stage between high school and a master's degree or work,

exposing one to the practical world of reality. So, reading self-compassion and hope on this precise population gave informed records and makes it beneficial for society and specifically to young adults who're uncovered to university existence. The results obtained provide supportive research for future researchers on this topic, as there is no existing literature on these particular variables. As a result, this current research provides genuine information that directly or indirectly benefits society. The current research is researcher's dissertation project, which provides an information network for research and doubles personal interest in the field of study.

CHAPTER – 2 REVIEW OF LITERATURE

2.1 Self Compassion

A study done by Robyn L. Moffitt, David L. Neumann, Hannah E. Gersh et.al., (2023) to assess the self-compassionate on eating transgression among 270 participants by using the self- compassion scale (SCS). The results showed that self-compassion may have an effect on eating transgression which leads to reduced anxiety

A study done by Monica Leppma & Marjorie Darrah (2022) to assess the self-efficacy and self-compassion among 600 undergraduate students by using self -efficacy and self-compaasion scale(SCS). The results showed that correlation between self-efficacy and self-compassion is statistically significant

A study done by Dean O'Driscoll & Maria McAleese (2022) to assess the self-compassion on test anxiety among 300 adolescents using the self-compassion scale (SCS). The results showed that self-compassion is statistically significant for test anxiety

A study done by Mansoureh Sotoudeh, Yasser Rezapour-Mirsaleh & Azadeh Choobforoushzadeh (2022) to assess the relationship between acceptance, self-compassion and hope among 250 young infertile women using the self-compassion scale, hope scale and Acceptance and Action Questionnaire-II (AAQ-II). The results showed that acceptance has significant mediating role in the relationship between self-compassion and hope in infertile women

A study done by Marine Paucsik, Carla Nardelli, Catherine Bortolon et,al., (2022) to assess the self-compassion and emotion regulation on testing a meditating model among 150 participants using the self-compassion scale (SCS) and emotional regulation scale. The results showed that a mediation model both self-compassion and emotion regulation is statistically insignificant

A study done by Maria C. DiFonte , Melissa R. Schick & Nichea S. Spillane (2022) to assess the levels of perceived stress and self-compassion among 70 participants using perceived stress scale and self-compassion scale (SCS). The results showed that Self-compassion was found to indirectly affect the association between perceived stress and it is statistically insignificant

A study done by Filippa Carnelius & Inga Dennhag (2022) to assess the self-compassion and depression among 200 adolescents using adolescent depression scale and self-compassion scale (SCS). The results showed Higher levels of self-compassion were associated with less depression

A study done by D. Meneo, M. Martoni, A. Giannandrea, V. Tengattini & C. Baglioni (2022) to assess the Mindfulness and self-compassion in dermatological conditions among 50 participants using self-compassion scale (SCS) and mindfulness scale. The results showed that mindfulness and self-compassion are linked to lower psychological distress and better adjustment to the disease

A study done by Claude-Hélène Mayer, Elisabeth Vanderheiden & Yasuhiro Kotera (2022) to assess the Self-compassion, mental health shame and work motivation in 300 German and Japanese employees using self-compassion scale (SCS) and global assessment functioning scale. The results showed both intrinsic and extrinsic motivation are seen in Japanese, but not in Germans.

A study done by Susannah C. Coaston & Christopher Lawrence (2022) to assess Self-Compassion and Support for the Wounded Healer in Counselor Education among 50 participants using self-compassion scale(SCS) and mental health scale. The results showed that self-compassion and support for counsellor education is statisticaly significant

2.2 Hope

A study done by Martha Chamodraka, Marilyn R. Fitzpatrick & Jennifer Ingrid Janzen (2016) to assess hope as empowerment model in counselling clients among 18 participants using state hope scale. The results showed that hope influenced the nature and strength of client hope

A study done by Qiwu Sun, Kok-Mun Ng & Chuang Wang (2017) to assess hope among 300 chinese participants and 300 korean participants using trait hope scale. The results showed that Chinese has more hope than Korean

A study done by Charles Martin-Krumm, Yann Delas, Marc-André Lafrenière, et.al., (2015) to assess the levels of hope among 100 adolescents using state hope scale. The results showed most of the adolesents have increased levels of hope.

A study done by Christian Holm Hansen, Shelley Lees, Saidi Kapiga,(2022) to assess the levels of hope among 1021 tanzanian women using state hope scale. The results showed that levels of hope among Tanzanian women is insignificant

A study done by Paul B. Ingram, Craig A. Warlick, Michael S. Ternes (2018) to Examining the feasibility of the integrated hope among 300 American college students using integrated hope scale. The results showed that Predominant theories of hope used in American populations have been criticized for not measuring important aspects that are included within the integrated hope scale

A study done by William Finnegan (2022) to assess the levels of hope among 500 secondary school students and teachers in England using trait hope scale. The results showed that teachers had more levels of hope than students

A study done by Chan M. Hellman, Rachael A. Robinson-Keilig, Nicholas M. Dubriwny, et.al.,(2018) to assess the hope as an coping source among 100 parents using state hope scale. The results showed that correlation is statistically significant

A study done by Maria Ojala (2012) to assess the levels of hope and climatic change among 723 swedish teenagers using trait hope scale and environmental scale. The results showed that that hope is not only a pleasant feeling but could also work as a motivational force, if one controls for denial

A study done by Chi-Yeung Lam (2017) to assess the hope experience of 325 young adults who fails in public examination using state hope scale. The results showed that positive thoughts and relationship support act as the integral part of the phenomenon of hope

A study done by Isaiah C. Dela Cruz, Daniela Catherine M. Agpaoa, Michael Bernabe B. Archeta et.al.,(2023) to asses the levels of hope and depression among 12 pandemic graduates using state hope scale and online survey. The results showed that they had hope in phase 1 and gets depressed by peers in phase 2

A study done by takanori kochiyame (2015) to assess the relationship between hope and subjective happiness among 435 different university students using integrative hope scale and subjective happiness scale. The results showed that personal value factors of hope were found positively related to subjective happiness

2.3 Self Compassion and Hope

A study done by Bailey, T. H., & Phillips, L. J. (2016) investigated the influence of motivation and adaptation of students' on self-compassion and hope during exam session. A sample of 184 1st year university students in which 73% are female and a total mean age as 19.3 years. Intrinsic motivation was associated with increased self-compassion, hope after accounting for adjustment, motivational orientations provided a small, though significant, contribution to the prediction of outcomes.

A study done by Goretzka, A., et al (2022) was to assess depressive and anxiety symptoms among well-educated, young german citizens during the COVID-19 pandemic, as well as how they relate to compassion and hope. A sample of 604 german citizens, ranging in age from 16 to 69, took part in the online poll . The Hospital Anxiety and Sadness Scale (HADS), the self-compassion scale and the state hope Scale were used to measure. The finding of the study was during the COVID-19 pandemic, people with higher levels of compassion had less severe anxiety and depression symptoms. A higher level of life pleasure was also demonstrated by people with a high level of hope

A study done by Rodri hernandez, A., & Pretorius, T. B. (2021) investigated the relationship between loneliness, despair, depression, self-compassion, and hope. States all across the world had implemented state housing laws in response to the recent Covid 19 outbreak. In this respect, loneliness has been identified as a result of the characteristic mental health of this pandemic. The purpose of this study is to examine the in a random sample size of 337 young adults at a university in the Western Cape, South Africa who completed the UCLA Loneliness Scale and five selected subscales of the WHO COVID-19 Behavioural Insights Tool. Parallel and continuous mediation analysis states that loneliness is associated with despair, which is associated with depression, and compassion mediates the association

between all negative indicators of psychological well-being and hope. This finding suggests that mental health interventions that build hope and target loneliness may help manage the mental health impact of Covid19.

2.4 Summary of Review Of Literature

There are much research that has studied self-compassion and hope both individually and comparatively. Many studies are about toddlers and middle childhood are available which well explain the development of compassion right from the beginning. For this research we have taken 25 literature review from various authors and research conducted with the variables self-compassion and hope. The variables self-compassion and hope. Most previous research evidences support that study on presence of compassion is vital and more important. A higher level of confidence was also demonstrated by people with a high level of hope. Perceived compassion and self-esteem were positively correlated. In female, social support is better than male as a result of this hope is also better in female as compared to male. People who are cognitively and behaviourally seeking to improve or sustain physical activity, even before they actually become physically active, have more compassion. A review of the literature reveals the various studies on among young adults that have been conducted till now. According to prior research self-compassion and hope has been conducted more children. Due to the gap in literature, So self-compassion and hope among young adults was conducted.

CHAPTER 3 - RESEARCH METHODOLOGY

3.1 Definition

The third chapter is the methodology that presents the methods and procedures used in this research to select samples, tools used and statistics. The chapter is organized under the sub-headings: research problem, aim, objectives, hypothesis, research design, variables, sampling technique, tool description and statistics used.

Research methodology gives the holistic framework on what the research is about, what it analyze and with whom it is done and how it is done.

3.2 Research Question

Is there any relationship between self-compassion and hope among young adults.

3.3 Aim

This study aims to find out the relationship between levels of self-compassion and levels of hope among young adults.

3.4 Objectives

- To assess levels of self-compassion among young adults.

- To assess levels of hope among young adults.

- To identify the relationship between levels of self-compassion and levels of hope among young adults.

3.5 Hypothesis

H_{01}- There will be no significant relationship between self-compassion and hope among young adults.

3.6 Research Design

This is quantitative research in which correlation research design is used. A correlational research design investigates relationships between variables without the researcher controlling or manipulating any of them. A correlation reflects the strength and/or direction of the relationship between two (or more) variables. The direction of a correlation can be either positive or negative

3.7 Variables:

Independent variable is self-compassion and dependent variable is hope.

3.8 Conceptual Definition

- ⦿ *Self-compassion: Kristin D. Neff (2003)* has defined self-compassion as being composed of three main elements – self-kindness, common humanity, and mindfulness.

- ⦿ *Self-kindness:* Self-compassion entails being warm towards oneself when encountering pain and personal shortcomings, rather than ignoring them or hurting oneself with self-criticism.

- ⦿ *Common humanity:* Self-compassion also involves recognizing that suffering and personal failure is part of the shared human experience rather than isolating.

- ⦿ *Mindfulness:* Self-compassion requires taking a balanced approach to one's negative emotions so that feelings are neither suppressed nor exaggerated. Negative thoughts and emotions are observed with openness, so that they are held in mindful awareness.

Mindfulness is a non-judgmental, receptive mind state in which individuals observe their thoughts and feelings as they are, without trying to suppress or deny them. Conversely, mindfulness requires that one not be "over-identified" with mental or emotional phenomena, so that one suffers aversive reactions. It narrowly focuses on one's negative emotions

- *Hope: Synder et al., (1991)* defines hope as the expectation that one will have positive experiences or that a potentially threatening or negative situation will not materialize or will ultimately result in a favorable state of affairs. Hope has been characterized in the psychological literature in various ways, including as a character strength; an emotion; a component of motivation that is critical to goal attainment; a mechanism that facilitates coping with loss, illness, and other significant stresses; or an integrated combination of these features.

3.9 Operational Definition

- *Self-Compassion* is being kind and understanding when confronted with personal failings, honoring and accepting your humanness: comprised of self-kindness, common humanity and mindfulness. Self- compassion is valuing one's own pursuit of happiness and aversion towards suffering, and behaving in accordance with those values; transforming negative thought habits, attitudes, emotional biases

- *Hope* is a positive cognitive state based on a sense of successful goal-directed determination and planning to meet these goals. In other words, hope is like a snap-shot of a person's current goal-directed thinking, highlighting the motivated pursuit of goals and the expectation that those goals can be achieved.

3.10 Sampling

In research terms a sample is a group of people, objects, or items that are taken from a larger population for measurement. Sample chosen here young adults.

Sampling Technique

Sampling technique is used is Simple random sampling technique. Is a type of probability sampling in which the researcher randomly selects a subset of participants from a population. Each member of the population has an equal chance of being selected. Data is then collected from as large a percentage as possible of this random subset.

Inclusion Criteria:

Languages to be Known - English

Exclusion Criteria:

The samples chosen are young adults; the samples ranging from age 18 to 25 years only

3.11Tool Description

Tool No1: The Self-compassion Scale

Being warm and understanding toward ourselves when we suffer, fail, or feel inadequate, rather than ignoring our pain or flagellating ourselves. This kind of behaviour is known as self-compassion.

The self-compassion scale is used for adults to measure their capacity for self-compassion, the ability to hold one's feeling of suffering with a sense of warmth, connection and concern. Kristin D. Neff was developed this scale in (2003).

The 26 item scale comprises of direct scored items only. All the items are presented on a 5 point scale, from 1 = Almost Never to 5= Almost Always

The items in the scale have no reverse scoring and they are free from filler questions, so all the items are added directly to obtain the grand total to measure.

Interpretations for the final scores are as follows:

1-2.5 indicates lower level in self-compassion

2.5-3.5 indicates moderate level in self-compassion

3.5-5.0 indicates higher level in self-compassion

The score ranges from 1to5.

Tool No 2: State Hope Scale

Synder et al., (1991) defines that hope as dynamic motivational experience that is interactively derived. The state hope scales assess a brief, internally consistent, and valid self -report measure of ongoing goal directed thinking.

The 6 item scale comprises of direct scored items only. All the items are presented on 8 point scale from 1= Definitely False to 8= Definitely True

The items in the scale have no reverse scoring and they are free from filler questions, so all the items are added directly to obtain the grand total to measure.

Interpretations for the final scores are as follows:

1-16 indicates lower level of hope

16-32 indicates moderate level of hope

32-48 indicates higher level of hope

The score ranges from 1to48.

3.12 Statistics used

Statistics used in this study are Pearson correlation to find the relationship between two variables whether the variables are positively correlated, negatively correlated or no correlation.

CHAPTER 4 - RESULTS AND DISCUSSION

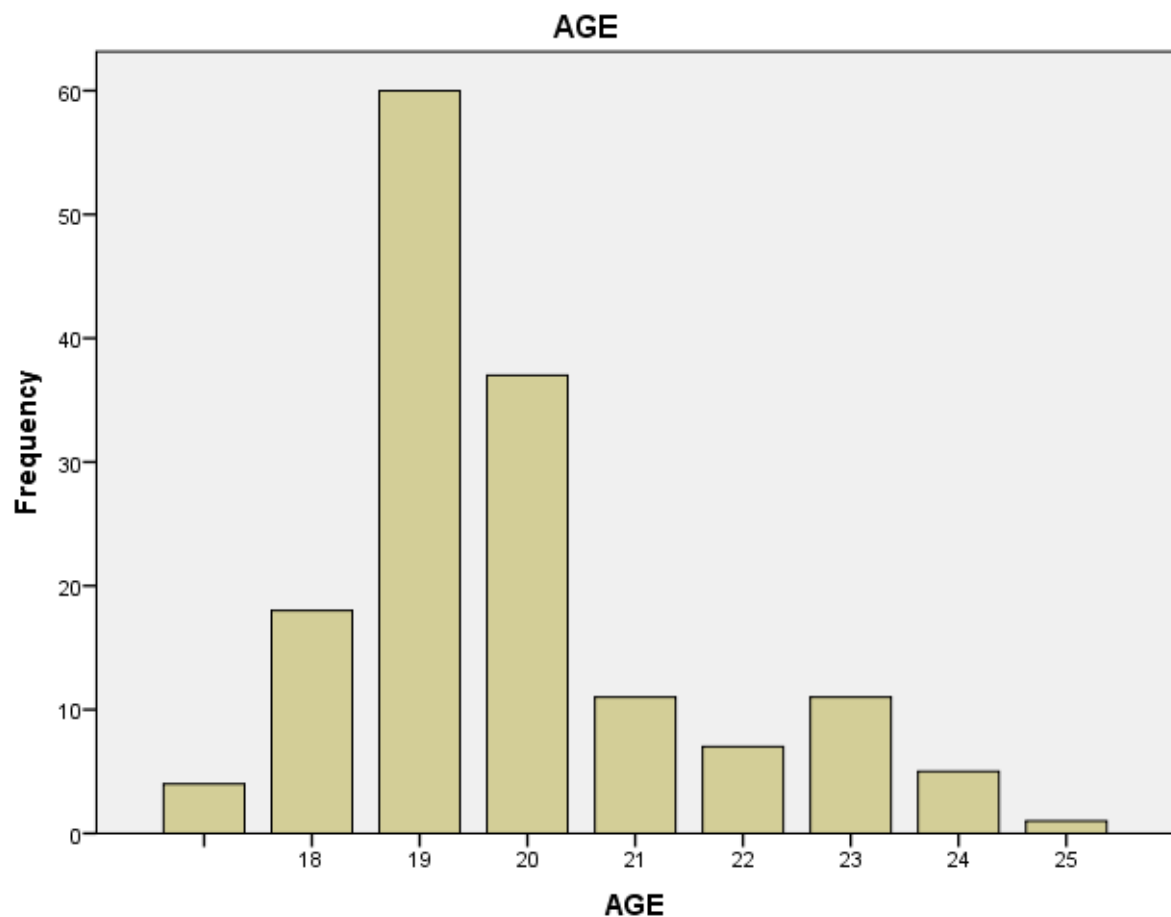## Figure 4.1

Age of overall participants

Figure 4.1 shows the split of the sample based on age in which 18 students from age 18, 60 students from age 19, 37 students from age 20, 11 students from age 21, 5 students from age 22, 12 students from age 23,4 students from age 24,3 students from age25.

Figure 4.2

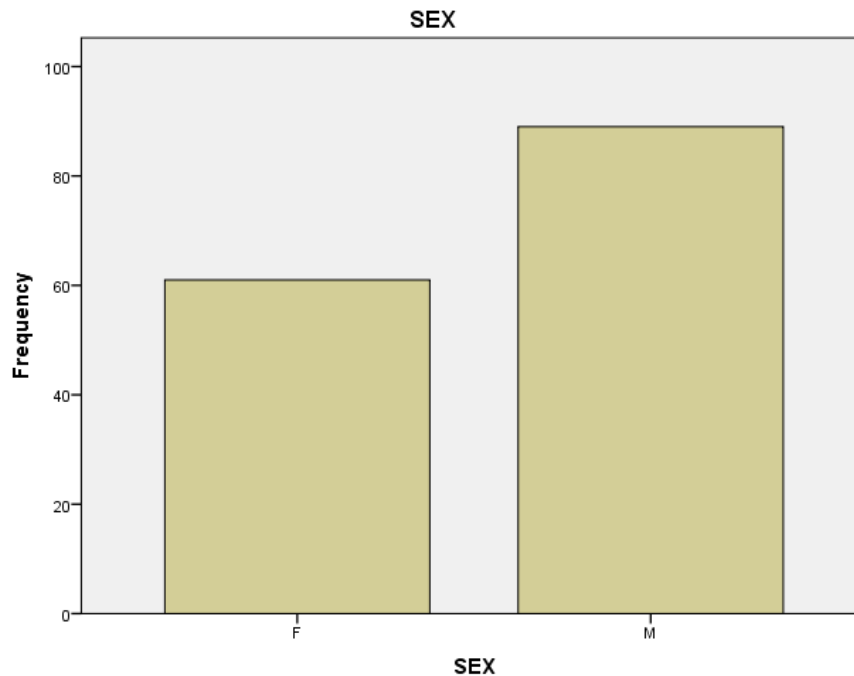*Total number of male and female in overall participants*

Figure 4.2 shows total number of male and female of the overall sample size in percentage form. Out of 150 undergraduate participants, 61 samples are female and 89 samples are male. So, the chart states that 59.33% of the samples are female and 40.67% are male. As the study has opted simple random technique same proportion of male and female were not taken into consideration.

Figure 4.3

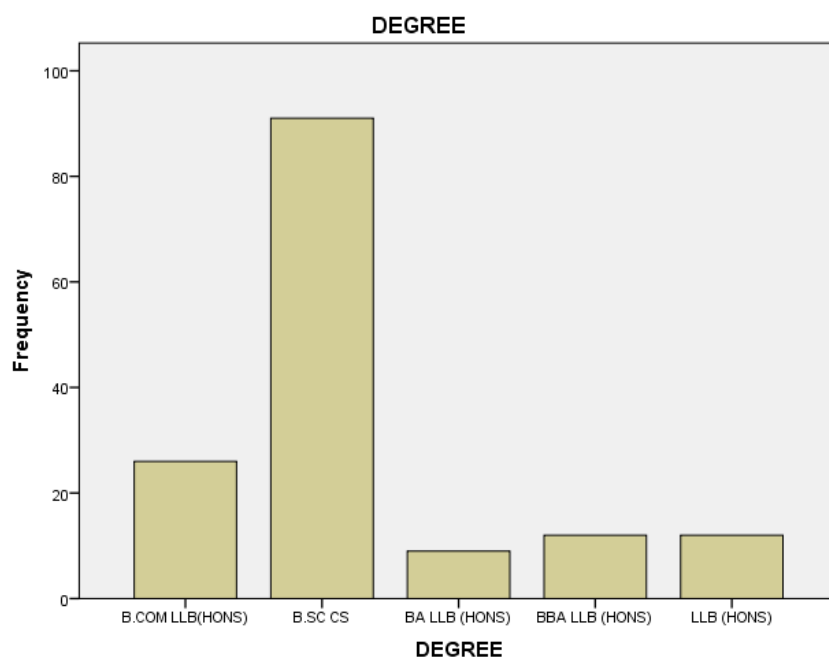*Educational Qualification of participants*

Figure 4.3 shows the split of sample based on the pursuing degree in which B.COM

LLB(HONS) with 26 students, 91 B.SC CS students, 9 BA LLB(HONS), 12 BBA
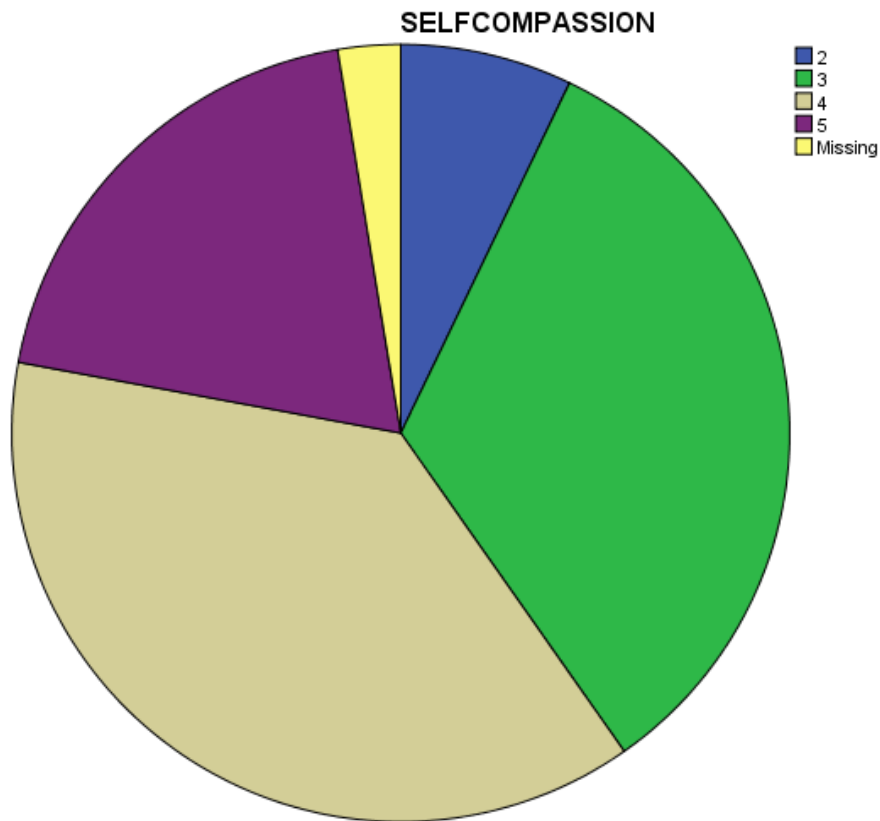
LLB(HONS), 12 LLB(HONS).

Figure 4.4:

Level of self-compassion in participants

Figure 4.4 gives a clear view in the results of self-compassion scale. According to the interpretations, out of 150 undergraduate participants. So, the chart states that 3.33% of the sample has low self-compassion, 14.67% of the sample size has moderate self-compassion, 64.67% of the sample size has high self-compassion and 17.33% of the sample size has very high self-compassion.

Figure 4.5

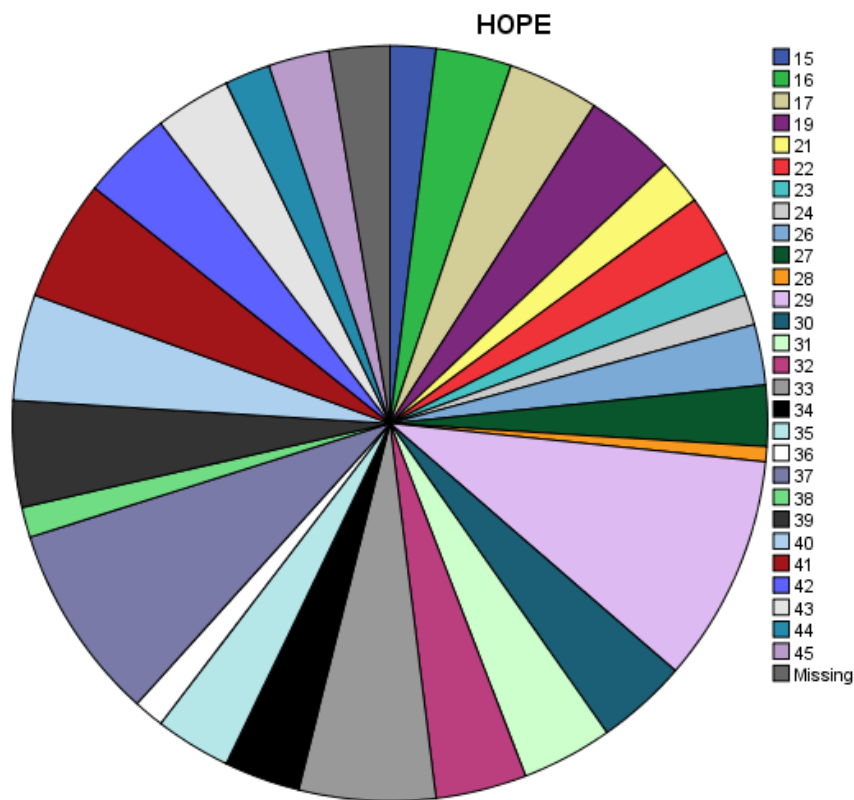*Levels of hope in participants*

Figure 4.5 shows the levels of hope percentage form among the over-all sample size. This chart gives a clear view in the results of state hope scale. According to the interpretations, Out of 150 young adults, only 21 participants score ranges between 32-48, 110 participants score ranges between 16-32 and 19 participants score is between1-16. So, the chart states that 15% of the total sample size has high optimism, 73.33% of the sample size has moderate optimism and 11.67% of the sample size has low optimism.

Table 4.1

Descriptive statistics of self-compassion and hope

Descriptive statistics

Variables	mean	Std. deviation	N
Self-compassion	49.77	10.87	150
Hope	40.62	7.331	150

Table 4.1 provides the descriptive statistics of this study. According to the table, self-compassion (N=150) had a mean value 49.77 and standard deviation (SD) =10.87, simultaneously hope (N=150) had a mean value 40.62 and standard deviation (SD) = 7.33.

Table 4.2

Pearson correlation statistics results for the relationship between self-compassion and hope

Correlation table

	Hope
Self-compassion	.661**

**. Correlation is significant at the 0.01 level (2-tailed).

H_{01}- *There will be no significant relationship between self-compassion and hope among young adults.*

As shown in Table 4.2, the correlation is significant at 0.01 level which means the null hypothesis is rejected. There is a significant relationship between self-compassion and hope.

Table 4.2 provides the bivariate Pearson correlation coefficient for these study variables. From the table it can be interpreted that the two variables, hope are positively correlated with the value of r = 0.661. The search for self-compassion are positively correlated with the value of r =1. The above results shows that the correlation is significant at the 0.01 level (2-tailed) which means the relationship between the variables are highly significant and 99% they correlate in the population as well as sample. We can also conclude from the decision that null hypothesis is rejected.

The results of the study show that there is a positive correlation between the two variables self-compassion and hope. A positive correlation is the relationship between two variables in which both variables are moving in the same direction. Therefore, if one variable increases and the other variable increases, or if one variable decreases and the other variable decreases. An example of a positive correlation is height and weight. Tall people tend to be heavy. This means that when self-compassion increases hope also increases in this study, showing a movement in a same direction. This result provides clear evidence from previous discussion of this study as self-compassion is a possible predictor of hope through empirical supports. Self-compassion measures the level of compassion to person has towards his\her life, while hope is an individual's ability to adapt to day to day changing environment and critic situations of life.

The significance level denotes the probability at which the null hypothesis is being rejected while being true. The significance level obtained in this study is at a 0.01 level. This indicates that there is only a 1% risk that the results of this study might be wrong which means that there is only 1% chance of concluding that there is no relationship between self-compassion and hope among young adults. It also indicates that the result of this is highly reliable.

The hypothesis proposed for this study was there is no significant relationship between self-compassion and hope among young adults. This was the null hypothesis proposed and was tested. From the results of this study, it is clearly evident that the null hypothesis is being rejected which means the results show a significant relationship between self-compassion and hope among young adults, thereby, rejecting the null hypothesis.

The results obtained could be because of a wide range of extraneous variables and other factors affecting the study. Self-esteem is one such factor which greatly affects both the variables self-compassion and hope. Studies reveal that self-esteem is positively associated with both the variables. Self-compassion correlates positively with self-esteem and the strength of the correlation is high. The higher the level of self-esteems, the higher the level of self-compassion and hope. If individuals are more positively set according to future, then self-esteem gets higher. From supporting study self-esteem plays a major positive role in self-compassion and hope.

From various studies it is evident that self-compassion and mental health are interrelated to one other. The findings state that people with high optimism tend to have lower levels of anxiety, shyness, depression rather individuals show higher self-esteem and inner control. Mental health is positively associated to hope i.e. people with good mental health tend to be more in level of hope.

Physical health may act as an external factor which affects compassion in an individual. Some qualitative studies reveal that hope can prevent stroke, clogged arteries, and markers of inflammation and it is also associated with stronger immune system and better sleep quality. This also means that stress acts as an mediating factor between physical health that is people with high compassion may have better health outcomes due to less stress and more likely to experience positive emotions when faced with adversity.

A study provides clear evidence that compassion may get affected by the usage of smart phone and aggressive behaviour. The findings say that compassion controlled the impact of Smartphone dependency on aggression, while Smartphone dependency mediated this relationship with aggression. Conclusion of the study states that the development of self-compassion is important for reducing the side effects of Smartphone over use among both adolescents and young adults. As such, adolescent's aggression can be prevented through education designed to increase hope. The other external factors that may are higher level of both family and peer support which also develops a positive self concept among adolescents, thus the study suggests that creating an effective environment which provides sufficient social support improve the level of hope and reduces the effects of Smartphone over use and aggressiveness. This particular study gives a clear picture that compassion is negatively associated with both Smartphone over use and aggression.

One of the study states that compassion was positively related to empathy and interpersonal relationships. Empathy is the ability to understand other person's feelings and thoughts. Interpersonal relationship is about the social affiliation between two or more people in an environment or around an individual (example: partner, close friends, co-workers, acquaintances, neighbours, and etc). The study's findings state that hope also act as an mediator between empathy band interpersonal relationships.

CHAPTER 5 – SUMMARY AND CONCLUSION

5.1 Summary of the study

The aim of this study is to find the relationship between self-compassion and hope among young adults. Being warm and understanding toward ourselves when we suffer, fail, or feel inadequate, rather than ignoring our pain or flagellating ourselves. This kind of behaviour is known as self-compassion. Self-compassion and hope tend to be two positive characteristics. The population fall under young adult's spectrum from the domain where the samples are collected. Both the variables get affected by various positive factors like self-esteem, age, empathy and etc; negative factors like anxiety, stress, smart phone overuse and etc.

The main purpose of this study was to explore the relationship between self-compassion and hope among young adults. The hypothesis of the study states that there is no significant relationship between self-compassion and hope among young adults.

The study used separate questionnaire for each variable. The tools used are- self-compassion scale and Snyder hope scale. The above mentioned tools are standardized for collecting data with high validity and reliability value.

The self-compassion scale is used for adults to measure their capacity for self-compassion, the ability to hold one's feeling of suffering with a sense of warmth, connection and concern. Kristin D. Neff was developed this scale in (2003). The 26 item scale comprises of direct scored items only. All the items are presented on a 5 point scale, from 1 = Almost Never to 5= Almost Always

Synder et al., (1991) defines that hope as dynamic motivational experience that is interactively derived. The state hope scales assess a brief, internally consistent, and valid self

-report measure of ongoing goal directed thinking.The 6 item scale comprises of direct scored items only. All the items are presented on 8 point scale from 1= Definitely False to 8= Definitely True

Through the results it is evident that there was a significant relationship between self-compassion and hope among young adults. The significant relationship between the two variables was at 0.01 levels, which states 99% of the population shows correlation at r value 0.661 (sig. 2 tailed). From the results it is also interpreted that the variables self-compassion and hope are positively correlated i.e. increase in one variable tends to show increase in other variables; showing movement in the same direction.

The null hypothesis that was tested got rejected due to the evidence from the results, stating that an individual with positive meaning in life tends to have a very high resiliency trait. The findings from the study prove this to be right by empirical evidences.

5.2 Conclusion

There is a significant positive relationship between self-compassion and hope among young adults. The self-compassion and hope are positively correlated with each other

5.3 Limitations

The variables self-compassion and hope are a compound as well as multifaceted construct, stating that many external elements have a strong impact on them like environmental factors; extraneous variables and etc. there are several challenges that were encountered while conducting this study. The following are some of the limitations that the researcher was able to identify while conducting the study are

This study does not consider the effects of external and mediating variables that may have influenced the results.

5.4 Implications

It is important to be updated in the recent concepts, theories that are emerging day to day, which may directly or indirectly benefit the society by various means. Throwing light on the variables that have chosen, this one of the study attempted to find the relationship between the variables chosen among the specific young adults population. The further studies can focus more on these two variables to find the relationship, difference and other impacts on many other populations available.

 This study, only found that the variables were positively correlated. However, the reason why this result was achieved has not been investigated in depth. Therefore, more research needs to be done to provide more valuable evidence to explain these variables and to fill the research gaps.

In further studies mediating factors and extraneous variables can also be added.

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CHAPTER 7 - APPENDIX

Greetings! My name is DEEPAN PRAKASH R from 3rd year BSc Psychology, Dr. MGR Educational and Research Institute (Deemed to be University), Chennai. As part of my course, I'm required to conduct research. If you are between 18 to 25 years of age, kindly spare 10 to 15 minutes of your time to complete my survey. This survey is completely voluntary, and your participation is highly appreciated. Your responses will be kept confidential and will be used for research purposes only. If you have any queries with respect to the procedure mentioned in the document, kindly contact: deepanprakashdrmgrpsy2020@gmail.com, Thanks in advance!

NAME: AGE:

SEX: MALE ☐ FEMALE ☐

Please read each statement carefully before answering. Tick the appropriate option you think suits you

	Almost Never	Never	Some-times	Always	Almost Always
1. I'm disapproving and judgmental about my own flaws and inadequacies					
2. When I'm feeling down, I tend to obsess and fixate on everything that's wrong					

3. When things are going badly for me, I see the difficulties as part of life that everyone goes through					
4. When I think about my inadequacies, it tends to make me feel more separate and cut off from the rest of the world					
5. I try to be loving towards myself when I'm feeling emotional pain					
6. When I fail at something important to me I become consumed by feelings of inadequacy					
7. When I'm down and out, I remind myself that there are lots of other people in the world feeling like I am					
8. When times are really difficult, I tend to be tough on myself					
9. When something upsets me, I try to keep my emotions in balance.					
10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people					
11. I'm intolerant and impatient towards those aspects of my personality I don't like					
12. When I'm going through a very hard time, I give myself the caring and tenderness I need					

13. When I'm feeling down, I tend to feel like most other people are probably happier than I am					
14. When something painful happens I try to take a balanced view of the situation.					
15. I try to see my failings as part of the human condition					
16. When I see aspects of myself that I don't like, I get down on myself					
17. When I fail at something important to me I try to keep things in perspective					
18. When I'm really struggling, I tend to feel like other people must be having an easier time of it					
19. I'm kind to myself when I'm experiencing suffering.					
20. When something upsets me, I get carried away with my feelings					
21. I can be a bit cold-hearted towards myself when I'm experiencing suffering					
22. When I'm feeling down, I try to approach my feelings with curiosity and openness.					
23. I'm tolerant of my own flaws and inadequacies					
24. When something painful happens I tend to blow the incident out of proportion					

25. When I fail at something that's important to me, I tend to feel alone in my failure					
26. I try to be understanding and patient towards those aspects of my personality I don't like.					

Read each item carefully. Using the scale shown below, please select the number that best describes how you think about yourself right now tick the appropriate answer.

	Definitely False	Mostly False	Some-What False	Slightly False	Slightly True	Some-What True	Mostly True	Definitely True
1. If I should find myself in a jam, I could think of many ways to get out of it								
2. At the present time, I am energetically pursuing my goals								
3. There are lots of ways around any problem that I am facing now								

4. Right now, I see myself as being pretty successful							
5. I can think of many ways to reach my current goals							
6. At this time, I am meeting the goals that I have set for myself							