VALUE ORIENTATION AND THE FEELING OF COMPASSION IN THE COVID 19 PANDEMIC IN STUDENTS

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Abstract: *Since ancient times, to survive this society it has required affectivity, empathy and compassion. Thus in a world of speed, a world that seems to have lost nature, we can see that these feelings are actually necessary. Without them, humanity would be represented by robots, which would have a stable schedule, work without communication and cooperation.*
Daily we take part in the sufferings and joys of others, our vocation as persons is to help them, to develop them, to get them out of the deadlock, but also to be present at their joys.
Human behavior must be full of delicacy, purity, transparency, showing deep compassion through these feelings of ours.

Key words: *compassion; emotion; students; covid-19; pandemic; pro-social.*

The research

1. The purpose of the research

The present research wants to highlight, if during the Covid-19 Pandemic the students felt a development of the feeling of compassion and self-compassion, as well as value orientation, especially in relation with adolescents and teenagers (of the same age), and who passed in the online educational environment, physical connections and physical meetings, which were common until the beginning of the pandemic, are almost non-existent.

2. The aims of the research

1. The analysis of the relationship between the feeling of self-compassion and the value orientation of students as predictors for compassion in the pandemic context;
2. The analysis of the degree of compassion at the level of the gender variable;

3. The analysis of the feeling of compassion, self-compassion and value in relation with the Covid-19 pandemic.

3. The hypotheses of the research

1. The broad hypothesis

To develop my quantitative, exploratory and correlational research, I found a broad hypothesis to guide the research. The general hypothesis is: There is a significant correlation between self-compassion, value orientation in the covid-19 pandemic and the gender variable as predictors for the compassion variable.

2. Specific hypothesis

1.There is a significant difference between boys and girls on the compassion dimension;

2. There is a directly proportional correlation between self-compassion, compassion and Covid-19;

3. Self-compassion, behavior in the Covid-19 pandemic, valuable life are significant predictors of compassion.

4. Research tools

1. **Self-compassion scale for youths;**
2. **Scale of compassion;**
3. **Valuable life questionnaire;**
4. **The questionnaire for identifying behaviors related to COVID-19.**

5. Description of the instruments

Self-Compassion Scale for Youth, The Neff Scale proposes six dimensions of self-compassion, which can be grouped into three factors with two opposite aspects. The first factor is self-kindness versus self-judgment and refers to how individuals emotionally relate to themselves. Self-kindness refers to the ability to be kind and understanding to yourself, while self-judgment refers to being extremely critical and hard on yourself. The second factor is "Common Humanity," unlike isolation, and refers to how people cognitively understand their relationship with other human beings. "Common humanity" refers to people's ability to recognize that everyone is imperfect and that suffering is part of the human condition, while isolation refers to feeling alone in suffering. The third factor is awareness versus overidentification and speaks about how people pay attention to their pain. Awareness refers to being aware of and accepting someone's painful experiences in a balanced and nonjudgmental way, while overidentification refers to being highly absorbed in someone's pain and brooding over it. Neff claims that the six dimensions of self-compassion interact and function as a system. The support for this view was demonstrated in a study that found that writing with the characteristics of

kindness, "Common Humanity," or mindfulness led to higher scores on the other dimensions of self-compassion.
Authors: Neff, K. D., Bluth, K., Tóth-Király, I., Davidson, O., Knox, M. C., Williamson, Z., & Costigan, A. (2020).
Compassion Scale. Compassion was operationalized as an experience of kindness, a shared sense of humanity, awareness, and reduced indifference to the suffering of others. The scale shows how often you feel or behave in the mentioned way on a scale from 1 (Almost never) to 5 (Almost always). Subscales: Kindness: 2, 6, 10, 14; Common humanity: 4, 8, 12, 16; Mindfulness: 1, 5, 9, 13; Indifference (reverse scoring): 3, 7, 11, 15. The total score results from the calculation of the global score that represents the sum of the items
Authors: Pommier, E., Neff, K. D. & Tóth-Király I. (2019).
The Valuable Life Questionnaire, Authors: Kelly Wilson & Groom
The VLQ is an instrument that taps into 10 valued areas of life.
These domains
include:
1. Family
2. Marriage/Couples/Intimate relations
3. Parenting
 4. Friendship
5. Work
6. Education
7. Relax
8. Spirituality
9. Citizenship
10. Self-care
Scoring: Respondents are asked to rate the 10 areas of life on a scale of 1 to 10, indicating the level of importance and how consistently they lived in accordance with those values in the past week.
Reliability: The instrument demonstrated good test-retest reliability.
Validity: under collection.
Reference:
Wilson, K. G. & Groom, J. (2002).The Valuable Life Questionnaire. Available from Kelly Wilson.
The questionnaire for identifying behaviors related to COVID-19, Authors: Imhoff, R., & Lamberty, P. (2020).
Summative 7-point Likert scale 1-Never, 2-Rarely, 3-Occasionally, 4-Sometimes, 5-Frequently, 6-Often, 7-Always.
People reacted differently to the emergence of the new Coronavirus. Respondents are asked to indicate for each of the following behaviors the

extent to which they have implemented them as part of their response to the Coronavirus pandemic

Self-focused preparation behaviors

1. You stock up on food.
2. You stock up on sanitary items.
3. You buy weapons for the purpose of ensuring your defense and security.
4. You stock up on fuel.
5. Buy equipment for water storage and purification.
6. Withdraw available cash from your personal bank account.
7. Wear protective face masks outside the home.
8. Invest in the stock market.
9. Use alternative remedies such as homeopathic medicines or essential oils.
10. Look for information provided by alternative media channels.
11. Spread information online.

6. Research sample

Gender

To carry out the present study we used a sample consisting of 86 participants in total. The age of the subjects is 16 years from 3 Colleges with different specializations (theological, artistic and pedagogical). The sample was distributed online through social networks. Therefore, the choice of participants was not influenced in any way.

The participants gathered for the research in total are 86 (N=86), the sample proportions are represented in 33.7% male and 66.3% female, that is 57 girls and 29 boys.

Figure 1 Graph of Gender proportions

Gen

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	29	33.7	33.7	33.7
	2	57	66.3	66.3	100.0
	Total	86	100.0	100.0	

Table 1 - Sample structure by gender

Statistics

Gen

N	Valid	86

	Missing	0
	Mean	1.66
	Median	2.00
	Mode	2
	Std. Deviation	.476

Table 2 - Sample structure by gender

Age

Regarding age, we received responses from 86 people- 16-year-old students (10th grade) from three schools with 3 different majors.

Statistics

Age

N	Valid	86
	Missing	0
Mean		16.00
Median		16.00
Mode		16
Std. Deviation		.000

Table 3 - Structure of the sample according to age

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16	86	100.0	100.0	100.0

Table 4 - Structure of the sample according to age

Living environment

Also, depending on the criterion of the living environment, the distribution of participants is 19.8% of participants come from rural areas, that is, 16 people and 81.4% of participants from urban areas.

Figure 2 - The graph of the proportions of the environment of origin

Statistics

The environment of origin

N	Valid	86
	Missing	0

Environment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	70	81.4	81.4	81.4
	2	16	18.6	18.6	100.0
	Total	86	100.0	100.0	
	Mean				1.19
	Median				1.00
	Mode				1
	Std. Deviation				.391

Table 5 - Structure of the sample according to the environment of origin

Table 6 - Structure of the sample according to the environment of origin

7. The conduct of research

The actual research was carried out online, the distribution of the questionnaire being carried out with the help of the "Google Froms" website. The Compassion Scale, the Self-Compassion Scale, the Valuable Life Questionnaire and the COVID-19 Behavior Identification Questionnaire were acquired through 'Research Central'. In the next step, I distributed the created questionnaire through social networks. Participants completed the form anonymously, and no data identifying respondents in any way was requested. The required data were: Age, Gender and Living environment. Also, all 4 Scales and questionnaires have Likert-type scales.

8. The proceeding

After the participants filled out the form, the data obtained was processed. Data processing consisted, in a first phase, of creating the database in the statistics program called IBM SPSS Statistics Data Editor.

The collected data being raw, were entered into a Microsoft Excel database. To make the process of creating the scales easier, I changed the questions in Excel with the abbreviation, each according to the individual scales and subscales and entering the number of the question. The variables were coded from raw values to numerical values, as in the variable Gender, and Female=2 and Male=1, in the same way, in the Living environment, Urban=1 and Rural=2.

9. Results

Hypothesis 1

There is a significant difference between boys and girls on the compassions dimension.

To evaluate this hypothesis I used the urban test, 70 persons.

Group Statistics

	Gen	N	Mean	Std. Deviation	Std. Error Mean
Self-compassion	1	29	73.62	6.684	1.241
	2	57	73.74	8.043	1.065
Compassion	**1**	**29**	**55.86**	10.256	1.905
	2	**57**	**60.11**	7.095	.940
Valuable life	1	29	83.97	10.273	1.908
	2	57	84.19	13.692	1.814
BehaviorCOVID19	1	29	22.86	7.135	1.325
	2	57	23.81	7.117	.943

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Self-compassion	Equal variances assumed	.587	.446	-.067	84	.947	-.116	1.737	-3.571	3.339

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
	Equal variances not assumed			-.071	66.431	.944	-.116	1.636	-3.382	3.149
Compassion	Equal variances assumed	1.736	.191	**-2.246**	84	**.027**	-4.243	1.890	-8.001	-.486
	Equal variances not assumed			-1.998	42.049	.052	-4.243	2.124	-8.529	.043
Valuable life	Equal variances assumed	.960	.330	-.079	84	.937	-.227	2.887	-5.968	5.513
	Equal variances not assumed			-.086	72.056	.931	-.227	2.632	-5.475	5.020
BehaviorCOVID19	Equal variances assumed	.370	.545	-.582	84	.562	-.945	1.625	-4.176	2.286
	Equal variances not assumed			-.581	56.311	.563	-.945	1.626	-4.202	2.312

Table 7 – Independent sample test for the compassion dimension

As can be seen in table 7, we obtained a coefficient t=-2.246 significant at a p<0.01 threshold on the compassion dimension. The average obtained by girls is 60.11 and the average obtained by boys is 55.86. The difference being significant.

Thus the hypothesis is validated, girls showing greater compassion in the Covid-19 pandemic than boys

We can state that this feeling is more developed in teenage girls than in teenage boys, because the maternal instinct is present in girls. A protective instinct that would do anything to save the sick child's life.

A normal distribution can be observed for the dimensions: self-compassion, compassion, valuable life and behavior displayed by teenagers in the Covid-19 Pandemic.

Hypothesis 2

There is a directly proportional correlation between self-compassion, compassion and Covid-19;

Correlations

		Self-compassion	Compassion	Valuable life	BehaviorCOVID19
Self-compassion	Pearson Correlation	1	.508**	.251*	.206
	Sig. (2-tailed)		.000	.020	.057
	N	86	86	86	86
Compassion	Pearson Correlation	**.508****	1	**.249***	**.234***
	Sig. (2-tailed)	.000		.021	.030
	N	86	86	86	86
Valuable life	Pearson Correlation	.251*	.249*	1	-.076
	Sig. (2-tailed)	.020	.021		.486
	N	86	86	86	86
BehaviorCOVID19	Pearson Correlation	.206	.234*	-.076	1

Sig. (2-tailed)	.057	.030	.486	
N	86	86	86	86

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 8- Sample structure according to self-compassion, compassion, valuable life and sharing in the Covid-19 pandemic
To evaluate this hypothesis I used the Pearson correlation coefficient.
We can see from Table 8 that between compassion and self-compassion there is a direct proportional correlation with a coefficient r 0.508** with a strong significance threshold $p<0.01$.
There is a direct proportional correlation between compassion and valuable life with coefficient r 0.249* with a significance threshold of $p<0.05$.
There is a directly proportional correlation between compassion and behavior in the Covid-19 Pandemic with the coefficient r 0.234* with a significance threshold of $p<0.05$.
Thus the hypothesis is validated.

      Of great significance is the connection between compassion and self-compassion. Thus, we can say that people who, first, are careful with them from the point of view of health, hygiene, etc. they will do the same to the people around them. If there is self-compassion, most of the time, and on the inner plane, we can observe its manifestation on the outer plane as well.
      Self-compassion involves being kind-hearted and understanding to ourselves when we are in pain, so we can show the same feelings outwardly. Compassion then recognizes that being imperfect, failing, and experiencing difficulties in life is inevitable, so they tend to be gentle with themselves when faced with painful experiences rather than getting angry when life doesn't go their way.

Hypothesis 3
Self-compassion, behavior in the Covid-19 pandemic, valuable life are significant predictors of compassion.
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.544ᵃ	**.296**	.271	7.241

a. Predictors: (Constant), Valuable life, BehaviorCOVID19, Self-compassion

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1811.724	3	603.908	**11.519**	.000[b]
	Residual	4299.160	82	52.429		
	Total	6110.884	85			

a. Dependent Variable: Compassion
b. Predictors: (Constant), Valuable life, BehaviorCOVID19, Self-compassion

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	9.602	8.558		1.122	.265
	Self-compassion	.490	.110	**.438**	**4.451**	**.000**
	BehaviorCOVID19	.186	.114	.156	1.629	.107
	Valuable life	.102	.065	.151	1.565	.121

a. Dependent Variable: Compassion

Table 9 – Significant predictors for compassion

To evaluate this hypothesis I used regression analysis, with compassion as the dependent variable.

As can be seen in table 9, 29% of the compassion variable is explained by self-compassion, valuable life and behavior in the Covid-19 pandemic, obtaining a significant coefficient F=11.519 significance threshold 0.000b.

The most important predictor of compassion is self-compassion, obtaining a Beta coefficient = .438, significance threshold 0.000.

Thus, a self-compassionate person has an extremely high probability, 30%, of developing compassionate behaviors.

A person who emphasizes the moral values of life, we can see that he shows increased compassion even in the Covid-19 pandemic. If he is asked for help, he will certainly give it, he will certainly be there when needed for the people around him, for the people close to him, and this is manifested, it seems, also among the students. The teenagers raised in moral values, from the three schools in the Municipality of Arad demonstrated that, although the beliefs may be different, human love is the one that prevails through the help offered by those around.

Compassion is actually the virtue that makes us human again. There is a clear need both cognitively and emotionally for the presence of compassion and value between people. Human loneliness was a problem even before the pandemic, but this period of digitization, of going online both at work and at school, has made people break the connection with their neighbors and become even more lonely.

Conclusions
Purpose of this research was to specify whether during the Covid-19 Pandemic the students felt a development of the feeling of compassion and self-compassion, as well as the value orientation, especially in relation with teenagers (of the same age), and who passed into the educational environment online, physical connections and physical meetings, which were common until the beginning of the pandemic, are almost non-existent. General hypothesis: There is a significant correlation between self-compassion, value orientation in the covid-19 pandemic and the gender variable as predictors for the compassion variable.

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