

How Is Gratitude And Self-Compassion Related?

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ABSTRACT: Individual differences set one apart from another; hence the varying levels of strengths and weaknesses. The way people manage and cope with stresses and pressures in life is one among the manifestations of these differences. This research aimed to find out the relationship of gratitude and self-compassion of teachers of St. Paul University Philippines (SPUP), Tuguegarao City, Cagayan. One hundred thirty five teachers from the different departments were the participants of the study. They were selected through convenience sampling. They were grouped according to sex, age, school, and number of teaching units. Questionnaires were used as instruments for data gathering; frequency and percentage distribution, and chi-square test were employed for data analysis. The results of the study lead to the conclusions that self-compassion is not influenced by sex, age, school and number of teaching units; the higher the gratitude, the more compassionate a person is, and the more grateful a person is, the more he/she is compassionate.

Keywords: gratitude, happiness, satisfaction, self-compassion, St. Paul University Philippines

I. INTRODUCTION

Every individual is born unique and different from one another. This leads to the different ways of viewing and perceiving things and situations and coping styles and techniques in dealing with life. This is manifested in the way one shows his/her gratitude and self-compassion. Gratitude or the feeling of appreciation and thankfulness in all the blessings that one receives each day manifests that by God's grace people are saved and blessed with intellect and free will. Self-compassion, on the other hand, is showing kindness, care and love to oneself; to other people as well as in all the things that one does even if there are instances that the person feels like giving up because of the tiring and overloaded demands of the environment and work. Gratitude and self-compassion combined together and put into work results to good things, produce better outputs, and a healthy lifestyle and well-being. Gratitude and self-compassion makes a good team that no burning out demand and work-overload can break once put into work. There is no giving up on doing what one loves, doing what makes him/her happy as well as the people around, and helping others and self for the common good and betterment of the workplace. In all that one has been through to get to where he/she is now are the families and friends who motivate a heart that is devoted and committed to the things around. In the toughest and hardest times one can still be grateful of life and a place one calls home where love and support is seen and felt when things seem to get out of control. This research determines the gratitude and self-compassion of some select teachers of St. Paul University Philippines.

II. THEORETICAL FRAMEWORK

A theoretical framework that guides research on gratitude is the broaden-and-build theory of positive emotions. As a positive emotion, gratitude may also broaden and build (Fredrickson, 2004). Specifically, experiencing gratitude in response to receiving a benefit or gift can create a desire to act in a pro-social manner

oneself, either towards the benefactor or towards others (McCullough, Kilpatrick, Emmons, & Larson, 2001). Thus, grateful emotions have the potential to broaden a person's thought-action pattern by leading them to think about ways in which they can benefit others. Overtime, these broadened experiences have the potential to lead to the building of lasting and enduring social connections and friendships, which are valuable resources (Fredrickson, 2004).

Neff (2014) theorized compassion by stating that compassion is given to our own as well as to others' suffering and that include ourselves in the circle of compassion because to do otherwise would construct a false sense. She also cited that compassion involves sensitivity to the experience of suffering, coupled with a deep desire to alleviate that suffering. This means that in order to experience compassion, you must first acknowledge the presence of pain. Compassion involves pausing, stepping out of your usual frame of reference, and viewing the world from the vantage point of another. The moment an individual sees a homeless person as an actual human being who is in pain, the heart resonates with it (compassion literally means "to suffer with"). Self-compassion is simply compassion directed inward, relating to ourselves as the object of care and concern when faced with the experience of suffering.

III. STATEMENT OF THE PROBLEM

This research sought to determine the gratitude and self-compassion of the teachers of St. Paul University Philippines. Specifically, it aimed to answer the following questions:

1. What is the profile of the participants when grouped according to:
 - 1.1 sex,
 - 1.2 age,
 - 1.3 school, and
 - 1.4 number of teaching units?
2. What is the gratitude level of the participants according to profile variables?
3. What is the self-compassion level of the participants according to profile variables?
4. Is there a significant difference on the gratitude level of the participants according to profile variables?
5. Is there a significant difference on the self-compassion level of the participants according to profile variables?
6. Is there a significant relationship between gratitude level and self-compassion level of the participants?

IV. METHODOLOGY

In this study the researchers made use of the quantitative design – correlational method. The design of the study determined the gratitude and self-compassion of Teachers of St. Paul University Philippines. One hundred thirty five teachers were selected through random sampling of its total population. In gathering the data needed, the following tools were utilized:

Gratitude Questionnaire-Revised. The Gratitude Questionnaire-Six-Item Form (GQ-6) is a six-item, self-report questionnaire designed by McCullough, M.E., Emmons, R.A., and Tsang, J. (2002) to assess individual differences in the proneness to experience gratitude in daily life. Using a 7-point likert scale format ranging from strongly disagree to strongly agree.

Self-Compassion Scale. The Self-Compassion Scale is a psychometrically sound and theoretically valid measure of self-compassion by Kristin Neff (2003) which assesses trait levels of self-compassion. Using a 5-point scale ranging from almost never to almost always, the participants are asked to write their answers for each item. The data gathered from the participants were analyzed using the frequency and percentage distribution to determine the profile, mean, and to further interpret the mean scores, chi-square test was used to determine the significance and relationship of the variables.

V. RESULTS AND DISCUSSIONS

Table 1. Frequency and percentage distribution of participants when grouped according to sex

Sex	Frequency	Percentage
Male	37	27.41
Female	98	72.59
Total	135	100.00

Table 1 shows the profile of the participants when grouped according to sex. Based on the table, 27.41% of the participants are male, and 72.59% are female. The biggest percentage belong to the female participants.

Table 2. Frequency and percentage distribution of participants when grouped according to age

Age	Frequency	Percentage
21-25	31	22.96
26-30	58	42.96
31-35	29	21.48
36-40	9	6.67
41 and above	8	5.93
Total	135	100.00

Table 2 shows the profile of the participants when grouped according to age. As illustrated in the figure, 22.96% of the 135 participants are from ages 21-25, 42.96% are from ages 26-30. Then 21.48% are from ages 31-35 and 6.67% are from ages 36-40. The 5.93% of the total number of participants come from the ages 41 and above.

Table 3. Frequency and percentage distribution of participants when grouped according to school

School	Frequency	Percentage
SASTE	25	18.52
SITE	8	5.93
SBAHM	28	20.74
SNAHS	36	26.67
BEU	38	28.15
Total	135	100.00

Table 3 shows the profile of the participants when grouped according to school. As illustrated in the figure, the Basic Education Unit holds the highest number of participants who participated in this study with the percentage of 28.15%. Next to it is the School of Nursing and Allied Health Sciences with the percentage of 26.67%. The School of Business Administration and Hospitality Management has a percentage of 20.74%, while 18.52% of the participants came from the School of Arts Sciences and Teacher Education. The School of

Information Technology and Engineering comes in last, with a total number of 8 participants with the percentage of 5.93%.

Table 4. *Frequency and percentage distribution of participants when grouped according to number of teaching units*

Number of teaching units	Frequency	Percentage
21 units	28	20.74
24 units	61	45.19
27 units	25	18.51
Others	21	15.56
Total	135	100.00

Table 4 shows the participants' profile when grouped according to number of teaching units. As illustrated in the figure, majority of the participants has a teaching unit of 24 with a percentage of 45.19%. The next 20.74% of the total percentage has a teaching unit of 21 followed by 18.51% with 27 teaching units. Lastly, 15.56% of the total percentage has other number of teaching units.

Table 5. *Frequency and percentage distribution of the participants' gratitude level when grouped according to sex*

Sex	Gratitude Level			Total
	Low	Moderate	High	
Male	14 (10.37%)	21 (15.56%)	2 (1.48%)	37 (27.41%)
Female	37 (27.41%)	39 (28.89%)	22 (16.30%)	98 (72.59%)
Total	51 (37.78%)	60 (44.45%)	24 (17.78%)	135 (100.00%)

It can be seen that 60 or 44.45% of both male and female participants have moderate gratitude level followed by low gratitude level with 51 or 37.78%. 24 or 17.78% obtained high level of gratitude.

Table 6. Frequency and percentage distribution of the participants' gratitude level when grouped according to age

Age	Gratitude Level			Total
	Low	Moderate	High	
21-25	8 (5.93%)	16 (11.85%)	7 (5.19%)	31 (22.96%)
26-30	28 (20.74%)	20 (14.81%)	10 (7.41%)	58 (42.96%)
31-35	14 (10.37%)	13 (9.63%)	2 (1.48%)	29 (21.48%)
36-40	-	7 (5.19%)	2 (1.48%)	9 (6.67%)
41 and above	1 (0.74%)	4 (2.96%)	3 (2.22%)	8 (5.93%)
Total	51 (37.78%)	60 (44.44%)	24 (17.78%)	135 (100.00%)

Table 6 shows the level of gratitude when grouped according to age. It is shown in the table that, of the 51 participants who had low gratitude, 8 or 5.93% of them are from the participants whose age range from 21-25, 28 or 20.74% of them are from the age group ranging from 26-30, then 14 or 10.37% of them are from the age group ranging from 31-35 and the last 1 or the 0.74% of the participants who have low gratitude is from the age range of 41 and above.

Among the 60 participants who have moderate gratitude level, 16 (11.85%) of them are from the participants whose age range from 21-25, 20 (14.81%) of the participants came from the ages 26-30, 13(9.63%) of them are from the age group ranging from 31-35, then 7 (5.19%) are from the age group ranging from 36-40 and the last 4 (2.96%) who had moderate gratitude level is from the age group of 41 and above.

Lastly, of the 24 participants who have high gratitude level, 7 (5.19%) of them are from the ages 21-25, 10 (7.41%) are from the ages 26-30, 2 (1.48%) of the participants are from the ages 31-35, another 2 (1.48%) are from the ages 36-40. The last 3 (2.22%) of the participants who have high gratitude are from the age 41 and above.

Table 7. Frequency and percentage distribution of the participants' gratitude level when grouped according to school

School	Gratitude Level			Total
	Low	Moderate	High	
SASTE	5 (3.70%)	15 (11.11%)	5 (3.70%)	25 (18.52%)
SITE	5 (3.70%)	3 (2.22%)	-	8 (5.93%)
SBAHM	17 (12.59%)	9 (6.67%)	2 (1.48%)	28 (20.74%)
SNAHS	13 (9.63%)	13 (9.63%)	10 (7.41%)	36 (26.67%)

BEU	11 (8.15%)	20 (14.81%)	7 (5.16%)	38 (28.15%)
Total	51 (37.78%)	60 (44.44%)	24 (17.78%)	135 (100.00%)

Table 7 shows the gratitude level of the participants when grouped according to school. It is shown that majority of all the participants from each of the schools have a moderate level of gratitude, with the highest percentage (14.81%) coming from the Basic Education Unit (BEU), and the lowest percentage (2.22%) coming from School of Information Technology and Engineering (SITE). The School of Arts Science and Teacher Education (SASTE) obtained a percentage of 11.11% for this level, 9.63% for the School of Nursing and Allied Health Sciences (SNAHS), and 6.67% for the School of Business Accountancy and Hospitality Management (SBAHM).

It is shown that 51 of the participants have low gratitude level, with the highest percentage of (12.59%) coming from SBAHM and the lowest percentage of (3.70%) both coming from SASTE and SITE. SNAHS acquired a percentage of 9.63%, while BEU got 8.15% for this level.

Lastly, 24 of the participants have high level of gratitude, with 3.70% of them coming from SASTE, 1.48% from SBAHM, and then 7.41% from SNAHS, then with 5.16% coming from the BEU and none from SITE.

Table 8. Frequency and percentage distribution of the participants' gratitude level when grouped according to number of teaching units

Number of Teaching Units	Gratitude Level			Total
	Low	Moderate	High	
21 units	12 (8.89%)	10 (7.41%)	6 (4.44%)	28 (20.74%)
24 units	24 (17.78%)	24 (17.78%)	13 (37.14%)	61 (45.19%)
27 units	12 (8.89%)	11 (8.15%)	2 (1.48%)	25 (18.52%)
Others	3 (2.22%)	15 (11.11%)	3 (2.22%)	21 (15.56%)
Total	51 (37.78%)	60 (44.44%)	24 (17.78%)	135 (100.00%)

Table 8 illustrates the gratitude level of the participants when grouped according to number of teaching units. It is shown in the table that among the 51 participants who have low level of gratitude, 12 (8.89%) of them are participants whose teaching unit is 21, 24 (17.78%) of them are participants with 24 teaching unit, 12 (8.89%) are the participants with 27 teaching unit and 3 (2.22%) are from participants who have other teaching unit aside from was what mentioned.

Among the 60 participants who have moderate gratitude level, 10 (7.41%) of them are participants whose teaching unit is 21, 24 (17.78%) of them are participants with 24 teaching units, 11 (8.15%) are participants whose teaching unit is 27, and 15 (11.11%) of them are the participants with other teaching units.

Lastly, of the 24 participants whose gratitude level is high, 6 (4.44%) of them are participants whose teaching unit is 21, 13 (37.14%) of them are participants with 24 teaching units, 2 (1.48%) are participants

whose teaching unit is 27, and the last 3 (2.22%) of them whose gratitude level is high are from participants who have other teaching units.

Table 9. *Frequency and percentage distribution of the participants' self-compassion level when grouped according to Sex*

Sex	Self-Compassion Level			Total
	Low	Moderate	High	
Male	-	23 (17.04%)	14 (10.37%)	37 (27.41%)
Female	1 (0.74%)	57 (42.22%)	40 (29.63%)	98 (72.59%)
Total	1 (0.74%)	80 (59.26%)	54 (40.00%)	135 (100.00%)

Table 9 shows the participants' self-compassion level when grouped according to Sex. It is shown that among the 37 male participants, none of them have low self-compassion, 23 or 17.04% of them have moderate self-compassion and 14 or 10.37% of them have high self-compassion level. Amongst the 98 female participants, 1 or 0.74% of them have low self-compassion, 57 or 42.22% of them have moderate while 40 or 29.63% of them have high self-compassion.

Table 10. *Frequency and percentage distribution of the participants' self-compassion level when grouped according to age*

Age	Self-Compassion Level			Total
	Low	Moderate	High	
21-25	-	17 (12.59%)	14 (10.37%)	31 (22.96%)
26-30	-	37 (27.40%)	21 (15.56%)	58 (42.96%)
31-35	1 (0.74%)	18 (13.33%)	10 (7.41%)	29 (21.48%)
36-40	-	5 (3.70%)	4 (2.96%)	9 (6.67%)
41 and above	-	3 (2.22%)	5 (3.70%)	8 (5.92%)
Total	1 (0.74%)	80 (59.26%)	54 (40.00%)	135 (100.00%)

Table 10 shows the participants' level of self-compassion when grouped according to age. The table shows that among the participants ages 21-25, none of them have low self-compassion level, 17 or (12.59%) of them have moderate self-compassion and 14 or (10.37%) of high gratitude level, none from participants of ages 26-30 have low self-compassion, while 37 or (27.40%) of them has moderate self-compassion and 21 or (15.56%) of them have high self-compassion level. From the participants ages 31-35, 1 or (0.74%) has a low self-compassion, 18 or (13.33%) of them has moderate self-compassion level and 10 or (7.41%) of the participants has high gratitude level. Next, of the 9 participants of ages 36-40, none of them have low self-compassion, 5 or (3.70%) have moderate self-compassion, and 4 or (2.96%) of them have high

self-compassion. Lastly, from the participants ages 41 and above, none of them has low self-compassion, 3 or (2.22%) of them have moderate self-compassion, and 5 (3.70%) of them have high self-compassion.

Table 11. *Frequency and percentage distribution of the participants' self-compassion level when grouped according to school*

School	Self-Compassion Level			Total
	Low	Moderate	High	
SASTE	-	8 (5.93%)	17 (12.59%)	25 (18.52%)
SITE	-	6 (4.44%)	2 (1.48%)	8 (5.92%)
SBAHM	1 (0.74%)	19 (14.07%)	8 (5.93%)	28 (20.74%)
SNAHS	-	22 (16.30%)	14 (10.37%)	36 (26.67%)
BEU	-	25 (18.52%)	13 (9.63%)	38 (28.15%)
Total	1 (0.74%)	80 (59.26%)	54 (40.00%)	135 (100.00%)

Table 11 shows the self-compassion level of the participants when grouped according to school. It is shown that majority of all the participants from each of the schools have a moderate level of self-compassion, with the highest percentage of 18.52% coming from the BEU, and the lowest percentage of 4.44% coming from SITE. SASTE obtained a percentage of 5.93%, 16.30% from SNAHS, and 14.07% from SBAHM.

It is shown that 1 out of the 5 schools have low self-compassion and is coming from the SBAHM. Lastly, of the 54 participants who have high self-compassion, 12.59% of them coming from SASTE, 1.48% coming from SITE, 5.93% from SBAHM, and then 10.37% from SNAHS and the remaining 9.63% of them is from the BEU.

Table 12. *Frequency and percentage distribution of the participants' self-compassion level when grouped according to number of teaching units*

Number of Teaching Units	Self-Compassion Level			Total
	Low	Moderate	High	
21 units	-	17 (12.59%)	11 (8.15%)	28 (20.74%)
24 units	1 (0.74%)	37 (27.41%)	23 (17.04%)	61 (45.19%)
27 units	-	18 (13.33%)	7 (5.19%)	25 (18.52%)
Others	-	8 (5.93%)	13 (9.63%)	21 (15.56%)
Total	1 (0.74%)	80 (59.26%)	54 (40.00%)	135 (100.00%)

Table 12 shows the level of self-compassion of the participants when grouped according to number of teaching units. It is shown that, from the participants whose teaching unit is 21, none of them have low self-compassion, while 17 of them have a moderate self-compassion, and 11 of them have high self-compassion. Among the participants who have a teaching unit of 24, 1 of them has low self-compassion while 37 of them have moderate, and 23 of them have high self-compassion. In-line with the participants who have a teaching unit of 27 and others, none of them have low self-compassion, 18 and 8 participants have moderate self-compassion respectively, correspondingly 7 of the participants whose teaching unit is 27 and 13 of the participants who have other teaching units have high self-compassion.

Table 13. *Chi-square on the significant difference of gratitude level of the participants when grouped according to variables*

Variables	df	Chi-square value	Probability value	Decision at 0.05
Sex	2	6.127	0.047	Reject Ho
Age	8	16.621	0.034	Reject Ho
School	8	16.940	0.031	Reject Ho
Number of teaching units	6	10.396	0.109	Accept Ho

Gratitude and Sex

With the probability value of 0.047 and a df of 2, this table supports the decision to reject the hypothesis, which means that there is a significant relationship between gratitude and Sex. Supporting the result that females are more grateful than males.

Research by John Templeton Foundation (2012) on their 2012 survey, an evidence stating that women are more likely than men to express gratitude on a regular basis with a percentage of 52 and 44 respectively, 64% women and 50% men feel that they have much in life to be thankful for.

In the research result by San Martín De Porres University, Lima - Perú Research Institute - School of Midwifery and Nursing in June 2017, with the same number of participants (n=100), men have a standard deviation of 10.91996 and 11.83856 for women, leading the researchers of the said university to a result that there are significant differences in the levels of gratitude according to Sex and that women have higher levels of gratitude than men.

Gratitude and Age

The relationship established between gratitude and age also reached the same result, with a probability value of 0.034 and a df of 8. This means that, there is a significant relationship between gratitude and age. Supporting the result that, it is easier to feel grateful as they grow older.

According to Wency Leung (2015), researchers are beginning to unravel the biological and developmental underpinnings of gratitude, and they are finding reason to believe it may be easier to feel grateful as we grow older. Mentioning about neuroscientists suggesting that older people involved emotional attention and memory becomes less active in response to negative information.

Jeffrey Froh explained (excerpt from Leung), that the ability to experience and express gratitude tends to solidify around the ages of 7 to 10 and that gratitude becomes stronger and is expressed more spontaneously as people grow.

Gratitude and School

With the probability value of 0.031 and a df of 2, this table supports the decision to reject the hypothesis, which means that there is a significant relationship between gratitude and school.

In an article written by Kira M. Newman (2017), she mentioned that after one employee genuinely wrote a “thank you” note on their appreciation wall, later on everybody was participating. That created a better relationship between employees and a more inspiring workplace.

Ryan Fehr (2017) on his study found evidence suggesting that gratitude, forgiveness, compassion and appreciation contribute to the kind of workplace environments where employees actually want to come to work and do not feel like cogs in a machine and that gratitude tends to emerge in workplaces with more “perceived organizational support,” where employees believe that the company values their contributions and cares about their well-being.

Gratitude and Teaching Units

With the probability value of 0.109 and a df of 2, this table supports the decision to accept the hypothesis. This means that there is no significant relationship between the gratitude and teaching units. Supporting the result that no matter how heavy teaching units are, the sense of gratitude still the same.

Rozen Arturo (2016) stated that, of the few number of researches conducted about gratitude and teaching load of teachers, there would not be enough articles and studies that would really support that no matter how heavy the teaching load is, the same feeling of gratitude is seen from individuals.

Table 14. *Chi-square on the significant relationship of self-compassion level of the participants when grouped according to variables*

Variables	df	Chi-square value	Probability value	Decision at 0.05
Sex	2	0.510	0.775	Accept Ho
Age	8	6.350	0.608	Accept Ho
School	8	14.528	0.069	Accept Ho
Number of teaching units	6	7.018	0.319	Accept Ho

Self-compassion and Sex

With the probability value of 0.775 and a df of 2, this table supports the decision to accept the hypothesis, which means that there is a no significant relationship between self-compassion and Sex.

Result is supported by the Meta-Analysis of Self-Compassion research by Neff and Pommier (2013) stating that despite the differing results of the many researchers conducted on self-compassion, they found no significant differences in self-compassion. Stating that, it could be the negative aspects of the self-compassion scale that mainly accounts for the Sex differences in self-compassion, and that when focusing on the positive experiences of self-compassion, no significant Sex emerges.

According to Evren Erzen’s (2013) study on Investigation Of Prospective Teachers’ Self-Compassion Levels In Terms Of Age, Sex, Perception Of Success, Family Income Level And Branch Variables, Sex variable has no significant effect on teachers’ self-compassion levels.

Another study by Iskender (2009) found no differences on Sex differences in relation to self-compassion. From his 390 participants who completed a questionnaire package that included the Self-Compassion Scale, results showed that there were no significant Sex differences in self-compassion.

Self-compassion and Age

The relationship established between self-compassion and age with a probability value of 0.608 and a df of 8. The table supports the decision to accept the hypothesis. This means that, there is no significant relationship between self-compassion and age.

According to Erzen's (2013) study, it is proven that self-compassion is not dependent on age variable so it can be inferred that young or old teachers has no advantages or disadvantages for developing their self-compassions.

Self-compassion and School

With the probability value of 0.069 and a df of 8, this table supports the decision to accept the hypothesis, which means that there is no significant relationship between self-compassion and school.

Woods and West (2010) stated that, the self-compassionate individuals are the ones who are very driven and motivated. They are able to work flexibly and adoptively to different work-environments for the reason that these individuals love what they do.

In addition to this, Blackwell and his colleagues (2014) also stated that an individual's workplace doesn't matter as long as he/she is passionate of his/her work and that a self-compassionate individual could possibly have a healthier well-being and will continue to learn and grow to where he/she works.

Self-compassion and Teaching Units

With the probability value of 0.319 and a df of 6, this table supports the decision to accept the hypothesis. This means that there is no significant relationship between self-compassion and teaching units.

According to Angela Duckworth's (2016) book of GRIT, the passion for work is enduring no matter what the domain is. It was the combination of compassion and perseverance that makes high achievers special. She also mentioned in her book that a person with high compassion is likely to have high perseverance.

Table 15. Chi-square on the significant relationship of gratitude and self-compassion level of the participants

Gratitude Level	Self-Compassion Level						Total	df	Chi-Square value	Probability Value	Decision at 0.05
	Low		Moderate		High						
	F	Q	F	Q	F	Q					
Low	0	0	42	31.11	9	6.67	51	4	29.474	0.000	Reject Ho
Moderate	0	0	33	24.44	27	20.00	60				
High	1	0.74	5	3.70	18	13.32	24				
Overall											
Total Count	1	0.74	80	56.26	54	40.00	135				

With the probability value of 0.000 and a df of 4, this table supports the decision to reject the hypothesis. Meaning, there is a significant relationship between gratitude and self-compassion. Both values are positively correlated in meaning, when an individual is high in gratitude, he/she is high in compassion as well.

According to Beni and Latipun (2019) happiness is important for humans because happiness experienced by each is closely related to high self-compassion. Individuals who have a high understanding of the events they experience tend to feel happy. The relationship can be strengthened by gratitude.

Another study by Barnard and Curry (2011) stated that, individuals who are more self-compassionate tend to have greater life satisfaction, social connectedness, emotional intelligence, happiness and less anxiety, depression, shame, fear of failure, and burnout leading to a happier life and a greater sense of gratitude.

VII. CONCLUSION

Gratitude is manifested when one's life is going very well and this is regardless of sex, age or school. To show kindness, care and love to oneself is not affected too by similar factors. People who have higher self-compassion are more satisfied with life; maximize interpersonal relationships, happier and having greater sense of gratitude.

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