The study of differences between self-compassion and compassion to others using RUARCC Learning framework in order to enhance compassion of late adolescence in Thailand

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Abstract

Youths are important human resources. They are the important power that leads the country to achieve well-being in society in the future through educational management that shapes the foundation of morality from themselves and pass on the beauty of compassion to other people and the wider and bigger society. Youths are prepared to become perfect humans by learning that which will guide them to achieve reflective thinking, perception, understanding, and awareness of the future of human beings, situations and environment. Late adolescence is the age experiencing significant changes in their capacity of thinking and cognitive growth. Thus, it is important to promote their moral characteristics to get ready for approaching the transition to adulthood. This research aims to assess and search for an efficiency of learning framework to enhance compassion of late adolescence (RUARCC Learning Framework) in order to enhance compassion of late adolescence using the learning framework and 6 stages of learning, namely, receiving, understanding, awareness, responding, crystallizing, and creating. Data were collected from 20 participants using a rubric template for assessment that allows students to assess themselves and peer assessment. It was found that self-assessment mean scores on understanding and creating were lower than peer assessment mean scores while self-assessment mean scores on receiving, awareness, and crystallizing were higher than peer assessment mean scores. Self-assessment mean score on responding was equal to peer assessment mean score. The study results revealed that self-compassion and compassion to others were in the same direction, meaning there were no statistically significant differences of the mean score. An in-depth interview about ideal classroom or well-being classroom found most of them gave opinions in the same way, that they helped each other more and more, they cared for and were generous to each other, they understood, listened to, and respected each other increasingly, promoting happiness and well-being in the classroom.

Keywords: Compassion, Learning Framework, Late Adolescence, Well-Being.

1. Introduction

The 12th National Economic and Social Development Plan adhered to Thailand's 20-year National Strategy. It was put into practice to help develop Thai people in all aspects and at each stage of the life cycle in order to nurture high potential human capital. This includes cultivating good social values, ethics, discipline, well-being and public awareness, desirable behaviors, public mind, literacy skills, and having responsibility for the public. Teaching and learning activities are promoted to cover morality, ethics, principles of

religion, and how to live life to the fullest to achieve quality development and sustainable benefits and happiness to Thai society (The Twelfth National Economic and Social Development Plan (2017 – 2021), 2014). According to National Education Act B.E. 2542 (1999), the provision of education shall be for the development of Thai people so as to be a perfect human being including body, mind, intelligence, knowledge, and virtue and to have morality and culture in living life and being capable of living with other people happily. The provision of education shall be based on the principle that all learners are capable of learning and self-developing and shall deem that the learners have utmost importance. The process of providing education shall promote the learners to be capable of developing naturally and to their full potential. Emphasis is placed on the importance of knowledge, virtue, learning process, and

integration of knowledge of oneself and the relationship of oneself and a society (National Education Act B.E. 2442, 1999).

Late adolescence is the age experiencing significant changes in their capacity of thinking and cognitive growth to the fullest. They have high self-confidence and would like to consider and learn by themselves. They have their own reasons and imagination. It is an important age in which moral characteristics should be promoted within oneself to get ready for approaching the transition to adulthood (Komsan, 2021). A learning framework to enhance compassion of late adolescence (RUARCC Learning framework) is developed from Bloom's theory of learning and integrated with various concepts and theories,
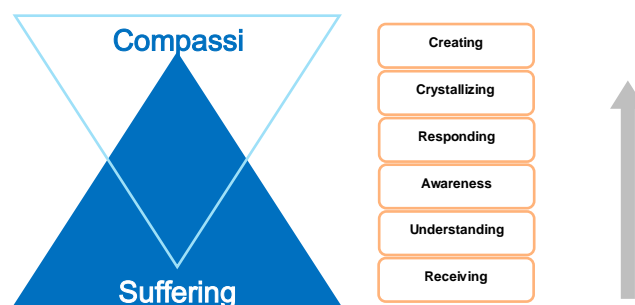

Figure 1: Designing Concept

The framework is divided into six stages of learning, which are 1. Receiving. 2. Understanding. 3. Awareness. 4. Responding. 5. Crystallizing and 6. Creating. Learning activity in each stage is designed to connect to three internal and external dimensions, i.e. 1. Self-compassion. 2. Compassion for others, and 3. Open to the compassion from others. It aims to generate a process for reflection in actions that happen to humans, developed or expanded to compassion to surrounding things through the process of activities that reflect points of view, contributing to perception, understanding, and awareness of suffering, which will connect and lead to self-compassion and compassion to others (Komsan, 2022).

Figure 2: Learning Framework to Enhance Compassion of Late Adolescence

(RUARCC Framework)

Learning Framework to enhance Compassion of Late Adolescence (RUARCC Learning framework) was assessed for content validity using index of item objective congruence (IOC) by seven experts who all agreed that it was consistent with Bloom's theory of learning and the knowledge spiral of SECI Nonaka's Model. Compassion generated through RUARCC Learning framework covers three dimensions, namely, self-compassion, compassion for others, and open to the compassion from others. Moreover, it promotes positive analysis, conceptual thinking, and crystallized thinking. Emphasis is placed on deep listening, paying respect, no judging, and external self-awareness. Moreover, compassion can be reflected and extended to surrounding things like nature and environment of the Earth, consistent with the 21st century skills and learning psychology of late adolescence.

Purpose of the study

To design and develop a learning framework in order to enhance compassion of late adolescence.

To compare the differences between self-compassion and compassion to other using Learning framework in order to enhance Compassion of Late Adolescence by Participants.

2. Literature Review

Compassion is defined as the emotional response when perceiving suffering and involves an authentic desire to help alleviate that suffering. Though most mindfulness practice guidelines do not teach compassion explicitly, training, learning process or teaching from teachers can instill compassion together with attitude at the same time. It creates cognitive changes by practicing mindfulness, suppressing depressive thoughts, treating with compassion rather than blaming, watching thoughts as thoughts, watching emotions as emotions, changing deeply to view sadness, fear, and doubt as intangible assets, being aware of the nature of suffering and that human suffering is unavoidable (Feldman & Kuyken, 2011). Compassion is caring behavior that can be incubated and practiced systematically within a short period of time by practicing nervous response to suffering through

understanding the suffering of others, emotional control and management (Weng et al., 2013). Compassion is derived from the Latin words "passio" which means to suffer and "com" which means together, meaning to suffer together Suffering does not need to be reinforced to make one perceive or be stimulated. Suffering is close to and connects to empathy (Eisenberg et al., 2015). Empathy reflects a variety of mutual emotions, such as good wishes, pleasure, embarrassment, or sorrow. Empathy is a part of compassion but compassion is deeper as it includes the desire to help alleviate that suffering (Stellar et al., 2017), and intelligence-based understanding of suffering, namely, to understand that suffering is a part of human life, it is a shared experience. Compassion is a part of mindfulness-based cognitive therapy (MBCT), a type of psychotherapy that combines cognitive therapy, meditation, and mindfulness based on intelligence, love, and deep compassion (Dalai Lama, 2015). Compassion is kindness and the feeling that arises when one perceives another's suffering and feels motivated to relieve that suffering. It is the characteristics of oneness. All lives on Earth are as one. Love deeply with mindfulness and intelligence. Mindfulness leads actions to find out clear, buoyant, and comfortable conditions (Worapat, 2017). Compassion makes people realize that all lives on Earth are one. They should treat other people with respect and equality. Compassion plays a part to support lifelong learning (CoED, 2018). Compassion is an important foundation in human life. It is perception and awareness of one's own suffering and suffering of others. Compassion will occur when one practices and understands one's own feeling. Characteristics that help create compassion are self-compassion, compassion for others, and being open to the compassion from others (Irons & Beaumont, 2017). Compassion is keeping kindness, it is the feeling that arises when confronting with another's suffering and feeling motivated to relieve that suffering. Compassion can be cultivated on one's own and passed on to others. When compassion grows increasingly, it will enhance the environment to achieve well-being (Jacinta, 2021). Goodwill expresses compassion through sincerity and kindheartedness better than skills (Jorgensen et al, 2015). Meditation practice

is a tool for mindfulness practice to achieve consciousness and intelligence, kindness and compassion. Awareness can be developed through thinking or playing compassionate roles to achieve understanding and habitual awareness (Gilbert, 2010). Cultivating compassion and systematic thinking requires a shift in behavior as much as in thoughts and beliefs by means of reflective thinking and deep listening through the process of check-in, perceiving, understanding, and paying attention to others, awareness of rationale, building understanding from working together, and being able to develop and change together (Senge, 2019). Components are shown in Figure 2.

3. Methods

Participants in the study were selected using volunteer sampling method. They are 20 senior high school students of Darunsikkhalai School for Innovative Learning King Mongkut's University of Technology Thonburi.

The study was conducted on the basis of quantitative and qualitative research design. Data were collected according to the research process and six stages of learning activities were performed according to the Learning Framework to enhance Compassion of Late Adolescence (RUARCC Framework), and data were collected during each stage of activities as follows:

Stage 1 – Receiving: Volunteers were assigned to watch Korean short drama series consisting of pictures and sound that reflect points of view toward suffering and compassion affecting perception among late adolescence. Volunteers were persuaded to reflect their attitudes or feelings to learn about mental states and to share what they perceived.

The assessment criteria included concentration while watching the short drama series, facial expression, body language expression, and behavior while watching the short drama series. The five scales of the assessment were excellent, good, fair, need improvement, and failed.

Stage 2 – Understanding: Volunteers were assigned to write a journal to communicate their

understanding in the form of letters by using the conceptual framework that referred to suffering which appeared in the series or their own experience. They were asked to write down happiness and suffering in their lives and identify causes or factors and the ways they managed the suffering so as to sort out points and get the main idea of causes of and how to manage the suffering. Details were identified in the messages to reflect their understanding.

The assessment criteria included ability to identify the suffering, ability to identify causes of the suffering, and ability to identify how to manage the suffering. The five scales of the assessment were excellent, good, fair, need improvement, and failed.

Stage 3 – Awareness: Volunteers were assigned to have deep listening focus group discussion to enhance awareness and support the cultivation of compassion. They shared their suffering with friends. Students were randomly divided equally into a sub-group before deep listening discussion started.

The assessment criteria comprised communication, listening, openness, and no judgment. The five scales of the assessment were excellent, good, fair, need improvement, and failed.

Stage 4 – Responding: Volunteers were assigned to play a role using Drama for Education activity. A hypothetical situation was set up with content related to compassion; for example, a situation when a friend is bullied for physical appearance, a situation that a friend cannot pass an exam or a situation a friend is affected by cyberbullying. Students were assigned to divide into a sub-group to plan and play different character roles to reflect behavior in response to compassion.

The assessment criteria comprised performances and hypothetical situations, roles and language in the performances. The five scales of the assessment were excellent, good, fair, need improvement, and failed.

Stage 5 – Crystallizing: Question patterns were determined to encourage volunteers to achieve the process of analytical thinking towards compassion via exchanging, brainstorming,

crystallization of thought, and finding a mutual agreement. The set of questions comprised the following: 1. What is the happiest moment in the classroom? What is it? How can we extend that happiness? 2. What is the suffering moment in classroom? Why did it happen? What should we do to become free from suffering?

The assessment criteria included ability to identify a suffering moment in the classroom, ability to identify causes of the suffering moment in the classroom, and ability to identify how to manage the classroom to be free from suffering. The five scales of the assessment were excellent, good, fair, need improvement, and failed.

Stage 6 – Creating: Question ideas were determined to encourage creativity and connect to the brainstorming process to get creative ideas. Volunteers were assigned to brainstorm to get a creative idea about "ideal classroom" based on the accumulation of knowledge, attitude, and cultivation of self-compassion and compassion to others from the earlier processes, which lead to a well-being society having understanding between each other. The idea of "ideal classroom" that was mutually created can be used in a real classroom for observing and interviewing for collecting research results accordingly.

The assessment criteria included creative conceptual framework of "ideal classroom" and positive attitude toward "ideal classroom". The five scales of the assessment were excellent, good, fair, need improvement, and failed.

The six stages of learning according to the Learning Framework to enhance Compassion of Late Adolescence (RUARCC Framework) determined the period of time for performing activities as outside school hours or home room for 1 hour/activity, six times as follows:

Week 1, day 1, stage 1 activity – Receiving for 1 hour.

Week 1, day 2, stage 2 activity – Understanding for 1 hour.

Week 1, day 3, stage 3 activity – Awareness for 1 hour.

Week 2, day 1, stage 4 activity – Responding for 1 hour.

Week 3, day 1, stage 5 activity – Crystallizing for 1 hour.

Week 3, day 2, stage 6 activity – Creating for 1 hour.

Every time before learning activities are performed, they start with the check-in process to reflect their feelings and what they are thinking in the brain so as to ensure they keep their mind focused on the internal state of mind, the state of concentration and supportive learning atmosphere. Activities performed last time are reviewed and details of activities going to take place are informed. When activities of each stage are complete, data are collected using rubric template for assessment, i.e. self-assessment and peer assessment. Rubric template for assessment was assessed for content validity using index of item objective congruence (IOC) by seven experts (Komsan, 2022) and a semi-structured interview was used after volunteers applied their ideal classroom or well-being classroom to their daily lives. After the sixth stage learning activity, which lasted for 15 days, an in-depth interview was conducted with students individually about their opinions toward the six stages of learning activities according to the RUARCC Framework and learning atmosphere after an ideal classroom was mutually determined. It took around four weeks for volunteers to spend time participating in the research project from the beginning to the end of the research.

Data Analysis

Analysis relied on descriptive statistics using R Programming (R Core Team, 2020). Means and standard deviation were calculated for each rubric of learning activity. Standard deviations are used to portray the scattered outcomes of the original measurements and Independent T-test was used to find the differences between self-compassion and compassion to others.

The data analysis used content analysis to analyze and interpret based on the coherence of reasons that can be explained with actual data. The researcher gathered the data obtained from the interview and analyzed according to the qualitative data analysis approach and organized into a system and with separate data making to categorize the data and analyze meaning, links and find relationship of information, interpret data and summarize the findings following the components of content analysis operational state as follows: unitizing, sampling, recording or coding, reducing data, abductively and narrating for a summary to answer the research question (Krippendorff , 2018).

4. Results

According to the study results from data collection, self-assessment, and peer assessment, the results are shown below:

Table 1. The differences between self-compassion and compassion to others

Dimension		Mean	SD	t	df	p-value
Receiving	Self	4.22	0.52	-1.661	19	0.113
	Peer	4.14	0.12			
Understanding	Self	4.28	0.58	0.563	19	0.580
	Peer	4.34	0.07			
Awareness	Self	4.45	0.61	-0.356	19	0.725
	Peer	4.43	0.07			

Responding	Self	4.20	0.86	1.402	19	0.177
	Peer	4.20	0.06			
Crystallizing	Self	4.63	0.65	-1.590	19	0.128
	Peer	4.56	0.05			
Creating	Self	4.45	0.69	1.698	19	0.106
	Peer	4.63	0.04			

From Table 1, it is clear to see that p-value in all aspects was not significant. It indicated that there were no significant differences between self-assessment results and peer assessment results. Receiving had self-assessment mean score = 4.22 which was higher than peer assessment mean score = 4.14, p-value = 0.113. Understanding from self-assessment had mean score = 4.28, which was lower than peer assessment mean score = 4.34, p-value = 0.580. Awareness from self-assessment had mean score = 4.45, which was higher than peer assessment mean score = 4.43, p-value = 0.725. Responding from self-assessment had mean score = 4.20, which was equal to peer assessment mean score = 4.20, p-value = 0.177. Crystallizing from self-assessment had mean score = 4.63, which was higher than peer assessment mean score = 4.56, p-value = 0.128, and Creating from self-assessment had mean score = 4.45, which was lower than peer assessment mean score = 4.63, p-value = 0.106.
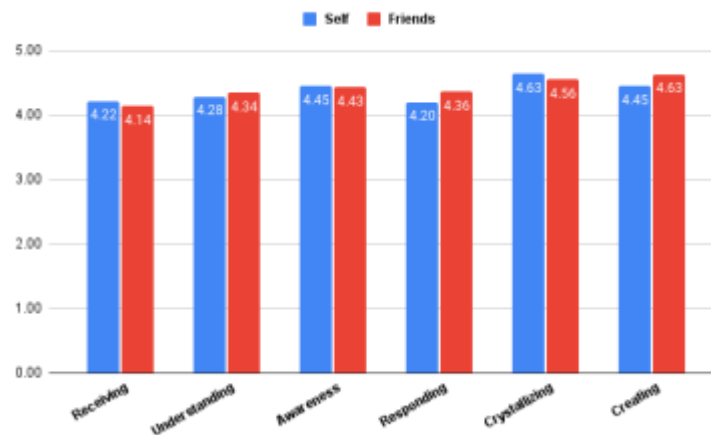

Figure 3: Average between self-assessment and friend-assessment

5. Discussion

According to the study results, the discussion is as follow:

As for **Receiving**, self-assessment mean score was higher than peer assessment mean score. Individual's internal feeling was exposed to response or attention to environment or events that arise (Krathwohl et al., 1964). Behavior of self-perception was more outstanding than perception of others. Based on the in-depth interview, the first volunteer gave the opinion that perceived suffering brought about self-knowing. The sixth volunteer perceived a state of suffering and happiness of others and the seventh volunteer learned and perceived being

oneself increasingly while seeing friends' suffering and connecting to himself/herself what he/she already did and if something happens to him/her, what he/she should do. With regard to reflection after doing the activities, most volunteers reflected that they perceived suffering of those characters they played, they perceived the repentance of those who made mistakes and the pain of victims. They perceived anger, sorrow, disappointment, and worry. These are perceptions of the states of internal feelings toward the short drama series.

Understanding – the mean score from self-assessment was lower than the mean score from peer assessment. Based on the activity, students had to identify problems and how they solved the problems. Students may feel that they could not solve the problems well enough or did not understand the problems that much. Friends were not in the same situation that they were but friends considered from their points of view that their friends did the best they could. According to the in-depth interview, most volunteers gave their opinions that doing activities with friends made them understand friends more and more. They understood how their friends feel, they understood friends' emotional status, they understood what their friends demand and how they should treat their friends, making them increasingly have conversations between each other. The fourth volunteer said that he/she understood other people that they had the same suffering he/she had. Though he/she did not know how to relieve the suffering, he/she felt the feelings of those people. The ninth volunteer gave the opinion that he/she started to understand a cause of suffering and how to cope with it more and more. He/she felt that he/she had more compassion due to more understanding about other people.

Awareness – the mean score from self-assessment was higher than the mean score from peer assessment. It was from individual's knowledge responding to what happened, and cognitive process, leading to awareness. It is the process within oneself that is more clearly realized than others (Good, 1973, p.54). According to the in-depth interview, volunteers gave opinions showing that it was characteristics

of awareness. The first volunteer said that everyone had stress. When he/she listened to friends more and more, he/she perceived and understood friends increasingly and realized that everyone had suffering inside while other people may not know and how he/she should treat those persons so that they would not feel sad or feel like they are reinforcing the pain inside. The sixth volunteer said that he/she was aware of and learned how he/she should treat other people not to let them feel sad. The fifth volunteer said that judging other people was giving them a wound, causing pain inside their mind and giving them suffering, leading to bad effects as mental pollution to others.

Responding – the mean score from self-assessment was equal to the mean score from peer assessment. The activity supported participatory behavior. They planned, practiced, and responded in the way of working together with willingness and satisfaction. Individual expression may be reduced or full of self-esteem. The third volunteer gave the opinion that he/she played the role with his/her spirit. He/she felt unhappy to play the role of a person who did something bad to others. He/she felt sorry and sympathy for those people and understood the feeling of victims, though it was just a role play. The fifth volunteer gave the opinion that when he/she played the role, he/she felt that if someone was hurt like this, that person would feel bad and he/she would feel guilty as well. The twelfth volunteer said that, before he/she played the role, he/she had to analyze the role and situations what would happen, making him/her understand the feelings of the character and those situations. Though he/she had to play the role in real life, he/she will not hurt anyone or make someone feel sorrow to the similar situations.

Crystallizing – the mean score from self-assessment was higher than the mean score from peer assessment. The activity required brainstorming from everyone, leading to a mutual agreement in the answer. However, it required the connection of what already existed and new things inside each individual, making the self-assessment more outstanding. It is consistent with Scharmer in saying that crystallizing connects the purposes to be more outstanding in

order to give a change. It is generated from deep knowledge and self-awareness of that individual (Scharmer, 2009).

Creating - the mean score from self-assessment was lower than the mean score from peer assessment. The key of this activity was acquiring ideal classroom from brainstorming and the accumulation of knowledge and attitude (Torrance, 1965 as cited in Aree Panmanee, 2014) and characteristics of having self-compassion and compassion for others that were cultivated from every process, contributing to listening and understanding other people increasingly so as to live a life in a well-being society peacefully and sustainably (Glăveanu et al., 2020). According to the in-depth interview about classroom atmosphere after working together to determine ideal classroom or well-being classroom, most volunteers gave opinions that students in classroom helped each other more and more, such as subject tutoring, caring about the well-being of others, giving warning or pieces of advice, hospitality, etc. Everyone helped each other not only learning but with other small things. They understood, listened to, talked to, and paid respect to each other more and more. It was happier in classroom with more compassion. The ninth volunteer said that students talked more rationally. Emotions were not taken into consideration. Students had more understanding between each other. They perceived what they did or said would hurt someone. The thirteenth volunteer said that problems were reduced because students understood and honored each other. They realized other people are themselves. They were thoughtful. The fourth volunteer said the classroom atmosphere was cozier, it was a happy classroom. Students were close to each other increasingly. They are as one, with no discrimination or groups. Everyone respected and did not hurt each other. The fifteenth volunteer said that students realized what a good classroom is. Compassion took place in the classroom. Students talked to and understood each other.

Suggestion

This is interesting for studying further and finding the relationship or connection of compassion and learning activities in different stages. If activity models are modified or applied to the context of races, cultures, or other countries with different learning environment, it will enhance compassion in a different way more or less.

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