



Self-compassion and Trust as the Determinants of Pro-social Behavior: Moderating role of Gender among Adults

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ABSTRACT

The study was aimed at analyzing Self-compassion and Trust as the Determinants of Pro-social Behavior. A correlational research design was used. Gender use as the moderating role among adults. The survey was performed to collect data. The sample was comprised of 400 participants selected by using a convenient sampling technique. Inferential statistics were used by employing Pearson Coefficient Correlation, Linear Regression, t-test for independent sample designs, and ANOVA to test hypotheses. The result showed a positive relation between trust, self-compassion and pro-social behavior. The result shows that self-compassion predicted social behavior significantly. There is a significant difference between males and females in self-compassion and pro-social behavior. Conversely, there is no significant difference in the trust level based on gender. The self-compassion, trust and pro-social behavior were significantly different concerning the education of the participants.

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1. Introduction

1.1. Self-Compassion

In history, psychologists have focused more on self-compassion. The self-compassion is the practice of avoiding judgment and self-criticism in destructive emotions and or trying life circumstances (Eriksen, 1963). Kindness, and empathy towards others is, the critical element of self-compassion. Mindfulness entails being aware of other feelings without judging, while self-kindness entails a warm understanding towards oneself while facing challenges (Sparrow, Swirsky, Kudus, & Spaniol, 2021). The idea of self-compassion has recently achieved dominance in psychology, with mounting proof indicating it may significantly choose one's happiness.

Self-compassion is the opposite of self-esteem and is treated with kindness and understanding (Midlarsky & Kahana, 1994). It is the practice of being kind to oneself when suffering and failing. It increases the satisfaction of life (Henry, 2013). Beadle, Sheehan, Dahlben, and Gutches (2015) found that self-compassion had positively affected psychological health. It lowers stress and anxiety and boosts strength. It also lowers blood pressure and enhances immunological function (Trompetter, De Kleine, & Bohlmeijer, 2017). Kindness and compassion towards oneself in the face of hardship, as opposed to harsh self-criticism, are at the heart of self-compassion. Its origin is the Buddhist philosophy and has three key components: kindness, humanity and mindfulness (Decety, Bartal, Uzefovsky, & Knafo-Noam, 2016).

Self-compassion entails more empathy for oneself in the face of setbacks (Marsh, Chan, & MacBeth, 2018). Self-compassion effectively reduces negativity, such as shame and guilt ((Finlay-Jones, Kane, & Rees, 2017; Zessin, Dickhäuser, & Garbade, 2015). When people rehearse self-compassion, they realize their flaws (Gilbert et al., 2017), which can also significantly promote generosity.

Self-compassionate people like to help others (MacBeth & Gumley, 2012) because they are less distracted and more sensitive to the pain of those around them. Researchers have shown a correlation between self-compassion, increased empathy, and the ability to forgive others.

Self-compassion is the relatively term of the psychology which can be elaborate by a state in which one's negative and positive responses to oneself are in check (Neff, 2016). Kindness toward oneself, acknowledging one's humanity, not being critical of oneself, avoiding emotional isolation, and not over-identifying with one's feelings. These are all the components of the larger concept of self-compassion. The six sections are conceptual allusions to the many ways one can respond to challenging situations (Neff et al., 2021).

Self-compassion lowers the risk of eating disorders and dissatisfaction with the body, like development experience (Linardon, 2020; Turk & Waller, 2020). It benefits those who struggle with bad mood and eating habits in childhood. Reducing stress and those who suffer from traumatic circumstances is very beneficial.

1.2. Pro-Social Behavior

Pro-social behavior refers to actions that are beneficial for others. It includes helping, sharing and cooperating with others. It is the vital aspects of the human that maintain social cohesion and promote positive outcomes in society (Turk & Waller, 2020). An integral part of human social functioning is acts of kindness toward others. Practicing pro-social behavior helps kids develop good qualities for themselves and the world. In some cases, promoting helpful behavior may necessitate eradicating antisocial habits (Hastings, Utendale, & Sullivan, 2007).

Humans' propensity to help others can range from unselfish gestures of kindness to willful blindness in need. The elements that influence pro-social behavior have gained more attention from social psychologists. Someone who decides to help another person in need depends on several things. Together, biological and social factors impact people's tendency to help those in need. Prosocial behavior can be influenced by many factors in one's environment, such as family, friends, and peers (Hastings et al., 2007). Parents that are kind, caring, responsive, and understanding see an uptick in their children's prosocial behavior. Conversely, children with authoritarian, strict, or punishing parents are less chance to involve in prosocial behavior (Hastings et al., 2007).

According to J. A. Simpson and Beckes (2010), Prosocial behavior is also known as the predisposition to act in ways that are advantageous to others. It is an essential ingredient in the development of human society. Considering the possibility that ages exhibit different amounts of prosocial engagement is intriguing. Prosocial behavior improves with the age factor (Sparrow et al., 2021). These increases in helpful behavior may be influenced by factors like focus, alterations in motivation, values, and objectives associated with aging (Bailey, Ebner, & Stine-Morrow, 2021). For example, as people age, they often develop a more profound interest in issues affecting the larger community and the next generation (Eriksen, 1963). It was found by Midlarsky and Kahana (1994).

Few longitudinal studies have examined how pro-social behavior differs across the ranges in adolescence, despite reports of pro-social growth and general age-related factors that raise infancy in the early stage of adulthood (Crocetti et al., 2016). Though, there is significant evidence showing that in adolescence, different numbers of physical, intellectual, and interpersonal changes affect our social functioning. Today's teens' autonomy and physical maturity encourage them to take a range of prosocial behaviors (Carlo, Padilla-Walker, & Nielson, 2015).

However, the maturation of adolescents' prosocial traits may be hindered by other teenage changes. For instance, (Padilla-Walker & Christensen, 2011) found that adolescents' ability to focus on the emotional needs of others was temporarily reduced during the second half of adolescence. It is possibly happening due to the difficulties with emotion regulation brought on by changes in affective processing and brain maturation. Therefore, in theory, average levels of prosocial conduct should either rise or show a transitory fall during adolescence.

The individual determining elements (Sellaro, Steenbergen, Verkuil, van IJzendoorn, & Colzato, 2015), that determine prosocial behavior are a person's age, gender, cognitive development, ability to compare oneself to others, personality traits, and value orientations. Other factors include self-comparison and value orientations. On the other hand, situational determining factors include socialization through parental caring, the parent's role as a model, an effective relationship between the kid and the parent, the teaching technique of both the teacher and the parent, and the structure and function of the family.

1.3. Self-Compassion and Prosocial Behaviour: A Relationship

An increasing corpus of research suggests that practicing self-compassion improves one's interpersonal abilities. When we open our hearts to ourselves through self-compassion, we acknowledge that everyone has their own unique set of experiences, both good and negative (Neff, 2016). So self-compassion increases generosity toward others (Barnard & Curry, 2011). Among meditators and community adults, self-report studies found a positive association between self-compassion and other-oriented attributes, which include perspective-taking, empathy, and altruism (Neff & Pommier, 2013).

Experimental investigations have demonstrated that practicing mindfulness and engaging in beautiful meditation increases people's capacity for compassion (Boellinghaus, Jones, & Hutton, 2014). This kind of atmosphere promotes prosocial behavior, defined as action taken for the benefit of others, and refers to acts of goodwill toward one's fellow humans (Eisenberg, Spinrad, & Sadovsky, 2006). Research supports this notion by showing that those who routinely practice self-compassion are more kind to others (Welp & Brown, 2014). To elicit feelings of self-compassion, the writers Lindsay and Creswell (2014) used self-affirmation manipulation. They discovered that this mindset encourages more prosocial behavior in response to an occurrence involving a shelf collapsing. According to research, caring people are more willing to support their friends and romantic relationships.

According to Lindsay and Creswell (2014), self-compassion stemmed from their use of self-affirmation manipulation. They discovered that those who practice the self-compassion are large scale likely to act selflessly in the face of adversity, such as when a shelf collapses in a laboratory. Researchers have shown that those who are kind to themselves are also more likely to be there for their loved ones and close companions (Neff & Pommier, 2013).

More evidence supports self-compassion, encouraging people to participate in appropriate relational activities. These kinds of activities may meet people's demand for relatedness. According to studies, self-compassionate people are more inclined to resolve interpersonal disputes using compromising methods instead of subordinating ones (Yarnell & Neff, 2013).

Their parents are more welcoming, supportive, connected and less violent (Neff & Beretvas, 2013). Individuals who practice it have a strong sense of connection and feel less isolated. It found social support and a sense of belongingness (Alizadeh et al., 2018), a sense of society (Akn, 2015), social connectedness (Neff, Kirkpatrick, & Rude, 2007), and relatedness (Neff, 2003).

1.4. Trust

Trust is a cornerstone of human contact, one that is crucial in fostering collaboration and productive outcomes for both people and the larger community. Having faith in other people's honesty and reliability is crucial to successful social and economic interactions (Korsgaard, 2009). Putnam (2000) and Helliwell (2006) argue that trust is important in the development and maintenance of any society. Relationship maintenance and economic success are both impossible without this essential ingredient. "Openness to risk as a result of relying on another person" (Mayer, Davis, & Schoorman, 1995) is one definition of trust. Thus, our propensity to trust others is influenced by the opinions of those in our immediate social circle (Ashraf, Bohnet, & Piankov, 2006; Johnson & Mislin, 2011; Yamagishi & Yamagishi, 1994). Mutual trust develops when people hold similar beliefs and ideals.

Trust can be advantageous in many situations, but it can be difficult to build and keep. Individuals may be afraid to trust others because of their own experiences or because of societal pressures (Growiec & Growiec, 2014; Jasielska, 2020; Rothstein & Uslaner, 2005). As a result,

studies aimed at elucidating the conditions under which trust might flourish or wither are highly significant. Self-compassion is one characteristic that has the ability to increase reliance. Instead of beating yourself up when you're feeling down, self-compassion encourages you to be gentle and forgiving with yourself.

It can possible that gender can affect trust. Studies elaborate that gender can mediate the relation between trust and other factors like self-compassion. Studies show that women trust higher than men in some situations. Trust is positively associated with optimism and contributes to happiness on a higher level. It is also the product of positive feelings, strong relationships, and a caring disposition (Growiec & Growiec, 2014; Jasielska, 2020; Rothstein & Uslaner, 2005). Trust plays a significant role in the relations between personal and professional institutions (Evans & Revelle, 2008; Montero-Marin et al., 2018). Because of this, a young infant learns to trust people and creates moral traits such as empathy. It may lead to ethically appropriate, prosocial behavior to encourage orientation towards the needs of others (Rotenberg, 2010; Van Ijzendoorn & Bakermans-Kranenburg, 2015). Social-cognitive researchers have long highlighted the importance of peer trust and reciprocity (Gummerum & Keller, 2008; Keller, 2005; Selman, 1980).

The evolution of altruism concerns the elements of trust. Trust's social-cognitive and social-emotional components include faith, trustworthiness, and the safety of others (Rotenberg, 2010).

These actions are signs that a person can be trusted (Rotenberg, 2010). For individuals to be willing to support one another and work together towards common goals, social capital, or the ability of a community to trust and be trusted, must be present (J. A. Simpson, 2007).

1.5. Relationship among Trust and Prosocially Behavior

Trust is positively correlated with helping actions, according to numerous studies. Cooperation and a shared sense of purpose can increase when people feel they can trust their peers (Hardin, 2002; Yamagishi & Yamagishi, 1994). Research in a range of settings, including the workplace (Dirks & Ferrin, 2002), social dilemma scenarios (Balliet & Van Lange, 2013), and the donation of time and money (B. Simpson & Willer, 2008), demonstrates that trust increases prosocial behaviour.

In addition to trust, other factors like empathy, guilt, and ethical identity have also been found to be associated with prosocial behavior (Aquino & Reed II, 2002; Malti & Krettenauer, 2013). However, the role of trust remains a critical factor in promoting prosocial behavior, particularly in situations where individuals are required to cooperate with others to achieve common goals (Ezisi & Chine, 2023; Hardin, 2002; Jian, Cai, Wang, & Gao, 2022).

Trust has been found to foster several forms of prosocial behavior, including collaboration (Solomon, 2008), civic participation (Jennings & Stoker, 2004), charitable giving, and volunteering (Irwin, 2009). Trust is the potential mediator between the level of self-compassion and generosity. It assumes that individuals have good preferences and rely on them (Yamagishi & Yamagishi, 1994). Trust facilitates several forms of prosocial behavior.

The development of trust is also considered crucial to the maturation of teenagers' pro sociality (Rotenberg, 2010). Ten-year-olds' trust in others, including their mothers and teachers, was linked to their willingness to assist classmates, according to one study (Rotenberg, Boulton, & Fox, 2005). Trust was found to have a favorable correlation with civic engagement among 12–13-year-olds (Wentzel, Muenks, McNeish, & Russell, 2018). In seventh and eighth grade, these responsibilities include giving and receiving help, working with others, and sharing. According to one study (Liu, Wang, & Orgun, 2009), trust acts as a mediator between the importance of cooperative goals and the results of discussions between sympathetic parties. Another study conducted on Chinese college students (Guo, Chen, & Tsai, 2017) indicated that trust mediated the relationship between social support and generosity.

1.6. Self-compassion and Trust as the Determinants of Pro-social Behavior

The parts of self-compassion and altruism have been investigated, but more research is still needed on the mediator role of Trust. Academic research projects should have paid more

attention to Trust. A high degree of self-compassion is a prerequisite for friendship According to the evidence, people have stronger emotional bonds and more Trust in their friends Crocker and Canevello (2015), Munawar, Farid, Iqbal, and Gul (2022) , Stevens and Taber (2021), (Khan, Zada, & Estay, 2023). According to Neff et al. (2007), the agreeableness dimension and self-compassion have a beneficial association. There are six dimensions: Trust, submission, honesty, modesty, and sensitivity. Researchers have found that people who are harshest on themselves have lower Trust in their friends and colleagues (Blatt, Zuroff, Hawley, & Auerbach, 2010).

Trust is the concept that individuals have good intentions and rely on them, and it is the potential mediator between self-compassion and altruism (Yamagishi & Yamagishi, 1994). In addition to partnerships (Solomon, 2008), civic involvement (Jennings & Stoker, 2004), charity donations (Irwin, 2009), and volunteering, the Trust supports several pro-social behaviors.

According to Taniguchi and (Marsh et al., 2018), Trust is crucial for teenagers' pro-social behavior development (Rotenberg et al., 2005). Wentzel (1991) discovered that among adolescents in the 6th and 7th class (ages twelve and thirteen), Trust was a strong predictor of social responsibility. According to Rotenberg et al. (2005), children as young as 10 develop Trust in their moms, instructors, and peers.

1.7. Moderating role of Gender among Adults

According to one study (Liu et al., 2009), trust acts as a mediator between the importance of cooperative goals and the results of discussions between sympathetic parties. The research on Chinese college students indicates that trust mediates the relationship between social support and generosity.

Boys are more prone to treat themselves kindly than girls. The self-compassion ratings of boys and girls differ minor but statistically significantly ($d=.15$). Men reported slightly higher self-compassion levels than women did in previous meta-analyses, which was statistically significant ($d =.18$).

We saw results consistent with this study when we only included students in the 11th and 10th grades in our sample. This supports earlier research (DeVore & Pritchard, 2013) that indicated women are more prone to self-criticism. Similarly, research has revealed that teenage girls are more prone than boys to develop depression (Nolen-Hoeksema, Wisco, & Lyubomirsky, 2008).

The multi-group research also showed that both boys and girls employed a mediation model with a comparable structure, with the exception that males exhibited a stronger positive connection between self-compassion and trust. When it comes to lowering anxiety levels, older men gain more from self-compassion than older women, according to research (Bluth, Gaylord, Campo, Mullarkey, & Hobbs, 2016). Artistic conventions may have discouraged female high school pupils from showing themselves kindness (Bluth et al., 2016). Furthermore, girls are conditioned to place a higher value on interpersonal connections than boys (Crockett, Losoff, & Petersen, 1984).

All of these studies concluded that men underreported their pro-social behaviours compared to their female counterparts. The possibility of gender differences in developmental patterns has gotten almost any attention. There was no indication of gender moderation in one study (Carlo et al., 2015), whereas in another (Carlo, McGinley, Hayes, Batenhorst, & Wilkinson, 2007), a drop in prosocial behaviour was found to be more pronounced in boys than in girls.

1.8. Problem Statement

Although self-compassion, trust, and prosocial behavior have all been extensively studied, more work is needed to examine the interplay between these concepts from a gendered lens in young people. There are several challenges that college students experience that might get in the way of their academic success. Prosocial behavior has been highlighted as an important feature that can assist students cope with stressful conditions, which can impede their progress towards academic goals

To what level does gender disturb the relation between self-compassion and trust that motivates pro-social behavior among adults? This study focused on college students. This

research aims to understand what motivates young adults to act socially responsibly and how to discover the treatment that can aid in academic and professional development.

1.9. Significance of the Study

To determine the connection between mature college students' pro-social conduct, self-compassion, and trust. To help pupils overcome barriers in academic development, pro-social behavior on the part of the individual is appreciated. These appreciation criteria include trust and self-compassion. This study aims to determine the affiliation amongst young adult self-compassion and trust. The study on how self-compassion shapes pro-social conduct and trust in adults provides a wealth of knowledge for programs that assist university students.

1.10. Research Objectives

- To examine self-compassion's impact on pro-social behaviour in young adults
- To check the mediating effect of trust in the association between self-compassion and pro-social behaviour.
- To analyse the moderating effect of gender on the association of pro-social behaviour and self-compassion.

1.11. Research Questions

- What is the effect of self-compassion on pro-social behaviour among adults?
- What is the mediating influence of trust between self-compassion and pro-social behaviour?
- What is the moderating effect of gender on the association between self-compassion and pro-social behaviour?

2. Literature Review

According to Neff (2003), self-compassion is essential for overcoming adversity. The principles of the self-care strategy are mindfulness, self-compassion, and social awareness. Accepting that everyone has challenges and imperfections is being human. In contrast to harsh criticism, self-kindness is treating oneself with empathy, tenderness, and approval (Neff, 2003). The advice offered by mindfulness is to be objectively aware of upsetting feelings without attempting to change them. According to a recent meta-analysis, self-compassion enhanced teenagers' mental health (Marsh et al., 2018). For instance, it was discovered that emotional dysregulation and teenage self-compassion had a statistically significant link ($r = 0.55$).

Recent research suggests that identifying characteristics such as a sense of belonging, perceived social support, general trust, and relatedness may have an impact on the development of prosocial behavior (Yang, Zhang, & Kou, 2016). Altruism and personality have been connected in several study. Self-compassion enhances mindfulness, empathy, and generosity in both the general public and meditators, based to research by Neff and Pommier (2013), (Gallegos, McKechnie, McAndrew, Russell-Bennett, & Smith, 2022).

Welp and Brown (2014) discovered a connection between participants' propensity to help and their behavior in a shelf collapse scenario. While promising, Lindsay and Creswell's findings may be more conclusive than those they provided in 2014 about the connection between self-compassion and generosity. Self-compassion was linked to positive peer evaluations of prosocial behavior in a study of Australian teenagers, but it did not predict the adolescents' future prosocial development (Marsh et al., 2018; Pan, Chen, & Yang, 2022).

Peer nominations have been shown to reduce young adults' propensity to aid persons of varying ages, including those in their own families and complete strangers (Padilla-Walker & Christensen, 2011). Adolescents' capacity for self-compassion and their propensity for kindness should be studied in depth. A updated estimate of helpful behaviour based on self-report is presented.

Gratitude and self-compassion are positively correlated, according to cross-sectional research (Breen, Kashdan, Lenser, & Fincham, 2010; Neff & Pommier, 2013). An intervention study (Bluth et al., 2016) found that teens who participated in a programme that encouraged them to practise mindful self-compassion also showed improvements in their gratitude. The grateful are more inclined to help others regardless of age, as shown by numerous experimental

and cross-sectional research (Tian, Liu, & Shan, 2018; Tsang & Martin, 2019). Mixed-motive interactions are predicted by both partners' perceptions of the other's self-compassion and the other's trustworthiness, as found by Bligh, Schlehofer, Casad, and Gaffney (2012), Lu et al. (2022).

For people to engage in acts of kindness, it is essential that they have incentives to boost their reputation. This is necessary for prosocial behaviour, but it's not sufficient. The following are some concrete reputational and societal advantages that may accrue from giving back. The likelihood of receiving future assistance when in need is increased when one helps others, according to research by Milinski, Hilbe, Semmann, Sommerfeld, and Marotzke (2016), Salehi, Fallahchai, and Griffiths (2023).

In addition, the following social sanctions may be applied for antisocial conduct: If you refuse to help someone in need, it could hurt your reputation and make future help requests more difficult to receive. In many cases, pre-social behaviour is a calculated response to reputational incentives like the ones listed below. Once people realise they are no longer anonymous and are being watched, they are more likely to behave in a way that benefits their reputation. Do good deeds when in a position to influence others' opinions about you in the future (Sokar, Greenbaum, & Haj-Yahia, 2023; Wu, Balliet, & Van Lange, 2015).

According to K. Rosengren and Windhall (1972), providing an alternative social network is the most important purpose of prosocial behaviour. The necessity for this action (i.e., to make up for loneliness) was directly attributable to "deficiencies" in social life and dependency on television. Then, in the 1970s, Scandinavian studies claimed to expand the remit of audience-media figure study by incorporating prosocial behaviour, identification, and capture into a broader concept of "media interaction" (Nordlund et al., 1978). Prosocial behaviour as a replacement for social interaction was not supported by data collected from Swedish adolescents. It caused something of a hiatus in studies of prosocial behaviour in the Nordic countries. In terms of causation, see (K. E. Rosengren, Windahl, Hakansson, & Johnsson-Smaragdi, 1976).

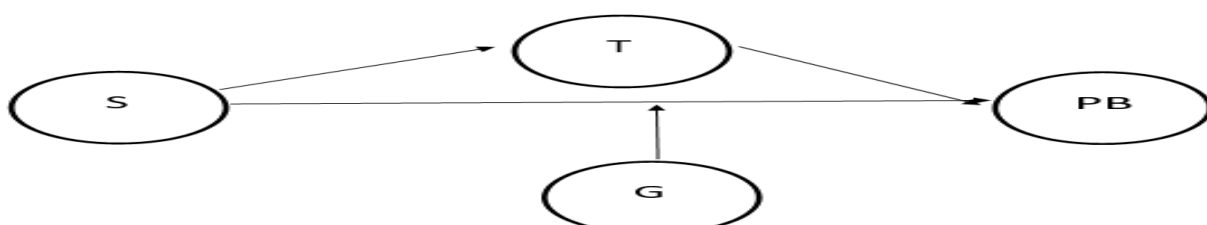
The self-compassion of Chinese middle school pupils was found to have a direct correlation with their prosocial behaviour (Yang et al., 2016). This study's sample population consisted of Chinese students. Welp and Brown (2014) discovered that people who developed self-compassion in the experiment were far more likely to help those in need. Participants' real helping behaviour is also enhanced in the event of a shelf collapse. Laboratory research yielded these two findings (Lindsay & Creswell, 2014). Adolescents, it has been proven, partake in a plethora of activities each and every day.

Adolescents' ability to see prosocial behaviour in many targets, including relatives and strangers, is constrained by the peer nomination technique (Padilla-Walker & Christensen, 2011). It is possible the peer nomination approach limits the adolescent's observation in the various stages of the prosocial behaviour; therefore, a more thorough examination of the longitudinal association between self-compassion and adolescents' prosocial behaviour regarding self-reporting is warranted.

According to the available data, social connectivity and community-based self-compassion are favourably correlated with social support and relatedness (Alizadeh, Khanahmadi, Vedadhir, & Barjasteh, 2018; Neff, 2003; Neff & Pommier, 2013). It has been shown to have a negative correlation with loneliness. High degrees of relatedness and competency at school have been proven to have direct effects on students' behaviour Tian et al. (2018), A. Shahid and Asmat (2022), C. Shahid, Gurmani, Rehman, and Saif (2023) among Chinese teenagers.

3. Conceptual Framework

Figure 1: Conceptual Framework



3.1. Hypotheses of the Study

- The self-compassion would impact prosocial behavior among adults.
- The trust would referee between self-compassion and prosocial behavior in young adults.
- Gender would moderate the association between self-compassion and prosocial behavior in young adults.

In this framework, Seprosocialion is the independent variable, and on the other side, pro-social behavior is the dependent variable. Trust is the mediator, and on the other side, gender is the moderator variable.

4. Research Methodology

4.1. Research Design

This research objectives to identify the association among self-compassion and trust as determinants of pro-social behavior. Gender moderating the role among adults. The study's findings show through the correlation, and data was collected by the survey method. The university students were a population of survey data. The adult is the main target of it. The sample consists of 400 students. Convenient sampling was used for the demographic variables, including gender and education.

4.2. Research Instruments

4.2.1. The Self-Compassion Scale

This study developed a self-compassion scale to assess these six characteristics across a variety of challenging life circumstances. These measures are based on a five point Likert scale, with responses ranging from "almost never" to "almost always" for each of 26 items. According to the author's definition of the scale provided by Neff (2003), the SCS is suited for individuals aged 14 and up who have at least an eighth-grade reading level. The Short SCS (5-item) is also available and correlates quite well with the Long SCS.

4.2.2. Generalized Trust Scale

The GTS (General Trust Scale) assesses one's level of trust in other people and their reliability as a source of support. Most individuals are basically honest is one of six statements that make up a trustworthiness scale developed by the authors (Yamagishi & Yamagishi, 1994). This is answered on a Likert scale from one to five chosen by the respondent. On a scale from 1 to 5, 1 indicates a severe disagreement and 5 indicates perfect agreement. A 5-item survey that asks respondents their overall opinion on people's honesty and trustworthiness.

4.2.3. Pro Sociality Scale

Using this strategy, a 16-item measure was developed (Caprara & Steca, 2005; Chaudhary, Nasir, ur Rahman, & Sheikh, 2023). However, this evaluates the individuals' prosocial characteristics. 1 - seldom ever; 2 - never; 3 - ambivalent; 4 - frequently; 5 - frequently. The authors define a prosaic personality orientation as an enduring dispositional propensity to prioritise the interests of others, care about the feelings and circumstances of others, and act in ways that are beneficial to others around you. The scale is meant to quantify this ingrained character feature.

5. Results

The purpose of this study is to investigate the effect of self-compassion and trust that determine the pro social behavior. It was moderating the role in the adult gender. The result was calculated though spss software and following analysis was done in the statistically analysis;

- Demographics of the variable in descriptive statistics
- Access the consistency with the help of reliability test
- Correlation analysis
- Mediation and moderation analysis
- Sample t test

5.1. Demographic Variables

In order to examine the frequencies of demographic variables, descriptive analyses was used.

Table 1: Frequencies of percentages and Categories of the Demographic characteristics of the participants (N=400)

Sr.No	Variables	f	%	
1	Age	18-25	219	54.5
		25-35	181	34.5
2	Gender Education	Female	226	34.5
		Male	174	56.5
		BS	136	34.2
		MSC	184	46.8
	M.Phil	80	20.0	

Table 2 shows the demographic statistics of the variables that indicate the gender ratio of males and females. There are 174 males in this data set, and female is 226. The total number of people aged 18-25 is 219, and the 26-35 frequency is 181. On the other hand, the demographic character of education remains 136 with BS and 184 with MSc, and other M.phil remains 80.

Table 2: Value for Cronbach’s Alpha of Prosocial Trust and self-compassion.(N=400)

Sr No.	Variables	No. of Items	Alpha value
1	Self-Compassion	26	.942
2	Trust	6	.845
3	Pro-social Behavior	16	.716

Note: SC=Social compassion, T=Trust, PS=Prosocial-Behaviour

Table 2 shows the value of Cronback’s Alpha test for reliability checking among variables results shows that Social Self compassion 26 items (.942) and reliability of Trust 6 items is (.845) and reliability of prosocial behavior of 16 items is (.716).

Table 3: Relationship between Self-compassion, Trust and Pro-social Behavior (N=400)

	Mean	Std. Deviation	SC	T	PB
Self-compassion	77.2600	12.23302	1	.372**	.690**
Trust	16.7000	4.37468	1		.404**
Pro-social Behavior	46.3300	7.74345			1

Table 3 shows the association between trust, self-compassion, and pro-social behavior. The study's findings reveal that it positively correlates with adults' self-compassion, trust, and pro-social behavior.

Table 4: Multiple Linear Regression Analysis of Self-compassion on Prosocial (N=400)

Model	Unstandardized Coefficient B	Std.Error	Standardized Coefficients Beta	t-test	p-value
(Constant)	12.586	1.796		7.006	.000
IRP	.437	.023	.690	19.018	.000

R² = .476, Adjusted R² =.475.

Table 4 shows how self-compassion affects adults' prosocial conduct. The findings demonstrate that self-compassion strongly predicted prosocial conduct. Self-compassion also promotes pro-social behavior.

Table 5: Prosocial behaviour acting as a Mediator between Trust and Self compassion Direct effects without Mediator (Pro-social behavior) (N=400)

Effects	Paths	Path coefficient	SD	t-value	p-value	R ²
Direct	withoutmediator SC→PS	0.360	0.06	0.660	0.04*	0.03

Note: n=400, p<0.05*, SC=Self compassion and PS= Pro social behavior

Indirect effects without Mediator (Prosocial behavior)

Table 6

Effects	Paths	Path coefficient	SD	t-value	p-value	R ²
Indirect mediator	with SC→T	T→PS	0.049	0.02	2.42	0.01**
	SC→PS		0.078	0.19	4.16	0.000***
			0.003	0.01	0.05	0.97

Note: n=400, p<0.05*, p<0.01** and p<0.000***, SC=Self compassion, T=Trust and CS= Pro- social behavior

Table 5 This implies that Pro social behavior significantly reduces the connection between Trust and Self-compassion. Its indirect effect between Self-compassion and Prosocial behavior is significant, the value of p is less than 0.05, and the indirect effect between Prosocial behavior and Trust is significant because the p is less than 0.05.

Table 7: Moderation of gender trust between pro-social behavior and self-compassion (N=400)

Variables	1 st model		2 nd Model	
	B	SE	B	SE
Constant	22.92***	.71***	21.20***	.77***
Self-compassion	8.49***	.24***	9.10***	.18***
Pro-social behavior	2.17***	.44	2.13***	.12***
	.87		1.92***	.88
				.01

Note: N=400 ***P<001.

The table shows the moderation of trust in self-compassion and pro-social behaviors. In the first model, the value of r square is 0.87, revealing that predictors explained 87% variance in the outcomes and with the F (2,497)=1640.34 and the value of p is less than the .001. The findings show a pro-social behavior tendency (B=.71 and p-value are less than .001). In the second model, the value of r square is 0.88 means the predictors explained by 88% variance in the outcome with the value of F (3,496) is 1240.14 and the value of p is less than 0.01. The finding shows that trust tendency is (B=.77 and the p value is less than .001). The value of r square is 0.1, revealing a 1 per cent change in the variance of models one and two.

Table 8: Mean, Standard deviation, value of t and scores Analysis of Gender based comparison of Self-compassion, Trust and Pro-social Behavior (N=400)

Variables	Male (n=174)		Female (n=226)		t(138)	P	95% CI		d
	M	SD	M	SD			LL	UL	
Self- Compassion	73.2069	8.53776	80.3805	13.66899	398	.000	-5.99	.238	0.452
Trust	16.31003	3.98062	17.0000	4.64184	398	.118	-0.1	.254	0.456
ProsaicallyBehavior	43.1034	6.13063	48.8142	7.94878	398	.000	-2.3	.254	0.456

Note. CI = Confidence Interval, LL= Lower Limit, UL = Upper Limit.

Table 8 approximates self-compassion, trust, and prosocial behavior among males and females in adults. The study's outcomes revealed a significant difference in the mean value between self-compassion and prosocial behavior. Further, no significant difference existed between the male and female adult trust levels.

6. Conclusion and Policy Implication

The current was aimed at investigating Self-compassion and Trust as the Determinants of Pro-social Behavior: Moderating role of Gender among Adults. Correlational research was used to answer this research question. Survey was conducted as a method of data collection. Population of the study was comprised on university students. As a sample of study 400 students were selected through convenient sampling techniques. Demographic information includes; gender and education According to this study, pro-social conduct, self-compassion, and trust in adults are all positively correlated. Self-compassion increases pro-social behavior as well as trust levels. Significantly, self-compassion anticipates pro-social conduct. Those who experience emotional suffering can benefit from and benefit from practicing self-compassion. Three things make up self-compassion: kindness toward oneself, the judgment of oneself, and humanity (Gallegos et al., 2022; Lu et al., 2022; Neff & Pommier, 2013; Pan et al., 2022; Salehi et al., 2023; Sokar et al., 2023).

The study's findings demonstrated the connection between self-compassion and altruism. The primary mediator in this study is the degree of trust among adults. In contrast to the guy, the adult woman exhibits pro-social conduct and high self-compassion. The results show that women have greater self-empathy and a better sense of society. Self-compassion between women and the men differs statistically significantly.

The mean level of trust between men and women in adulthood, on the other hand, is the same. The capacity for adaptive functioning increases with self-compassion. It lessens anxiety and tension while boosting joy and pleasure (Bluth et al., 2016; Neff et al., 2007; Yang et al., 2016). Happiness and a healthy ego are related, and these relationships vary by culture and age group (Bluth et al., 2016; Neff, 2016; Younas, Idrees, & Rahman, 2021; Zulfiqar et al., 2022). According to research by Barnard and Curry (2011), people who practice self-compassion are more driven to improve themselves and experience more improvement.

Self-compassion and altruism significantly differed in the age groups of bachelor, master, and doctorate students. It demonstrates how folks from various backgrounds get along with one another. However, adults' trust levels did not differ statistically significantly among educational categories. Men have a slight advantage over women when it comes to self-compassion, according to a recent meta-analysis on the topic, with the size of the $d = .18$. According to the middle and high school studies (grades 7–12; Bluth et al. 2017), older females displayed less self-compassion than younger girls or guys of all ages. The pupils in our data are in grades 10 and 11. Women are more prone to be self-critical than men, according to earlier research (DeVore & Pritchard, 2013). In a similar vein, high school senior girls exhibit higher levels of depression than boys do (Nolen-Hoeksema et al., 2008). The multi-group analysis also demonstrated the mediational impact. It was true for both sexes, with boys exhibiting a solid link between self-compassion and self-assurance. The characteristics of prosocial behavior examined include self-compassion and trust. It also discovered that helping others is a strong indicator of having compassion for oneself. Trust has a substantial effect on both self-compassion and behavior. Self-compassion is more prevalent among women than men. There was also no difference in trust between the women and men in this sample of people.

6.1. Limitations

The study is limited due to some reason:

- The participants in this study were all adults who were enrolled in University Education.
- The utilisation of just convenient sampling strategies in this investigation.
- Students from the Institute of Southern Punjab were considered for the sample of the study.
- Only 400 students served as participants in the study's sample.
- This research could be evaluated more extensively with a larger sample

6.2. Suggestions

- The mass of the sample should be increased to generalize the results to the whole population
- A multistage sampling technique should be used
- Students of public and private universities must include in that.
- These factors require multi-level, cross-age analyses.
- Experiments need to be carried out over a large area.
- Sociocultural context is important for research because...
- A significant number of people should take part.
- More studies are needed to investigate the various student demographics that have an effect on learning outcomes.
- Studies need to account for students' varied backgrounds.

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