

## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

Era Nashi<sup>1\*</sup>

### ABSTRACT

Love is one of the important factors in attaining life satisfaction, pleasure, and happiness. It is an attachment formed by emotional intimacy and care for each other. The feeling of connectedness gives rise to a feeling of compassion which motivates us to provide services to ourselves as well as others. Positive feelings and tenderness help us put ourselves in other's situations and empathize with them. It also helps in managing distress and improving the quality of life. Spreading love to one and then eventually the world at large is deeply connected with happiness, self – satisfaction, and spirituality.

**Keywords:** *Compassion, Love, Service, Positive feelings*

Intimacy, passion and commitment characterize love as a set of emotions and behaviors. Care, intimacy, protectiveness, attraction, affection, and trust are all involved. Love can be intense at times and alter over time. It can cause pleasant emotions such as happiness, enthusiasm, life satisfaction, and pleasure, but it can also cause negative emotions such as jealousy and tension. When it comes to love, some people consider it to be one of the most significant human feelings. Despite being one of the most researched behaviors, it remains one of the most misunderstood. Researchers, for example, argue over whether love is a biological or cultural phenomenon. Both biological and cultural factors are believed to play a role in love. Researchers have distinguished between "liking" and "loving" feelings for another individual. Romantic love, according to psychologist Zick Rubin, has three components:

- Attachment: Desiring physical contact and acceptance and needing to be with another person
- Intimacy: Sharing private thoughts, feelings, and wants with the other person.
- Caring: Valuing the other person's pleasure and needs as much as your own.

Rubin produced two surveys to measure these qualities, known as Rubin's Scales of Liking and Loving, based on this understanding of romantic love. People who enjoy each other tend

<sup>1</sup>M.A. Applied Psychology

\*Corresponding Author

Received: August 29, 2022; Revision Received: October 18, 2022; Accepted: November 05, 2022

## **Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality**

to think of them as nice, but love is defined by being dedicated, possessive, and confident in one another.

### ***Types of Love***

There are several different sorts of love that humans might experience, according to psychologists.

The following are examples of different kinds of love:

- Friendship: This sort of love is liking someone and sharing some intimacy with them.
- Infatuation: This is a type of love that contains strong feelings of attraction but no commitment; it usually occurs early in a relationship and can lead to a more lasting love.
- Passionate love is characterized by extreme feelings of longing and attraction, as well as an idealization of the other person and a need to be physically close all of the time.
- Trust, tenderness, intimacy, and commitment are all characteristics of compassionate/companionate love.
- Unrequited love occurs when one person loves another but does not reciprocate those feelings.

The following are some examples of possible love definitions:

- A readiness to put another's happiness or well-being ahead of your own.
- Feelings of extreme attachment, tenderness, and need.
- Feelings of attraction and respect that come on suddenly and dramatically.
- Care, compassion, and like are all transient emotions.
- A decision to aid, respect, and care for another person, such as through marriage or having a kid.
- Some combination of the aforementioned feelings.
- There has been significant discussion regarding whether love is a choice, whether it is permanent or transient, and whether family and marriage love is biologically coded or culturally indoctrinated. Love differs from one person to the next and from one culture to the next. Each of the love debates may be true at some point in time and in some area.

What is Compassion?

"To suffer together" is the literal meaning of compassion. It is defined by emotion experts as the feeling that occurs when you are confronted with another person's suffering and feel inspired to help them.

Though the notions are connected, compassion is not the same as empathy or altruism. While empathy refers to our ability to see things from another person's perspective and feel their emotions, compassion refers to when such sentiments and ideas include a desire to help. Altruism, on the other hand, is the kind, selfless activity that is typically driven by sentiments of compassion, albeit compassion can be felt without action, and altruism isn't necessarily motivated by compassion.

### **Is compassion a learned trait or a natural trait?**

Though economists have long argued the opposite, a rising body of research demonstrates that both animals and humans have a "compassionate impulse," as APS Fellow Dacher

## **Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality**

Keltner of the University of California, Berkeley puts it. To put it another way, compassion is a natural and automatic reaction that has allowed us to survive. Even rats are prompted to empathize with another suffering rat and go out of their way to help it out of its predicament, according to APS Fellow Jean Decety's research at the University of Chicago. These claims are backed up by studies with chimps and human infants who are too young to have learnt the norms of etiquette.

Infants and chimps instinctively engage in helpful conduct, according to Michael Tomasello and colleagues at the Max Planck Institute in Germany, and will even surmount hurdles to do so. They appear to do so out of internal motivation rather than a desire for a reward. According to a recent study, infants' pupil diameters (a measure of attention) fall when they help and when they observe someone else help, implying that they are not merely helping because it feels good. Whether or not individuals engage in the helping behavior themselves, it appears that alleviating suffering produces reward.

### ***Signs of Compassion***

The following are examples of indicators that you have compassion for others:

- Feeling as if you have a lot in common with other people, despite the fact that you are vastly different in many ways.
- Being able to comprehend what other people are going through and empathize with their suffering.
- Being aware of the feelings, thoughts, and experiences of others.
- When you see someone else hurting, you must act.

### ***Types of Compassion***

Compassion often manifests itself in one of two ways, depending on where the feelings are aimed. Compassion can be directed outwardly toward other people or inside toward yourself:

Compassion for others: When you have compassion for others, you feel their sorrow and desire to help them. These emotions motivate you to do everything you can to improve the situation.

Self-compassion entails treating yourself with the same warmth and compassion that you would show to others. Rather than berating yourself for past mistakes, you feel more understanding, mindful, and tolerant of yourself now.

In today's civilizations, the word service has taken on multiple meanings and has been classified into many categories. Within its interpretations, one underlying reality stays consistent: it is an intangible act rendered and judged by the receiver's satisfaction or dissatisfaction. The organization of society is different, as is its concept of service, as seen by the priority given to policies aimed at building a service culture, or the absence thereof.

To be truly successful and live a legendary life, one must maintain a healthy balance in all facets of his life, and being of service is a significant part of that. This entails being of service to others in whatever capacity is most convenient for one. It's as important as it is to those one may serve, whether it's writing a check to one's favorite charity, volunteering to help the homeless, or serving as a mentor in one's community. Contribution outside of oneself keeps your life in control, allowing us to construct a solid foundation on which to build our

## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

triumphs. We get out of the habit of focusing solely on ourselves while we're providing service support. When we look at Maslow's hierarchy of requirements, it's easy to see why. When we become selfless and make it about others, we have reached a tipping point. By the way, we're still being quite self-serving when we transfer that focus to others. Because helping others is a different way to feel good about ourselves. But there comes a time when we need that next high. And when we are able to serve others, we are able to see not only outside of ourselves, but also the beauty and goodness that brings us beyond ourselves. We must continue to grow in order to be truly fulfilled, and we must also be willing to make it happen.

### LITERATURE REVIEW

*Literature review on -Significance of practicing love, compassion and service in day to day life, significance of such values in transforming human personality:*

1. A study conducted in 2020, focused about how people have coped in the past in order to identify strategies that may be particularly effective in managing distress and cultivating resilience during covid times. A variety of coping strategies were identified (e.g., behavioral activation, acceptance-based coping, mindfulness practise, and loving-kindness practices) that might help people reduce stress and recover during pandemic situation and help people establish meaning, build distress tolerance, increase social support, foster a view of our deep human connectivity etc. The acceptance-based practice of perceiving and engaging with the present in the nonjudgmental and nonreactive manner is known as mindfulness (MP), helps people become more aware of their thoughts, feelings, and sensations, allowing them to be distinguished so that coping mechanisms can be more targeted and flexible, showing difficulties and issues that need to be addressed. MP frees up cognitive-affective resources to enjoy, reflect on, and make sense of tough circumstances, as well as form value-based goals, because it reduces the influence of negative emotions (Coffey & Hartman, 2008). During stressful times Loving Kindness Meditation LKM was helpful which is the practice of turning positive feelings (such as happiness, tenderness, warmth, and compassion) towards oneself, loved ones, other humans, and ultimately all sentient beings. During LKM, participants focus on their heart region and consider a person for whom they have strong good emotions, then extend those positive feelings to themselves, other people in their lives, and eventually to people in the world at large, as all beings suffer and deserve compassion. Fredrickson, Cohn, Coffey, Pek, and Finkel (2008) put it quite nicely: Whereas MP involves attending to the present “in an open-minded (nonjudgmental) way,” LKM involves cultivating positive emotions “in an open-hearted way. LKM is linked with many psychological benefits, especially reduced depression, improved well-being, and increased social interaction (Galante, Galante, Bekkers, & Gallacher, 2014). LKM is a useful tool during the COVID-19 pandemic because it promotes social interactions and builds resilience by cultivating positive emotions and social connection, increasing motivation to access and provide social support, and engendering prosocial behaviors (Leiberg, Klimecki & Singer, 2011).
2. According to another study in 2018, the study aimed to explore the meaning and practice of self care as described by palliative care nurses and doctors. Self-care is broadly defined by Sherman as ‘the self-initiated behavior that people choose to incorporate to promote good health and general well-being’. Self-care was defined in terms of its positive relational context with both self and others. Although self-care was largely focused on individual needs, it was informed by the broader clinical context of patient care providers' ability to engage in good and therapeutic relationships. Self-care also means striking a balance between caring for others and caring for oneself, with the promotion of one's own

## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

health and well-being at its core. Outside of the job, effective self-care practices included a variety of health behaviors, meditation, and spiritual practice. A balanced diet, proper sleep, and moderate alcohol consumption were all recommended. Other physical activities, such as yoga and massage, have been demonstrated to be good self-care practices in addition to exercising for fitness. Other team members frequently endorsed self-regulation as a self-care method. Team-care was thus viewed as a facet of good self-care that contributed to a healthy team. One participant defined team-care as a reminder and invitation to attention to self-care by checking in with colleagues about how they are feeling. It was critical to have a cohesive team, as this led to a positive working atmosphere. In the workplace, mindfulness activities were an effective self-care tool in both individual and group settings. Debriefing, both formal and informal, was often identified as a beneficial self-care method that should be encouraged. Similarly, laughter and the use of humour are important aspects of self-care that should be encouraged. In this study, positive emotions such as gratitude and self-compassion enabled self-care.



3. A study conducted in 2018, focused on Compassionate education from preschool to graduate school. The phrase "compassion" refers to four essential elements. To begin, compassion necessitates an awareness of pain (cognitive component). Second, compassion entails a sympathetic worry for being affected emotionally by pain (affective component). Third, compassion includes a desire to see the suffering end (intentional component). Finally, compassion implies a willingness to assist in alleviating that suffering (motivational component). Compassion, from this perspective, is a complex combination of a cognitive perspective, an affective state, an intention, and motivation that can lead to cooperative and altruistic conduct (Jinpa, 2010, 2015; Jinpa and Weiss, 2013). Instead, compassion entails being open to experience suffering and responding to it with real concern, rather than self-referential or negative judgment (Jinpa, 2010). Beginning in preschool and continuing through graduate school, compassion may be exhibited for children in the classroom. As a result, elementary school can be viewed as a potential setting for proactive compassion intervention. A secular cognitive-based compassion training (CBCT) created at Emory University has recently been adapted for children, notably elementary school children and teenage youth, when it comes to compassion training programs for primary school children (Dodson-Lavelle and Negi, 2013; Ozawa-de Silva and Dodson-Lavelle, 2011). Participants in CBCT work to improve their attention and mental stability, gain insight into the nature of mental experience, cultivate self-compassion, develop equanimity, develop appreciation and gratitude for others, develop affection and empathy, realize wishing and aspirational compassion, and realize active

## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

compassion for others. The purpose of the CBCT curriculum for children is to transform not only the school community of students, parents, teachers, staff, and administrators, but also the family unit and foster system into a compassionate community. College students in the CBCT group who practiced meditation reported less emotional disturbance when they were stressed. Many formal compassion training programs begin with a foundation of mindfulness, so educators can incorporate attention and awareness activities into the classroom. Teachers can assist students in recognizing where their attention is focused (past, present, or future) and redirecting it to the present moment. Educators can assist students grasp what compassion is and is not through structured or formal mindfulness exercises and activities, as well as informal activities. This can take the form of small or big group talks, journaling, sketching, and other forms of expression. Teachers can assist students in identifying the four components of compassion within themselves (cognitive, affective, purposeful, and motivating). Teachers can also help students build skills and resources in the classroom to help them nurture components of compassion (cognitive, affective, purposeful, and motivating).

4. While parents have traditionally been given advice on how to nurture their children, a recent addition is specific references to newborn brain development, which are based on brain scans and neuro-scientific understanding. This has been dubbed "brain-based parenting" and has been criticized by sociologists and policymakers alike. The involvement of parents with neuro-scientific notions, on the other hand, has received significantly less attention. This study analyses how parents/ caregivers of children (mainly ages 0–7) in Scotland account for their (non-)use of concepts and understandings related to neuroscience, based on 22 interviews. Information concerning children's cognitive speed, evidence of destitute Romanian orphans in the 1990s, and beliefs about whether or not children should self-settle' when going asleep were all prominent normative tropes. We investigate how parents automatically weigh and evaluate such perceptions and ideas. Parents engaged neuro-scientific knowledge in ways that supported biologically reductionist conceptions of childhood agency in some circumstances. This reductionism frequently had generative implications, encouraging novel care techniques and generating distinct parent and infant subjectivities. Parents, for example, do not absorb or accept (often reductionist) neurobiological and/or psychological knowledge without question; rather, they consider whether and when it is appropriate to and useful for parenting their children. As a result, our respondents use everyday parenting epistemologies to negotiate brain-based conceptions of infant development and behavior, and invest meaning in them in ways that cannot be fully anticipated (or appreciated) within simple celebrations or critiques of the content of parenting programs based on neuropsychological ideas.
5. Although loving-kindness and compassion meditation (LKCM) has been shown to improve life satisfaction, past research has been mixed. The current study conducts a systematic review and meta-analysis of 23 empirical studies on LKCM that use life satisfaction as a measure of success. The first meta-analysis found that LKCM improved life satisfaction in a pre-post design, but the significance was lost in a subsequent meta-analysis based on randomized controlled trials. The effects of LKCM were inferior to the active control group, but superior to the waitlist condition, according to the moderator analysis, but not for the other moderators (i.e., participant type, previous meditation experience, specific protocol, components of LKCM, combination with mindfulness mediation, and intervention length). Self-compassion and pleasant emotions were identified as crucial mediators in a narrative review. The amount of time spent practicing LKCM has an indirect but not direct relationship with life happiness. The findings suggested that LKCM has the potential to improve life satisfaction, but more research with

## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

- more rigorous designs is needed to confirm this. Future research should look at other possible processes and determine whether LKCM affects reality or perception of life.
6. Psychological traits that are important to religion and spirituality, such as love, are attracting more scientific study. Compassionate love (CL), an other-centered type of love having counterparts in all major spiritual traditions, was the focus of a recent large-scale study endeavor financed by the Fetzer Institute. examine the findings and consequences of 31 initiatives sponsored since 2001, which resulted in 55 peer-reviewed publications. We look at the article's main findings, the importance of spirituality/religion in each study, and if it acknowledged earlier CL work or used CL terminology. CL was operationalized in a variety of ways across studies. Numerous origins and outcomes of CL were supported by evidence. CL keywords are increasingly cited in scientific literature, according to trend analysis. We make recommendations for CL research in the future and identify difficulties and opportunities. Probably applicable to scientific research projects in other disciplines with religious/spiritual aspects. The results of the Compassionate Love research project were assessed in this review, which focused on 55 peer-reviewed articles. Compassionate love is increasingly acknowledged in published scientific research, as well as writings aimed at educated lay audiences, according to the findings presented here.
  7. Chiesi et al. conducted a study whose goal was to create a condensed version of the CLS-H that maintains the measurement integrity of the longer version while also addressing some of the original form's content flaws, such as items that focus on empathy, kindness, and altruism, which are not constructs related to compassionate love. The current study was the first to look at the CLS-item H's response theory parameters and then develop a shorter, more precise, and valid version employing around half of the questions, resulting in the CLS-H-SF, which has nine items. We chose the questions that discriminated the most properly among persons with varied levels of compassionate love and fully covered the spectrum of the latent trait using IRT information estimations. At the same time, we paid attention to item content and confirmed that items conveying more information along the trait continuum were also more centred on the key features of compassionate love, which included being aware of people's suffering, responding emotionally to their suffering, and desiring to act to alleviate people's misery and distress. Furthermore, we discovered that items with less information along the characteristic continuum were more focused on altruism, empathy, and compassion, which are related but distinct constructs. Compassionate love is defined as being aware of and comprehending one's pain, identifying with it, and being emotionally and cognitively moved to alleviate it.

The Compassionate Love Scale for Humanity (CLS-H) was created to assess compassion towards strangers who are in need of assistance or who are at risk. The goal of this study was to employ item response theory to create a shortened version of the CLS-H to give an accurate and non-redundant compassion measure for use in research and practise.

The reduced scale had nine items and was capable of measuring a wide range of the underlying construct with acceptable accuracy. The previously discovered pattern of correlations was verified in terms of validity, indicating positive relationships between compassionate love and measures of self-esteem, positive affect, and life satisfaction, as well as negative links with negative affect and anxiety. While some users may prefer the CLS-21-item H's version, we wanted to give researchers and practitioners a scale choice to select from based on their purposes/objectives (e.g., number of variables to be measured), study design (e.g., cross-sectional or longitudinal), and resources (e.g., time). The current

## **Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality**

study reveals that the CLS-H-SF has strong reliability and validity in measuring compassionate love, using an IRT analytical approach and taking item content into account.

8. Psychological traits that are important to religion and spirituality, such as love, are attracting more scientific study. Compassionate love (CL), an other-centered type of love having counterparts in all major spiritual traditions, was the focus of a recent large-scale study endeavour financed by the Fetzer Institute. examine the findings and consequences of 31 initiatives sponsored since 2001, which resulted in 55 peer-reviewed publications. We look at the article's main findings, the importance of spirituality/religion in each study, and if it acknowledged earlier CL work or used CL terminology. CL was operationalized in a variety of ways across studies. Numerous origins and outcomes of CL were supported by evidence. CL keywords are increasingly cited in scientific literature, according to trend analysis. We make recommendations for CL research in the future and identify difficulties and opportunities. Probably applicable to scientific research projects in other disciplines with religious/spiritual aspects. The results of the Compassionate Love research project were assessed in this review, which focused on 55 peer-reviewed articles. Compassionate love is increasingly acknowledged in published scientific research, as well as writings aimed at educated lay audiences, according to the findings presented here. Over time, the research literature is becoming more integrated and cross-referenced. Compassionate love, on the other hand, is a new and complicated notion, and there is still a lot of conceptual and empirical work to be done. Future research ideas included establishing new individual and group measurements, attempting to understand the interplay of diverse facilitators of compassionate love, particularly religious and spiritual facilitators, and studying outstanding exemplars. Some of the issues of field development, it was proposed, may be applied to research of other phenomena closely related to religion and spirituality. The author believes that the data, viewpoints, and recommendations presented in this review will stimulate and enable further research in compassionate love and related topics.

One of the key varieties of love experienced in partnerships has been recognized as compassionate love (Berscheid, 2010), although it has been overshadowed by the research of romantic love. In this article, we analyze research on compassionate love, a relatively newcomer to the field of close relationships, and give data that help to better understand the nature of this sort of love's experience. We'll start by talking about how compassionate love is seen and measured. Then we provide a study on the relationship between compassionate love and love types, with a focus on differentiating between compassionate love and agape (altruistic) love. Following that, there will be a discussion of the literature on individual variances in compassionate love.

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## **Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality**

Even though compassionate love study is still in its infancy, the research that has been done so far suggests that experiencing a selfless, other-centered sort of love has far-reaching repercussions. Caring, sacrifice, and support are reported as prosocial relationship climates by those who love their partners compassionately. Compassionate love is also linked to the most coveted relationship outcomes, such as fulfillment and commitment. The development and implementation of solutions for keeping passionate, romantic love alive in partnerships has been a priority for relationship scientists (e.g., Aron, Norman, Aron, McKenna, & Heyman, 2000). The growing body of research on compassionate love shows that finding techniques to preserve and enhance compassionate love may be just as crucial for relationship scientists.

### **DISCUSSION**

From the above literature review it was found that a variety of coping strategies were identified (e.g., behavioral activation, acceptance-based coping, mindfulness practice, and loving-kindness practices) that might help people reduce stress and recover during pandemic situation and help people establish meaning, build distress tolerance, increase social support, foster a view of our deep human connectivity etc. During stressful times Loving Kindness Meditation LKM was helpful which is the practice of turning positive feelings (such as happiness, tenderness, warmth, and compassion) towards oneself, loved ones, other humans, and ultimately all sentient beings.

According to Sherman Self-care defined by Sherman as ‘the self-initiated behavior that people choose to incorporate to promote good health and general well-being’. Self-care was defined in terms of its positive relational context with both self and others. Although self-care was largely focused on individual needs, it was informed by the broader clinical context of patient care providers' ability to engage in good and therapeutic relationships. Self-care also means striking a balance between caring for others and caring for oneself, with the promotion of one's own health and well-being at its core. Debriefing, both formal and informal, was often identified as a beneficial self-care method that should be encouraged.

Beginning in preschool and continuing through graduate school, compassion may be exhibited for children in the classroom. Many formal compassion training programs begin with a foundation of mindfulness, so educators can incorporate attention and awareness activities into the classroom. Educators can assist students grasp what compassion is and is not through structured or formal mindfulness exercises and activities, as well as informal activities. Teachers can assist students in identifying the four components of compassion within themselves (cognitive, affective, purposeful, and motivating). Teachers can also help students build skills and resources in the classroom to help them nurture components of compassion (cognitive, affective, purposeful, and motivating).

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Psychological traits that are important to religion and spirituality, such as love, are attracting more scientific study. We look at the article's main findings, the importance of spirituality/religion in each study, and if it acknowledged earlier CL work or used CL terminology. Probably applicable to scientific research projects in other disciplines with religious/spiritual aspects. The results of the Compassionate Love research project were assessed in this review, which focused on 55 peer-reviewed articles. Compassionate love is increasingly acknowledged in published scientific research, as well as writings aimed at educated lay audiences, according to the findings presented here.

Chiesi et al conducted a study whose goal was to create a condensed version of the CLS-H that maintains the measurement integrity of the longer version while also addressing some of the original form's content flaws, such as items that focus on empathy, kindness, and altruism, which are not constructs related to compassionate love. At the same time, we paid attention to item content and confirmed that items conveying more information along the trait continuum were also more centered on the key features of compassionate love, which included being aware of people's suffering, responding emotionally to their suffering, and desiring to act to alleviate people's misery and distress.

Future research ideas included establishing new individual and group measurements, attempting to understand the interplay of diverse facilitators of compassionate love, particularly religious and spiritual facilitators, and studying outstanding exemplars. One of the key varieties of love experienced in partnerships has been recognized as compassionate love (Berscheid, 2010), although it has been overshadowed by the research of romantic love. One of the key varieties of love experienced in partnerships has been recognized as compassionate.

### **CONCLUSION**

The present study can be concluded on a note that there practicing love, compassion and service is significantly effective in managing distress and mental well-being. The practice of turning positive feelings, like compassion, towards oneself, and others is very helpful in dealing with stressful periods. Love might not always mean love for others. Self – care, like practising meditation and spiritual practise, can also contribute to an improvement in the quality of life. Also, it has been found that practising love, compassion and service has helped a lot many people to recover from stress and anxiety, especially, during the pandemic.

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## Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality

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### **Acknowledgement**

The author appreciates all those who participated in the study and helped to facilitate the research process.

### **Conflict of Interest**

The author declared no conflict of interests.

**How to cite this article:** Era, N. (2022). Literature Review on Significance of Practicing Love Compassion and Service in Day-To-Day Life, Significance of Such Values in Transforming Human Personality. *International Journal of Indian Psychology*, 10(4), 100-110. DIP:18.01.011.20221004, DOI:10.25215/1004.011