



저작자표시-비영리-변경금지 2.0 대한민국

이용자는 아래의 조건을 따르는 경우에 한하여 자유롭게

- 이 저작물을 복제, 배포, 전송, 전시, 공연 및 방송할 수 있습니다.

다음과 같은 조건을 따라야 합니다:



저작자표시. 귀하는 원저작자를 표시하여야 합니다.



비영리. 귀하는 이 저작물을 영리 목적으로 이용할 수 없습니다.



변경금지. 귀하는 이 저작물을 개작, 변형 또는 가공할 수 없습니다.

- 귀하는, 이 저작물의 재이용이나 배포의 경우, 이 저작물에 적용된 이용허락조건을 명확하게 나타내어야 합니다.
- 저작권자로부터 별도의 허가를 받으면 이러한 조건들은 적용되지 않습니다.

저작권법에 따른 이용자의 권리는 위의 내용에 의하여 영향을 받지 않습니다.

이것은 [이용허락규약\(Legal Code\)](#)을 이해하기 쉽게 요약한 것입니다.

[Disclaimer](#)

경영학 박사학위 논문

The Mediating Effect of Empathy
on the Relationship between
Valence of Other's Event and
How People Choose Gifts

타인의 사건의 정서가(valence)가 선물 선택 행위
차이에 미치는 영향 : 공감의 매개 효과를 중심으로

2016년 8월

서울대학교 대학원
경영학과 경영학 전공
황재원

Abstract

The Mediating Effect of Empathy on the Relationship between Valence of Other's Event and How People Choose Gifts

Jae Won Hwang

Wujin Chu, Ph.D., Advisor

College of Business Administration

The Graduate School of

Seoul National University

When people interact in human relationships, and reveal themselves by confessing their current—whether positive or negative—emotions and concerns, they empathize and exchange emotional support such as compliments and encouragements. In particular, empathy is the shared feeling and delivery of another

person's feelings, and indicates a deep understanding of that person. When one attentively listens and empathizes with another person's story, it is possible to engage in a meaningful conversation, and this results in the strengthening of human relationship. In particular, news regarding people of various relationships can be stumbled upon while using social media such as Facebook, for which one can express empathy through various reactive functions such as 'liking,' commenting, and sharing. As modes of sharing and communication have increased, so are situations in which one must empathize with others' stories.

Most of other studies on human feelings toward others' stories separated each of the two valences arising upon hearing others' events, and suggested that one can have empathic or counter-empathic emotion according to how the deservingness is formed within each valence. Other papers on positive and negative empathy, with which people share others' happiness and sorrow like their own, respectively, largely focused on factors that might influence empathy emerging within each valence. Among previous papers on human emotions toward others' stories, only a few of them delved into the different degrees of empathy resulted from the comparison of the two valences (fortune vs. misfortune) under the premise of others' effort, and the research into the mechanism is quite limited, as well.

As such, this paper set out to find an answer to ‘whether one can share others’ joy and sorrow on equal levels’ and tried to verify that one’s empathetic reaction, an important factor in strengthening interpersonal relationships, might differ depending on the valence of events experienced by others.

Section 1 of this paper focused on empathy, a reactive emotion that strengthens interpersonal relationships, to identify the asymmetric manifestation of empathy affected by the valence of events experienced by others, to examine the mechanism with a focus on one’s inner-self and to investigate when these effects become profound.

What would be different about empathetic behaviors for others coming from the asymmetry of empathy depending on the direct effects of valence? When someone experiences an event, language can be very limited in adequately expressing empathy. The feeling of empathy towards someone sometimes manifests in the form of a gift. Thus, in section 2, feeling strong empathy towards an event experienced by someone results in one’s attempt to purchase a gift from that someone’s frame of reference, in order to understand from that perspective. Therefore, the difference in empathy towards events experienced by others was predicted to be reflected in the difference in one’s attitude and behavior in the effort of selecting a gift, and the type of selected gift.

The main results of this study are as follows.

Study 1 proved the effect of valence of events experienced by others on empathy bias, and confirmed the mediating effect of self-esteem as the mechanism of this phenomenon; Study 2 confirmed the moderating effect of social distance based on similarity. This indicates that the closer we are to others, the more hindered we are from being immersed in their situation. The effect of asymmetric empathy from the valence of events experienced by others on gift-giving, which is another form of empathy, was confirmed. As empathy increases perspective taking in the process of gift selection, it was confirmed that it increased one's effort in information seeking while choosing a gift, and one's purchase intent of experiential products that can provide emotional satisfaction in terms of product type. Study 3 provided gift-giving scenarios to celebrate (console) someone's joy (sorrow), in which the degree of empathy towards others' circumstances after listening to the event was confirmed to cause differences in information seeking while choosing a gift and in purchase intent of experiential products. Study 4 confirmed that empathy increased the selection of experiential goods for product types of 'to do and to have' that exclude the sense of 'sharing.'

The implications of this study are as follows.

First, whereas previous studies focused on the manifestation of asymmetric empathy caused by the valence since, under the precondition of deservingness, one can feel

different degrees of empathy by comparing the two valences (fortune vs. misfortune). Second, we focused on the internal change rather than the external change for the mechanism of the asymmetrical development of empathy. In other words, this study found that, considering empathy requires cognitive efforts, one might need peace of mind to be able to examine, fully understand and share others' feelings. Third, by identifying differences in action that might be caused by asymmetric empathy, it expanded the scope of gift-giving. It's particularly meaningful that the study expanded the concept of experiential gifts, which has been limitedly considered in gift-giving, to include 'to do' and 'to have' factors while excluding the sense of 'sharing.' Furthermore, this study widened the scope of the research into gift-giving by investigating what kind of influence different degrees of empathy can have on the selection of experiential goods. The study could serve as a useful tool for marketers devising gift product strategies by identifying gift-giving circumstances that can provoke empathy and by suggesting gift products (experiential or material products) appropriate for a given circumstance. It investigated the impact of empathy on experiential goods, in particular, and thus, provides a practical implication that an affective approach utilizing empathy would be effective in setting up a promotional strategy for experiential gifts. Finally, as making payments is more convenient with payment systems on the mobile platform

based on media environments, where people frequently access others' current status, it's now possible to make a more impromptu and reactive response to others' events. Considering this, the development of asymmetric empathy and difference in action, this study's key findings, will be more pronounced. Therefore, this study is of significance in that it provides a timely framework where we can understand consumer attitude and behavior displayed in various networking communications and purchasing activities on online and mobile platforms in the future.

Keywords: fortune of others emotion, empathy, gift-giving behavior, experiential product

Student Number : 2012 – 30143

CONTENTS

ABSTRACT	i
LIST OF TABLES	ix
LIST OF FIGURES.....	x
CHAPTER 1. INTRODUCTION	1
CHAPTER 2. THEORETICAL BACKGROUD	9
SECTION 1. Asymmetry in Empathy	9
2.1. Fortune-of-others Emotions and Empathy	9
2.1.1. Fortune of others emotions	9
2.1.2. Positive Empathy and Negative Empathy ..	12
2.2. Changes in Self-Esteem in Listening Fortune-	
of-Others	16
2.3. Empathy and Social Distance from Others	19
SECTION 2. Difference in Gift-Giving Behavior by	
Asymmetry in Empathy.....	23
2.4. Perspective Taking in Gift-Giving Behavior	26
2.5. Empathy and Gift Selection Efforts	28
2.6. Empathy and Experiential Gifts	30
CHAPTER 3. EMPIRCAL STUDIES	35
SECTION 1. Asymmetry in Empathy	35
3.1. Pre-Test 1.....	36
3.2. Study 1: An Asymmetry in Empathy and	
Mediating Effect of Self-Esteem	38
3.3. Study 2: The More Similar We Are to Others, The	
More Hindered We Are from Being Immersed in	

Other' s Fortune. Moderating Effects of Social Distance Based on Similarity.....	46
SECTION 2. Difference in Gift–Giving Behavior by Asymmetry in Empathy.....	54
3.4. Pre–Test 2	56
3.5. Study 3: How Does Asymmetry in Empathy Affects Gift–Giving Behavior? Mediating Effect of Empathy on Relationship between the Valence of Other’s Event and Gift–Giving Behavior	58
3.6. Study 4: What Effect Will Asymmetry in Empathy Have on Experiential Gifts That Are Not ‘Shared’?	
3.6.1. Pre–Test (for Study 4)	68
3.6.2. Main Study	70
CHAPTER 4. GENERAL DISCUSSION.....	79
4.1. Implications	81
4.1.1. Theoretical Implications	81
4.1.2. Practical Implications	83
4.2. Limitations and Further Research	85
REFERENCES	87
ABSTRACT (KOREAN)	107
APPENDIX: Questionnaire.....	112

LIST OF TABLES

[Table 1] Discrete Emotions Relating to Perceived Deserving- ness/Undeservingness and Evaluated Action / Outcome.....	11
[Table 2] Summary of hypotheses	33
[Table 3.1] Result of pre-test 1	37
[Table 3.2] Moderating effect of social distance1	51
[Table 3.3] An independent sample t-test on the tendency for empathy by other' s events according to social distance.....	52
[Table 3.4] Result of pre-test 2 <i>: Gift items for others in fortune and misfortune of others</i>	57
[Table 3.5.1] Total, Direct and Indirect Effect of the Valence of Other's Event on Gift Selection Efforts	64
[Table 3.5.2] Total, Direct and Indirect Effect of the Valence of Other's Event on Intention to Buy Experiential Gifts	65
[Table 3.6] Result of pre-test <i>: Item lists for experiential products and materialistic products</i>	70
[Table 3.7] Result of mediation analysis <i>: Effect of valence of other' s event on intention to buy experiential products through perspective taking</i>	76

LIST OF FIGURES

[Figure 2] The Conceptual Model of Current Research	34
[Figure 3.1] Mean of Tendency to Empathy in Fortune vs. Misfortune of Others	42
[Figure 3.2] Mediation of self-esteem on the asymmetry in empathy	43
[Figure 3.3] Change of self-esteem between pre-post of other' s events	45
[Figure 3.4] The effect of the valence of others' event on empathy depending on similarity (similar vs. dissimilar)	52
[Figure 3.5.1] Mediation of empathy on gift selection efforts.	63
[Figure 3.5.2] Mediation of empathy on intention to buy experiential gifts	64
[Figure 3.6] The choice of gift (experiential vs. materialistic) depending on the valence of others' event	74
[Figure 3.7] Mediation of perspective taking in gift-giving on the intention to buy experiential gifts.....	77

Chapter 1. Introduction

People build relationships with others through various institutions in life, resulting in neighborhood friends, alumni, and colleagues. When such relationships are close, people tend to catch up with each other on a regular basis, to share outcomes of fortunate and unfortunate events, whereby emotions are generated through events that others experience (Ortony, Clore & Collins, 1988). As human relations are formed and interactions are made we exchange emotional support such as listening carefully to each other's story, empathy, praise, and encouragement when disclosure is made on ourselves as we get our own emotions and worries we are experiencing off the chest whether it is a bright story or a dark story (Jounard, 1971). Especially, empathy is sharing and delivering the emotion the other person is feeling and it reflects a deep understanding of the other (Selman, 1975). A meaningful conversation is possible when listening carefully to others and responding sympathetically, and as a result, the relationship deepens (Schonert-Reichl, 1993).

In the course of using social networking systems (SNS) with high influence and diffusivity, such as Facebook or Twitter, we upload photos of the things that have happened to us, share joy and sadness, emotions and one's own statuses

comfortably, enthusiastically and intentionally, but at the same time we come in touch with the news (status postings) of acquaintances. Even when being exposed to others' news passively, we communicate our feelings or empathy by pressing 'like' or re-tweeting the message. The "Like" buttons or sharing function of Facebook, retweet or quote favorite postings of Twitter are the representative devices of social media for such empathy. As such, the social media platform, a powerful media that maintains networking in the modern society, has functional characteristics of various responses, and they become the devices that evoke empathy. Lovejoy, Waters and Saxton (2012) stated that incidental interactive response messages of Twitter such as responses or comments help to strengthen communication with users. As the number of places for sharing and communicating increases, the number of situations to empathize with other people's story also increases.

In the existing studies about emotions toward the events that happened to others, depending on how much they deserve the events considering their efforts, one can show either the same emotions as those felt by the others or counter-empathic emotions for the events. The reason that the studies are based on perceived deservingness is that people may be manifested in a general belief that people get what they deserve, which is a belief in a just world (Lerner,

1980); if those other people have already taken some positive actions before the events, one typically shows an empathetic and emotional response to feel the same emotions as theirs for both fortunate and misfortunate situations (Feather, 2006). Since it is necessary to put efforts to understand other person to have empathy, cognitive attitude to understand from the other person's perspective should be preceded by sensing emotions and thoughts well in the other person's words (Decety & Jackson, 2004), intensity of reported empathy might vary depending on the level of involvement felt by self towards another's outcome. Then, can we empathize with the fortunes and misfortunes of other people on the same level as them when we consider only the situation in which they took any positive actions?

In terms of empathy relating to another's outcome, the Bible states "Rejoice with those who rejoice and weep with those who weep." (Romans 12:15, NKJV)¹. If empathy is genuine, it should occur in both success and sorrow. However, we often feel that there is an asymmetry in our ability to empathize and this has been a dilemma for some scholars. William Barclay, a preeminent theologian, wrote the following: "It is, indeed, more difficult to congratulate another on his success, especially if his success involves disappointment to

¹ The Holy Bible: *New King James Version*. Thomas Nelson Publishers, 1989

us, than it is to sympathize with his sorrow and his loss. It is only when self is dead that we can take as much joy in the success of others as in our own." (Barclay, 1975).

In the research by Feather (2006), in the cases where the result from someone's hard work turned out to be a fortune, any high-dimensional empathy, which attempts to understand the person's emotion in his or her shoes, was not found, although some positive emotions in the same way as his or hers were shown. In other words, empathy could be found only in misfortunes. In the same vain, empathy can be divided into positive empathy (feeling good in another's fortune) and negative empathy (feeling bad in another's misfortune); while there are reports about positive empathy to share others' happy moments and its effects (Cikara, Bruneau, Van Bavel & Saxe, 2014; Gable, Gonzaga & Strachman, 2006; Morelli, Lieberman & Zaki, 2015), studies about empathy felt in the contexts of observing others' sadness are actually being conducted more actively in most areas of social psychology and brain and cognitive sciences (Brigham, Kelso, Jackson & Smith, 1997; Feather & Sherman, 2002; Feshbach & Feshbach, 1982; Avenanti, Sirigu & Aglioti, 2010; Baumeister & Vohs, 2007; Jackson, Rainville & Decety, 2006). Indeed, there is some empirical evidence indicating that people with high dispositional empathy prefer music that expresses sadness and tenderness rather than music that expresses happiness (Vuoskoski,

Thompson, McIlwain & Eerola, 2012).

Unfortunately, from this point, in empirical and theoretical studies, in reality, and intuitively even in situations where people made a lot of efforts, we can see that empathy is more related to misfortune rather than fortune. Since previous studies were merely showing the difference in empathetic emotions shown after hearing about events of other people only depending on “deservingness” within two different kinds of valence (fortunate and unfortunate situations) (Feather, Volkmer & McKee, 1991; Weiner, Perry & Magnusson, 1988) rather than comparing the emotions depending on the difference in valence itself, not only there are not many studies regarding the comparison about the intensities of empathy depending on the direct effects of the two sentiments (fortune vs. misfortune) but also its mechanism is very restricted.

Thus, it is our proposition that human ability to empathize is somewhat incomplete and asymmetric. In present study, I focused on the difference in the generated empathy based on two types of valence of others’ event (fortunes vs. misfortune) aside from its desirability. In addition, I am to find an answer about the factor of phenomena of asymmetric empathy depending on sentiments by focusing on the change within oneself.

Since self-esteem is highly related to empathy (Rosenberg, 1979; Rogers, 1975; Jarymowicz, 1977;

Trumpeter, Watson, O' Leary & Weathington, 2008; Kohut, 1971), it may be inferred that people with high self-esteem are capable of self-acceptance and self-love, and that acceptance and love for others may be possible only when satisfaction and high self-esteem provides a person room to identify with others' emotions (Branden, 1994). On the other hand, people with low self-esteem generally have a poorer ability to care for others since they may need to expend more energy healing their own wounds (Jarymowicz, 1977; Peplau, Miceli & Morasch, 1982).

Therefore, the following research questions were explored in the present study, with reference to the depth of the empathy that a person experiences.

- *Is there an asymmetry in the empathy that we feel? Are we threatened more by our friend's successes than their failures?*
- *If there is an asymmetry to the empathy we feel, what situations and conditions will strengthen or weaken its effects?*
- *Eventually, what would be different about empathetic behaviors for others coming from the asymmetry of empathy depending on the direct effects of valence?*

By studying the influence of the asymmetry of empathy on the behavioral responses to other's disclosure, we would be able to see how one's decision-making process changes depending on the "influence of others." Thus, this paper is to find out the effects of the asymmetry of empathy on gift-giving behaviors for others to see how it affects behaviors within interpersonal relationships.

This study focused on the fact that the tendency to empathize varies based on whether the valence of others' experiences is positive or negative. In this study, the focus was on phenomenon of asymmetry in empathy that appears when hearing or seeing other person's news unintentionally. Accordingly, the investigation results on the phenomenon of asymmetry in empathy that starts differently depending on the news of others are presented in section 1. In this part, study 1 showed that empathy can be asymmetric depending on the valence of the event others are facing and self-esteem mediates this effect. Further, study 2 investigated the moderating role of social distance. Based on this study, we provide a framework for understanding the tendency to empathize. Section 2 is composed of investigations focused on the difference in gift selection behaviors due to empathy asymmetry appeared according to the emotional valence of the news of others. In study 3, gift-giving situation to congratulate (console) others' positive(negative) experience were

suggested to confirm that listening to the events of others leads to differences of the degree of effort invested and the type of product in selecting the gift in empathizing with the situation of other. Finally, we verified whether actual behavior could be different in purchasing gifts due to asymmetry in empathy in study 4.

Chapter 2. Theoretical background

Section 1. Asymmetry in Empathy

2.1. Fortune–of–others Emotions and Empathy

2.1.1. Fortune of others emotions

According to Ortony et al. (1988), when faced with events, people undergo multiple appraisals in their minds, as they feel various emotions. To appraise their emotions, they first use cognitive information. Cognitive factors that lead to emotional appraisal include event consequences, agent actions, and object aspects. When a person faces an event and appraises its consequences, he/she first distinguishes whether it is the “self” or “other” that is affected by the event.

When appraising an event in which the object is the other, different emotions are generated depending on the desirability of the event for the other, and on the presumed desirability, from one’s own perspective, of the other person’s experiencing that outcome. Here it should be cautioned that the desirability of the outcome is a subjective appraisal from the point of view of the *focal person*, and not the other person experiencing the actual event (e.g., friend). As such, Ortony et al. (1988)

defined emotions that are generated differently by appraising the self, based on the desirability of others' events, as fortune-of-others emotions.

Some follow-up studies about events of others stated mainly about the factors that control different negative emotions besides envy (such as resentment and schadenfreude), which arise depending on deservingness, and also the perceived deservingness, within a type of valence (Brigham et al., 1997; Feather & Sherman, 2002; Smith, Parrott, Ozer & Moniz, 1994). In other words, hostile envy or resentment arise for the output achieved by an unfair price of another person and schadenfreude for that another person's deserved misfortune.

Feather (2006) assorted the emotions brought about by the outcomes of events that happened to others according to deservingness/undeservingness in the situations of fortune and misfortune, respectively, as shown in table 1 below. In fortune of others, the pleasure will occur when the other person's positive action produces a deserved positive outcome. On the other hand, if someone else's positive outcome did not reflect the amount of his or her efforts, one's negative emotions are ignited with a feeling of injustice including resentment. In misfortune of others, when the other person's positive action leads to a negatively evaluated outcome that is perceived to be undeserved, one feels sympathy for the unfortunate issue.

Finally, the pleasure will also occur when the other person's negative action leads to a deserved negative outcome. The pleasure coming from others' misfortunes is another form of envy and defined as schadenfreude, and there is a trend toward the increasing studies about this type of emotion (Feather & Nairn, 2005; Feather & Sherman, 2002; Leach, Spears, Branscombe & Doosje, 2003).

[Table 1] Discrete emotions relating to perceived deservingness/un deservingness and evaluated action/outcome

	Fortune		Misfortune	
Action	<i>Positive</i>	<i>Negative</i>	<i>Positive</i>	<i>Negative</i>
Outcome	<i>Positive</i>	<i>Positive</i>	<i>Negative</i>	<i>Negative</i>
Emotion	pleasure	Resentment	Sympathy	Schadenfreude

In Feather's research (2006), under certain circumstances where the other person made a lot of efforts, one showed the same positive emotions as him/her for fortune but not a high-dimensional empathic emotion that tried to understand the other's feelings in his/her shoes. In other words, among the emotions occurring from the two types of valence, empathy showed up only in misfortune. Regarding this, the research of Feather & Sherman (2002) is in line with that of

Brigham et al. (1997); it explains that the sympathy ignited in someone's misfortune is the reflection of a prosocial concern about the person's misfortune rather than a deservingness-related concern. In terms of that, even for an event of someone else after that person took any positive actions, we can expect a possible difference in the intensity of empathy depending on the type of valence for both fortune and misfortune.

2.1.2. Positive Empathy and Negative Empathy

Empathy is an affective reaction caused by, and congruent with, another person's inferred or forecasted emotions (Eisenberg, Shea, Carlo & Knight, 1991). Empathy requires cognitive efforts since it requires the effort to understand the other person's feelings or emotions through the process of listening to other person's words carefully and sensing and finding out the emotions and thoughts in the words (Hale, 1980).

In general, perspective taking has been strongly linked to greater empathy. In other words, depending on how much empathy was felt to fathom and understand the other person's situation the perspective of behavior will be focused on the other person rather than ourselves (Batson et al., 1991; Batson & Moran, 1999; Eisenberg & Miller, 1987). While ego-centered point of view is focused on revealing and expressing our own emotions, the other-centered point of view promotes

mutual dependency and exchange, and ends up carrying out more cooperative pro-social behavior. Perspective taking increased willingness to volunteer time for individuals (Coke, Batson & McDavis, 1978; Dovidio, Allen & Schroeder, 1990), and reduced egocentrism (Savitsky, Van Boven, Epley & Wight, 2005). Therefore, Empathic ability leads to prosocial behaviors and is a prelude to good sociability and interpersonal skills (Eisenberg & Miller, 1987; Dovidio et al., 1990). In particular, when people with well-formed empathic ability hear about others' pain or negative emotions, they relate, perceive, and experience the pain at the same level (Feshbach & Feshbach, 1982).

One feels positive empathy and negative empathy depending on situations drawing a feeling of empathy; feeling good in response to someone experiencing a positive event (e.g., when a friend wins an award), and feeling bad in response to someone experiencing a negative event (e.g., when a friend's paper is rejected) (Cikara et al., 2014). Positive empathy mainly consists of the studies about empathetic responses for others' positive emotional disclosures (Gable et al., 2006; Reis et al., 2010). Morelli et al. (2015) defined positive empathy as the ability to share, celebrate, and enjoy others' positive emotions. They are explaining a process that one tries to share a positive event with other people, empathizes with it, and responds to it, as the process of "capitalization" and states

about emotional peace and satisfaction brought by a happy empathy. Nevertheless, in fact, theories of empathy often treat empathy as negative empathy. Many social psychological studies are exploring empathy as a notion of sharing and understanding others' negative emotional states, such as distress, while associating it with prosocial behaviors (Brigham et al., 1997; Feather, 2002; Feshbach & Feshbach, 1982; Smith, Powell, Combs & Schurtz, 2009), and many cognitive science or neuroscience fields also considers empathy as a feeling of concern for the other's suffering that induces a motivation to share of other's feeling and alleviate the suffering; there are reported results analyzing activated brain areas of empathy after observing others' unfortunate events through fMRI scanning (e.g., listening to painfully loud noises, receiving electric shocks, making facial expressions of pain (Avenanti et al., 2010; Baumeister & Vohs, 2007; Jackson et al., 2006). In these researches, participant's empathy often result in feeling a motivation to relieve their suffering, this motivation may then be transformed into prosocial behavior (Batson & Moran, 1999). Judging from this point, even for a situation in which someone took any positive actions, we can assume that there can be some difference between the types of empathy expressed when the valence of that other person's event is misfortune and fortune.

Most previous researches state the difference in the degrees of empathic emotions shown after hearing about events of other people depending on “deservingness” within two different kinds of valence (Feather et al., 1991; Weiner et al., 1988). However, under the situations where deservingness is controlled, there are not many studies regarding the difference of the intensities of empathy shown from the direct comparison of the two types of valence (fortune vs. misfortune) and the mechanism of the difference is very restricted as well. Therefore, in present study, we focused on the difference in the generated empathy based on two types of valence of others’ event (fortunes vs. misfortune) aside from its desirability.

H1: There is a difference in the degree of the tendency to empathize according to the valence of the event experienced by others

(We are less likely to empathize with other’s emotion when we hear about others’ fortunes, than when we hear about their misfortunes)

2.2. Changes in Self-Esteem in Listening Fortune-of-Others

Then, why are the intensities of empathy different depending on a type of valence? Why is the degree of empathy lower for happy events (of other people) than for sad ones, even if the results of such events correspond to their positive actions? What happens when we hear what happened to others? The changed situation of others will be compared to our own and make us to look back on our own situation and evaluate us. People often compare themselves to others around them, especially with those in their peer group (Festinger, 1954). People develop adequate self-esteem and a positive self-concept when the result of the self-appraisal is positive with reference to their expectation, while they develop a negative self-concept when it is not (Cole, 1991). They establish their self-concept through constant self-appraisal, which is formed by important events (Garcia, Hart & Johnson-Ray, 1997). Since most memories are mixed with the experiences involving people, relationships with others have a significant impact on the formation of their self-concept.

Tesser, Millar, and Moore (1988) discovered a contrasting effect as research subjects negatively reported their self-appraisal and emotional reactions during an upward

comparison, which turned out to be positive in the situation of a downward comparison. Similarly, Isobe and Ura (2006) showed that, in upward comparison, an individual's state self-esteem will deteriorate more than that in upward comparison. People who generally appraise their in-group high have much lower self-esteem in upward comparison compared to downward comparison (Isobe, Ura & Hasegawa, 2005). Therefore, people change social relations or reference groups that may be compared with them in order to recover lowered self-esteem. (Mussweiler & Strack, 2000; Wills, 1981).

When people have positive self-esteem, they are open and receptive in expressiveness or attitude, and have sufficient love and care for others (Rosenberg, 1979). On the other hand, when they have low self-esteem, they have more difficulty perceiving and accepting their partners' actual positive regard for them (Murray, Griffin, Rose & Bellavia, 2006). In particular, they tend to hide incompletely perceived emotions when the relevant event is intimidating, and tend to report a low satisfaction in their relationships with friends if their self-esteem is negative (Wood, 1989). Thus, we can infer that that self-esteem plays a significant role in forming empathic ability. That is, an adequate level of self-esteem must be maintained for an adequate level of empathic ability.

In the context of fortune-of-others emotion, people may often experience social comparison regardless of their intention

due to the occurrence of events concerning reference groups. Recent study found that the amount of time spent on Facebook and depressive symptoms was uniquely mediated by upward comparison (Steers, Wickham & Acitelli, 2014). At this time, we can assume that different forms of social comparison occur depending on the valence of the event; if the event of the other is a fortune, we are naturally in a situation of upward comparison, where we perceive ourselves to be inferior to the other, leading to decreased self-esteem and formation of negative emotions. If the event is a misfortune, we are then in a situation of downward comparison, where we perceive ourselves to be equal or superior to the other person, thereby leaving no room for them to consider or be immersed in the others' situation. Our hypotheses are stated as follows.

H2: Self-esteem mediates the effect of valence of other's event on empathy

2.3. Empathy and Social Distance (Similarity) from Others

Empathy towards events happening to others relies on the relationship with them. Social distance is one of the variables that define a relationship with others. Proposed by construal level theory, this concept indicates the distinction between the self and social object, measured by how close one feels to the object (Zhang & Wang, 2009).

Social distance can be measured through interpersonal similarities between a person and those around them (Liviatan, Trope & Liberman, 2008). These concepts indicate that similarity leads to feelings of social closeness (Trope, Liberman & Wakslak, 2007). Krivonos, Byrne and Frierich (1976) found that people paired with a similar partner feel affectively more positive and perform better on the tasks than those paired with a dissimilar partner. Condon and Crano (1988) defined people's tendency of liking other people who are similar as the "matching phenomenon."

Stotland (1969) insisted that empathy, was greater when participants perceived targets as having personalities that were similar to their own than when participants perceived targets as having personalities different from their own. There is also a study result that suggests empathic ability gets higher when

confronted with in-group target compared to out-group target confrontation. (Adams et al., 2010; Feather, 2006; Smith et al., 2009). These researches support that self-other similarities enhance perspective taking or empathy, while also that self-other differences might hinder perspective taking.

On the other hand, opposing opinion argues that high similarity between oneself and others might actually hamper perspective taking. Some of the results backing up this opinion show that as oneself finds out similar traits from opponent to him/her, oneself gets ego-centered rather than empathizing. The more one-self gets ego-centered, the more he/she leans toward judgmental attitude (Todd, Hanko, Galinsky & Mussweiler, 2011). This line of reasoning adopts a view of perspective taking as a comparative process that is guided by assessments of self-other similarity and difference.

With regard to social distance based on similarity and social comparison, Brown, Novick, Lord and Richard (1992) proved that the level of similarity affected the assimilation and contrast behavior that is produced by social comparison associated with the level of similarity. For instance, they proposed that if the birthday of a celebrity in an advertisement is the same as that of a participant, it artificially narrows down social distance with the participant.

Similarity can be a measurement for level of closeness, however, assimilation effect make people to consider others as

themselves and causes them to think on behalf of their own. (Corcoran, Hundhammer & Mussweiler, 2009). This line of reasoning adopts a view of perspective taking as a comparative process that is guided by assessments of self–other similarity and difference (Todd et al., 2011), thus similar others are vulnerable in being comparative objects when judging one’s own self. These changes what just happened to ‘similar others’ tend to affect one–self more changes what just happened to than ‘dissimilar others’ in perspective taking, since the difference become really apparent (Mussweiler, 2003).

Despite strong evidence that similarity increases perspectives taking, thus, this study predicted that similarity controls asymmetry in empathy depending on the valence of the others’ events. Similar social distance with others makes us focus on others who represent us as “having more” fortune than us, thereby resulting in taking away room for empathy in fortune of other’s and thus intensifies the phenomenon of asymmetry in empathy. On the other hand, dissimilar social distance with others make us focus on others who represent us as “cannot have more” fortune than us. Thus, no difference is expected in tendency to empathize in dissimilar social distance with the object.

H3: Social distance based on similarity moderates the effect of valence of other's event on empathy, asymmetrically.

H3a: In similar social distance, there is asymmetry in empathy according to the valence of other's event.

H3b: In dissimilar social distance, there is no difference in the tendency to empathize, according to the valence.

Section 2. Different Gift–Giving Behaviors by Asymmetry in Empathy

Overview

We saw the asymmetry of empathy according to the direct effects of valence in the previous section. What behavioral difference would that asymmetry bring when one behaves with empathy for others?

When the other person faces an event, expression of empathy will deepen the relationship because it gives the feeling of being well understood by the other person. Language, however, can be greatly deficient to sufficiently express our mind. Therefore, the empathy felt by the other person is sometimes expressed in the form of gifts. In fact, Nelson–Jones (1990) stated that the reward which is a requirement for deepening friendship can appear in many forms, and emotional support, empathy, and practical help, and following acts of giving and receiving gifts are prime examples. When our friends experience unfortunate events, it generates in us an empathic emotion towards sadness. Consequently, we console them by buying them a drink. On the other hand, when our friends are happy with good events, we celebrate those events and attach some meaning to those pleasant events to

double the pleasure. Belk (1979) revealed that in various social events emotional expression about the relationship increases the importance of a symbolic gesture to express social endorsement, leading to gift-giving. Osteen (2002) insisted that gift interaction is empathic dialogue between donor and recipient that can deepen and sustain the parties' relationship.

Researchers have suggested that givers want to select gifts that acknowledge what makes a recipient special, in large part because doing so shows that they know and understand the tastes, preferences, and identity of the recipient (Schwartz, 1967). Gifts that successfully convey this understanding can strengthen the relationship between the giver and recipient (Mauss, 1954), and gifts that do this unsuccessfully can offend the recipient, embarrass the giver, and undermine the relationship (Sherry, 1983; Sherry, McGrath & Levy, 1993; Wooten, 2000). In particular, when the degree of attachment with others is strong, gifts play the role of "a signal of social bonding" (Cheal, 1988), which is more conspicuous as we have more emotional involvement towards them (Wolfenbarger & Yale, 1993). A true gift engages giver and recipient in empathetic mutual identification, the giver seeking to fulfill the recipient's true preferences and the recipient envisioning the giver's imaginative effort in selecting and giving the gift (Osteen, 2002).

Thus, in section 2, we explore the impact of empathy on

gift-giving behavior. In other words, empathy level affects how people “choose” gifts, based on perspective taking. I expected that factors such as items for consideration and decisions might vary when choosing a product under the purchasing conditions, according to the influence of the difference in empathy caused by the valence of others’ experiences.

2.4. Empathy in Gift–Giving Behavior

In what way will be empathy reflected in gift giving behavior? As I mentioned before, depending on how much empathy was felt to fathom and understand the other person's situation the perspective of behavior will be focused on the other person rather than ourselves (Batson et al., 1991; Batson & Moran, 1999; Eisenberg & Miller, 1987). Perspective other–centered emotion starts easily when empathizing more with others' event (Batson & Moran, 1999; Coke et al., 1978; Eisenberg & Miller, 1987), even when giving a gift, we put ourselves in other people's shoes, considering recipient's emotion as if it is our own: perspective–taking. Specifically, perspective taking has been strongly linked to increased willingness to volunteer time and money to help individuals facing hardship (Batson et al., 1991; Coke et al., 1978; Dovidio et al., 1990), and reduced egocentrism (Savitsky et al., 2005). Sherry (1983) classified a giver's motivations for selecting gifts or giving gifts into two perspectives: one centering on delivering recipient happiness and the other centering on power and focusing on enhancing the giver. These motives are intended to maximize recipient pleasure versus maximizing gift giver satisfaction.

When the individual highly values recipient concern, this

requires considerable insight into the dynamics of the recipient's evolving identity (Osteen, 2002; Wooten, 2000). In a gift-giving situation, people tend to understand the other person's situation well, share emotions and give them with voluntary motivation when they reflect more recipient's concern than self-concern (Sherry, 1983; Hirschman, 1984). Wolfinbarger and Yale (1993) asserted that in obligatory gift-giving situations, the giver tends to focused themselves, dominantly reflecting the giver's own taste and preferences. In the same vein, separate from the sincerity of the gifting situation, there are situations in which a gift is presented as a form of courtesy owing to social norms, and reports suggest that motivation to reflect the recipient's concern dominantly in the giver decreases when selecting a gift under such circumstances (Goodwin, Smith & Spiggle, 1990). Therefore, a person who strongly empathizes with other's situation has a high perspective-taking motivation to reflect the recipient's concern when selecting a gift.

2.5. Empathy and Gift Selection Efforts

From the giver's perspective, the degree of involvement of gift-giving varies according to self-relevance of gift-giving situations and closeness between the giver and the receiver (Belk, 1982; Clarke & Belk, 1979; Clarke, 2006; Heeler, Francis, Okechuku & Reid, 1979; Saad & Gill, 2003). Clarke (2006) describes numerous aspects of involvement, including feelings of interest and enthusiasm, relevance or importance, the self-relevance of purchasing activities, perceived relevance of the object, and the extent of interest and concern. Involvement can be divided into product involvement and purchase-decision involvement, and the latter is expressed as a situational behavior such as visiting stores or putting time and effort into selecting a gift (Mittal, 1989; Clarke & Belk, 1979).

In general, higher involvement of purchasing gifts also contributes to higher efforts for searching information (Cleveland, Babin, Laroche, Ward & Bergeron, 2003; Laroche, Cleveland & Browne, 2004). Efforts invested into searching for information during the process of purchasing a gift also varied depending on the level of involvement felt by the giver towards the situation and the recipient of the gift. (Heeler et al., 1979; Lutz, 1979; Tigert, 1979). Especially in the context of gift giving, if the focal object is personally relevant, consumers feel

a strong commitment (Celsi & Olson, 1988; Houston & Walker, 1996). More effort is invested when gifting in close and warmth relationships (Belk & Coon, 1993; Beatty, Yoon, Grunert & Helgeson, 1996). In other words, the amount of effort put into selecting a gift increases when the person receiving the gift is a member of a group that the giver belongs to and when a positive relationship is established with the corresponding recipient. Belk (1982) also found that givers invest considerable efforts in purchasing a gift for one automatically selecting a generic thank-you gift for distant relationships.

Through the aforementioned studies, we can assume that the degree of effort placed in selecting a gift will vary according to how well the giver accepts the situation of others and understands the emotions of the recipient when presenting a gift.

H4: Difference in the tendency to empathize according to the valence of the event experienced by others has an impact on in gift-selection efforts.

2.6. Empathy and Experiential Gifts

Gifts are presented in a variety of forms through the choice of the purchaser, ranging from material items such as money and merchandise, to experiential purchases (Belk, 1979; Belk & Coon, 1993; Sherry, 1983). A recent increase in personal leisure time and the expansion of the media content market have increased experiential consumption, and accordingly, the array of choices for purchasing experiential gifts has increased as well. The existing literature on gifts is limited to ‘tangible expressions of social relationships’ (Sherry, 1983, p. 157), and research on experiential purchases in gift-giving behavior is scarce.

Generally, a physical experience is defined as a purchase made in order “to have”, and an experiential purchase is defined as a concept of a purchase made in order “to do” (Hellén & Gummerus, 2013; Lovelock & Gummesson, 2004). In recent studies investigated the continuum of material items and life experiences on purchase situations for personal use, researchers focused on finding out the experiential purchase advantage when compared to the material goods (Carter & Gilovich, 2012; Caprariello & Reis, 2013; Kumar, Killingsworth & Gilovich, 2014). Individuals derive more happiness from experiential purchases events that they personally encounter or

live through, such as vacations or concerts—than material purchases, tangible objects that people obtain and keep in their possession, such as sweaters and couches. Especially, because the experiential goods have the characteristics of emotionally, sensorially, and spiritually highly involved (Holbrook and Hirschman 1982; LaSalle and Britton 2003), experiential purchase may increase well-being because they engage the consumer through multiple sensory modalities, facilitate fantasy-like and positive reinterpretations of consumer experiences, and produce positive emotional experiences, and subject to multiple interpretations (Hoch, 2002). In addition, people are more likely to believe that experience could provide insights into their true self (Carter & Gilovich 2012), so experiential products are more central to a person's identity (Van Boven & Gilovich, 2003). Experiential products satisfy psychological needs for autonomy, because experiential products, compared to material products, lead one to reveal and even define one's identity by getting involved in an action with one's skills or ability (Lyubomirsky & Layous, 2013; Ryan & Deci, 2000).

Therefore, when we are having a sad or joyful event, emotional involvement increases and by pursuing emotional arousal, the emotional desire rules utilitarian motivation and the motivation for 'experiential purchase' such as theater and sporting events improves (Hirschman & Holbrook, 1992). In

the same context, we try to find indulgence and specialness as a gift to satisfy the emotional desires, so people tend to select gifts for themselves which have characteristics being excited, having fun and being satisfied across various contexts including celebration or self-consolation (Mick & DeMoss, 1992) That is, when facing a certain event, it can be inferred that there is a high possibility of presenting an experience that is responsive to the emotion we are feeling and able to satisfy the psychological desires.

When a gift is functioning as an empathetic dialog, the giver wants to select a gift that can give a sentimental value rather than a replacement value (Eisenberg, 1997). Therefore, in a situation where we feel a deep empathy for others, it is expected that the intention of trying to select experiential products that can meet the emotional evocation of others and satisfy psychological desires because of the enhanced perspective-taking that tries to feel the event a friend is facing as if it is our own. Because we will try to satisfy the elevated emotional desires due to the event happened to others with an indulgent and specialized experiential gift that reflects the recipient's preferences and identity, it is expected that the degree of empathy formed in the recipient in the process of selecting a gift will cause the difference in the intention of selecting an experiential products.

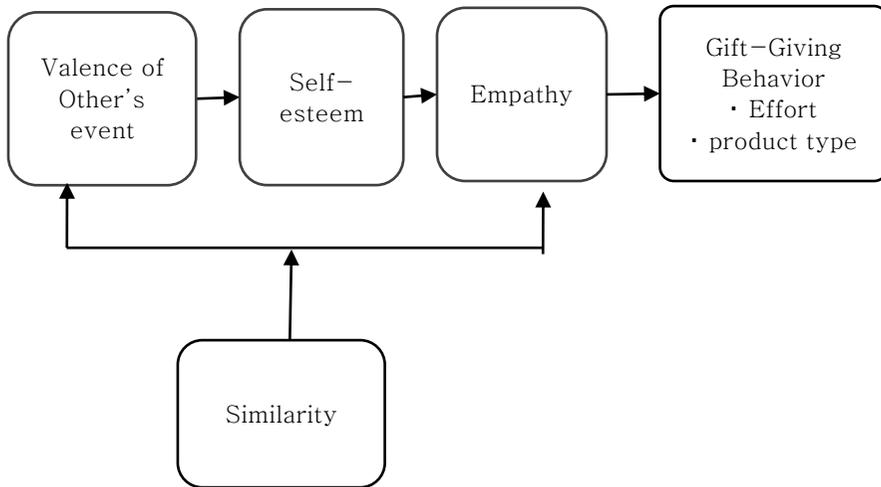
H5: Difference in the tendency to empathize according to the valence of the event experienced by others has an impact on intention to buy experiential gifts.

[Table 2] Summarized the hypotheses examined in this study, and [Figure 2] shows the conceptual model of current research

[Table 2] Summary of hypotheses

<i>H1</i>	<i>We are less likely to empathize with other' s emotion when we hear about others' fortunes, than when we hear about their misfortunes</i>
<i>H2</i>	<i>Self-esteem mediates the effect of valence of event (fortune/ misfortune) on empathy</i>
<i>H3</i>	<i>Social distance based on similarity moderates the effect of valence of other' s event on empathy, asymmetrically.</i>
<i>H3a</i>	<i>In similar social distance, there is asymmetry in empathy according to the valence of other' s event.</i>
<i>H3b</i>	<i>In dissimilar social distance, there is no difference in the tendency to empathize, according to the valence.</i>
<i>H4</i>	<i>Difference in the tendency to empathize according to the valence of the event experienced by others has an impact on in gift-selection efforts.</i>

<i>H5</i>	<i>Difference in the tendency to empathize according to the valence of the event experienced by others has an impact on experiential purchase intention in gift-giving behavior</i>
-----------	---



[Figure 2] The conceptual model of current research

Chapter 3. Empirical Studies

Section 1. Asymmetry in Empathy

Overview

The current study presents a series of four experiments to test theories. This study shows that self-esteem and empathy can be asymmetric depending on the valence of others' experiences. Study 1 provide initial support the evidence of the phenomenon of not empathizing with (or being happy for) others' fortune as compared to misfortune and verify mediating role of self-esteem as the mechanism of this effect to test hypotheses 1 and 2. Study 2 investigates that social distance based on similarity moderates the effect of valence of other's event on empathy, asymmetrically to test hypotheses 3, 3a, and 3b.

3.1. Pre-test 1

A pre-test was conducted on 25 students in their first or second year of college, to determine an appropriate “other’s event” for use in the main study. 1. Participants were asked to answer on question ‘Have you heard any happy news recently or in the past from the people around you? Please briefly write the news that you’ve heard. [e.g., test scores, job prospects, certificates (CPA etc.)]’. Then they asked to write the groups subjects were currently maintaining a relationship with. The results showed that friends’ events in which students showed high interest were grades (36%), college admissions (32%), household income (16%), employment (12%), and prizes (4%). The groups that the subjects were currently maintaining a relationship with were university friends in the same year (36%), high school friends (28%), neighborhood friends (24%), college prep school friends (8%), and teachers. The current study used different scenarios in each experiment of main studies based on the pre-test result to determine generalizability to different subjects.

[Table 3.1] Result of pre-test 1

Appropriate Events & Others			
Other's events		Relationship (currently maintained)	
Grades	36%	University friends	36%
Examinations	32%	High school friends	28%
Financial problems	32%	Neighborhood friends	24%
Job offer	12%		

3.2. Study 1: An Asymmetry in Empathy and Mediating Effect of Self-Esteem

3.2.1. Participants and Procedure

131 undergraduate students from South Korea (68 women; $M_{age}=23$) participated in this study in exchange for 5,000 Won (\approx US \$5). The study employed a 2 (valence of the others' events: 66 fortune / 65 misfortune) between-subject design.

The participants evaluated their self-esteem before reading the scenarios, and then they read the scenarios containing the fortune and misfortune of their friends. The relationship with others was set as a high school friend. We made participants suppose that their friend has been working hard to find a job during the last semester of the senior year and waiting for the job offer. To control deservingness of the others' events, it was assumed that a friend has been working hard to find a job. In the fortune condition, respondents were told they that the company that they had wanted to join actually gave a preferred job offer to the friend. In the misfortune condition, they were told that the friend did not receive a single acceptance email from any of the companies. Below is the scenario:

000 is a friend you have known since high school who entered the same university and both of you chose the same major. 000 has been working hard to find a job during the last semester and waiting for the notification of acceptance.

On the other hand, you still have enough time to find a job

Meanwhile, you hear the following news about 000.

[Fortune condition] you heard that 000 was accepted on a preferential basis by the company that he has wanted to join.

[Misfortune condition] you heard that 000 did not receive a single acceptance email from any of them.

Participants were then instructed to answer questions on state self-esteem again, tendency to empathy, as well as questions that served as manipulation checks.

3.2.2. Measurements

Fortune/misfortune of others In order to manipulate the others' events, this study set success and failure as "job offer" and "rejection" by the desired employer were the two valence conditions.

State Self-Esteem The Self-Esteem Scale developed by Heatherton and Polivy (1991) was used. State self-esteem scale is designed to measure what individuals are thinking at the moment, and a higher total score indicates higher self-esteem. It consists of 20 items, and they are subdivided into three components of self-esteem: performance self-esteem, social self-esteem, and appearance self-esteem. We reorganized the test into 3 items to assess how the participants perceive and evaluate themselves as well as their degree of self-acceptance in terms of friends' job offer/rejection ("I feel confident about my abilities", "I feel that others respect and admire me", and "I feel like I'm not doing well"; (Heatherton & Polivy 1991), and each item is on a 7-point Likert scale (1= not at all, 7=very much). The internal consistency (Cronbach' s = .87)

Tendency for empathy The tendency for empathy consists of three items('How much do you feel empathy for 000 regarding her successful story (failed story)?', 'I want to congratulate the given event very much (I find the given event very regrettable)', 'I feel for my friend's success like it is my

own(misfortune like it is my own)' and 'I feel happy for my friend's success (I feel sad for my friend' s misfortunes)'; 1= not at all, 7=very much) (Cronbach' s $\alpha = .84$).

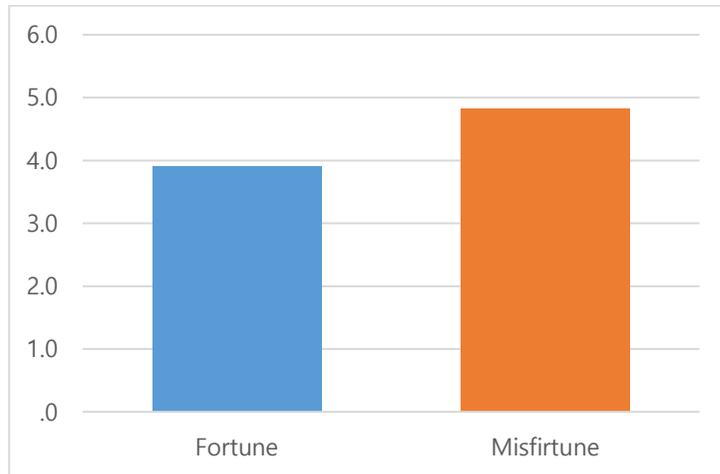
3.2.3. Results and Discussion

Manipulation check To test the effectiveness of our manipulation, participants responded on a 7-point Likert scale (1= successful employment (failed employment) of a friend may be extremely unfortunate for him/her, 7= fortunate for him/her). As expected, the answers to the questions were significant, indicating that respondents of fortune and respondents of misfortune respectively perceived the event as fortunate (M=5.42, SD=1.29) and unfortunate (M=2.83, SD=.911; $p<.01$), confirming the success of manipulation.

We first analyzed the impacts of others' events on tendency for empathy. As [Figure 3.1] shows, tendency for empathy for misfortune of others (M=4.82, SD=.97), turned out to be higher than that for fortune (M=3.91, SD=1.195; $p<.01$), proving that the intergroup difference is significant.

These findings confirmed that when facing others' positive action and evaluating their outcome, one comes to share the same feelings, but there could be a difference in the degree of empathy as proposed in hypothesis 1. In other words, it proved

that people can feel a different level of empathy through comparing valences that lead to the empathy itself.



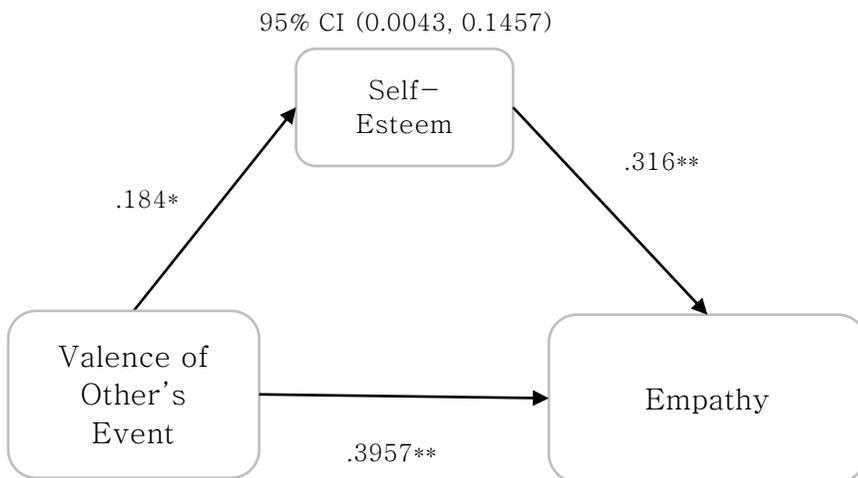
[Figure 3.1] Mean of Tendency to Empathy in Fortune vs. Misfortune of Others

Mediating effect of self-esteem I testes whether the phenomenon of not empathizing with (or being happy for) others' fortune as compared to misfortune is mediated by self-esteem. The result first revealed the effect of valence of other's event predicted self-esteem ($\beta = .184$, $t=1.929$, $p \leq .05$), And self-esteem ($\beta = .316$, $t= 3.763$, $p < .01$) and valence of other's event ($\beta = .454$, $t=4.77$ $p < .01$) predicted tendency to empathy.

Next, we conducted a mediation analysis utilizing Model 4 of the PROCESS v2.10 macro (Hayes, 2013) with bootstrapping ($k = 5,000$) to assess the simultaneous and

meditational role of self-esteem on the relationship between valence of other's event and tendency to empathy. Controlling for gender effect, I computed 95% confidence intervals for the parameter estimates of the indirect effects using bootstrapping method with 5,000 samples. The total indirect effect of state self-esteem excluded zero for internal attribution ($\beta = .058$ CI: .0043, to 0.1457), suggesting the underlying mechanism behind why misfortunes of close friends are more easily empathized than fortunes.

[Figure 3.2] shows that mediation effect of self-esteem on the relationship between valence of other's event and tendency to empathy was significant and thus supporting hypothesis 2, suggesting the underlying mechanism behind why misfortunes of friends are more.



[Figure 3.2] Mediation of self-esteem on the asymmetry in empathy

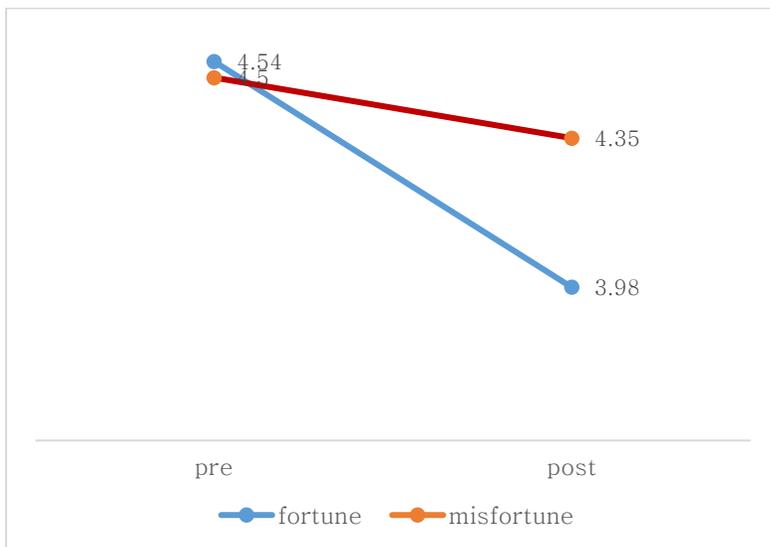
The finding of study 1 provide converging evidence for the phenomenon of not empathizing with (or being happy for) others' fortune as compared to misfortune. In addition, study 1 provides clarified the underlying mechanism of how the valence of other's event affects empathy proving mediating role of self-esteem. If the event of the other is a fortune, we are naturally in a situation of upward comparison, where we perceive ourselves to be inferior to the other, leading to decreased self-esteem. On the otherwise, if the event is a misfortune, where we perceive ourselves to be equal or superior to the other person. In sum, our analyses show and support our hypotheses, suggesting that an adequate level of self-esteem must be maintained for an adequate level of empathy. Study 1 indicates that, on hearing about the others' fortune, people think lower of themselves, making their self-esteem unstable and depriving them of the capacity to consider other people's position.

Further analyses: Change of State Self-esteem between before and after listening other's Events

Additional paired sample t-test analysis was performed to verify that state self-esteem could be influenced by listening other's event, and to see how it is changed. The differences in each of the four groups before and after the event, as well as the differences in post scores among groups, were examined

using a paired samples test to analyze the evaluation of self-esteem in the others' events. This test analyzed the differences in each of the two groups (fortune vs. misfortune) before and after the event, as well as the differences in the post scores among groups.

As shown in [Figure 3.3], self-esteem changes were observed before and after the event, based on the valence of the same. Change in self-esteem in fortune group ($M_{pre} = 4.54$, $SD_{pre}=1.07$, $M_{post} = 3.98$, $SD_{post}=1.22$; $p <.01$) was greater compared to the case of the misfortune group ($M_{pre} = 4.5$, $SD_{pre}=1.01$, $M_{post} = 4.35$, $SD_{post}=.996$; $p=.044$). This indicates that others' fortune has a significant influence on self-esteem.



[Figure 3.3] Change of self-esteem between pre-post of other's events

3.3. Study 2: The More Similar We Are to Others, The More Hindered We Are from Being Immersed in Other's Fortune : Moderating Effects of Social Distance Based on Similarity

Study 2 investigates that social distance based on similarity moderates the effect of valence of other's event on empathy, asymmetrically to test hypothesis 3.

3.3.1. Participants and Procedure

270 undergraduate students from South Korea (138 women; $M_{age}=19.53$) participated in this study in exchange for 5,000 Won (\approx US \$5). To test hypothesis 3, 3a and 3b, the experiment was designed based on a 2 (134 fortune/ 136 misfortune of others) \times 2 (social distance based on similarity: 130 high/ 140 low) comparison between subjects.

3.3.2. Procedure and Method

In this study, the participants read one scenario out of four conditions manipulated using others' fortunes and social distance, after which they evaluated their tendency to empathize. The participants were given a scenario in which the

fortune (or misfortune) occurred with the other, Based on pre-test results, financial issue was used as “other’s event” and suggested “other” as an elementary school friend, with whom they have lived in the same neighborhood. The childhood friend is faced with his/her father’s business success (or failure), thereby suddenly earning a great deal of money (or being heavily in debt). I make participants suppose that they hear the following news about their friend one day. Below is the scenario.

As indicated below, you are in a virtual friendship with ‘000’, an old friend since elementary school. 000 is an old friend whom you have known since elementary school.

[similar condition] 000 has similar political disposition to you. In addition, you both share the similar taste and hobbies.

[dissimilar condition] 000 has different political disposition than you. You each have different taste and hobbies.

One day, you hear the following news about 000:

[fortune condition] The business run by 000's father for a long time became a huge success with a new item developed last year, through which 000's family suddenly gain a family wealth.

[misfortune condition] The business run by 000's father for a long time went bankrupt last year due to the tough business conditions, and 000's family suddenly fell into heavy debt.

To control deservingness of the event of the others, the friend's father run the business for a long time to set economic changes of friend as the outcome of a lot of work by his father. In the low distance condition, they felt that their hobby and taste was very similar, whereas in the high distance condition, they felt that their taste was very different. They were then instructed to answer questions on tendency to empathy, as well as questions that served as manipulation checks.

3.3.3. Measurements

Fortune/misfortune of others In order to manipulate the others' events, this study set success and failure as "family

wealth” and “poverty,” respectively, caused by father’s “business success” or “business failure,” respectively.

Social distance Since social distance varies depending on perceived similarity (Liviatan et al., 2008), this study manipulated the level of similarity (high or low) between the other and self by depiction of similarity in the scenario. The relationship with others was set as an old friend since elementary school and similarities such as taste, hobby and political disposition were presented differently in order to manipulate social distance.

Tendency to empathize It was measured in the same way as that in study 1.

3.3.4. Results and Discussion

Manipulation check To test the effectiveness of our manipulation, participants responded on a 7–point Likert scale (1= successful employment (failed employment) of a friend may be extremely unfortunate for him/her, 7= fortunate for him/her). As expected, the answers to the questions were significant, indicating that respondents of fortune and respondents of misfortune respectively perceived the event as fortunate (M=4.29, SD=1.56) and unfortunate (M=3.81, SD=1.46; $p<.01$), confirming the success of our manipulation.

To verify the manipulation of the social distance, the participants were to respond to the question 'Do you feel close

to the friend presented in the scenario?' using a 7-point Likert scale (1= not close at all, to 7= very close). All groups in her/his father's business scenario who were manipulated as similar or dissimilar to the friend felt similar ($M=4.39$, $SD=1.52$) and dissimilar ($M=3.10$, $SD=1.352$; $p<.01$), respectively, which showed that manipulation was successful.

Moderating effect of social distance based on similarity

A two-way ANOVA was conducted to evaluate the impact of others' events and social distance based on similarity on the tendency to empathize. Table 3.2 shows that the interaction effect between the others' events and social distance was significant ($F(1, 266) = 2.878$, $p<.1$). This indicated that there is significant moderation between the valences of other's event similarity on tendency to empathy and thus supporting hypothesis 3. There was a significant main effect between the others' events and tendency to empathize ($F(1, 266) = 9.279$, $p<.01$), and the main effect of social distance based on similarity was significant ($F(1, 266) = 9.279$, $p <.01$). This indicated that individuals tended to have lower tendencies for empathy toward others who are socially close than others who are socially far.

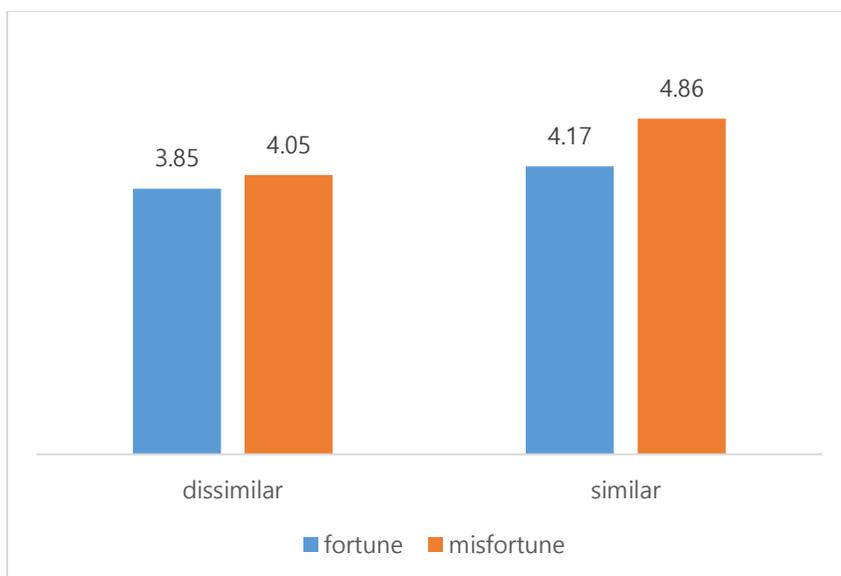
[Table 3.2] Moderating effect of social distance

Distributed source	SS	df	MS	F(p-value)
Others' events (A)	13.256	1	13.256	9.279**
Social distance (B)	21.857	1	21.857	15.299**
A × B	4.112	1	4.112	2.878 †
Intercept	4828.28	1	4828.28	9.279**
Error	380.01	266	1.429	

Note: † $p \leq 0.1$; * $p < .05$; ** $p < .01$. / SS=sum of squares; MS=mean squares

Simple effect of social distance on the tendency to empathize by others' events

A t-test was conducted to analyze the tendency to empathize in terms of the others' events and social distance. As [Figure 3.4] and [Table 3.3] show, the tendency to empathize was significantly higher in the unfortunate situation than in the fortunate one in the group with low social distance (similar group) ($M_{\text{fortunate}}=4.17$, $SD_{\text{fortunate}}=.991$, $M_{\text{misfortune}}=4.86$, $SD_{\text{fortunate}}=1.387$; $p < .01$); however, there was no statistically significant difference between the fortunate situations in the group with high social distance (the dissimilar group) ($M_{\text{fortunate}}=3.85$, $SD_{\text{fortunate}}=1.21$, $M_{\text{misfortune}}=4.05$, $SD_{\text{fortunate}}=1.156$; $p > .1$); and thus supporting hypothesis 3a and 3b.



[Figure 3.4] The effect of the valence of others' event on empathy depending on similarity (similar vs. dissimilar)

[Table 3.3] An independent sample t-test on the tendency for empathy by others' events according to social distance

Group		M	SE	df	t (p-value)
Dissimilar	Fortune	3.85	1.21	127.20	-0.946
	Misfortune	4.05	1.15		
Similar	Fortune	4.17	0.99	138	-3.389**
	Misfortune	4.86	1.387		

Note: † $p \leq 0.1$; * $p < .05$; ** $p < .01$.

This experiment focused on determining whether the tendency to empathize reduces on hearing about others' fortune

than hearing about their misfortune, with a reduction in social distance with them. It was found that with more similar, there was a lower tendency to empathize on hearing about others' fortune than their misfortune. In contrast, there was no difference in the tendency to empathize when the social distance was high (dissimilar).

Despite strong evidence that similarity increases perspectives taking, thus, this study clarified that similarity controls asymmetry in empathy depending on the valence of the others' events. If we regard similarity as a measurement for level of closeness, this result disagrees with the cognitive bias that suggests that people empathize more with those in closer relationships. This indicates that the closer we are to others, the more hindered we are from being immersed in their situations, especially when there is an imbalance in the interior self which caused by being compared with others.

Section 2. Difference in Gift–Giving Behavior by Asymmetry in Empathy

Overview

When hearing various events happened to others, a gift giving behavior could be followed as an empathic dialog to symbolize what happened to others and to deliver a message of congratulation or consolation. Because the gift giving behavior is a process of making a purchase decision by finding out the other person's taste and preferences and understanding the other person's position (Schwartz, 1967), a series of decision–making behaviors emerge differently depending on how much the other person's position and the circumstance the other person is in are considered and reflected (Belk, 1982). Accordingly, in the study 3 and 4, the differences in the attitude and behaviors in selecting gifts depending on whether or not immersed in emotion the other person feels due to the event happened to the other person were focused and found out through an experiment.

Section 2 consists of two studies. In study 3, to verify the effect of empathy on purchasing attitude, I proposed gift–giving situations of congratulating (consoling) the other for his/her fortune (misfortune) to examine if the degree of

empathy determines on gift-giving behaviors, I examined the mediating effect of asymmetry in empathy in bringing happiness (or in comforting the friend) on each variable in all gift-purchasing behaviors. Study 4 intended to examine that empathy increased the selection of experiential goods for product types of 'to do and to have' that exclude the sense of 'sharing.' An actual behavioral difference was measured to see the impact of empathy on gift selection in study 4.

3.4. Pre-test 2

: What kind of gifts have you bought for your friends to congratulate or to console them?

The aim of second research was to develop a feel for the patterns and characteristics of gift-giving after listening other's fortune or misfortune and to understand giver's context for the ensuing next main research on gift-giving behavior.

80 US based M-turk workers (46 female. $M_{age}=37.96$, ranged from 18 to 69) were assigned to 2 conditions (valence: fortune and misfortune). Participants were asked to listen to a recent happy (sad) news from the people around them and recollect their experience of giving a gift to congratulate (console), and then asked an open-ended question 'What kind of gifts have you bought for your friends with sad (happy) news spending your own money?'

They responded that if it was a fortunate case, they mainly gave luxury items such as electronic goods or fine spirits or gift cards. The characteristics of gifts given for fortunate events can be considered to be gifts that take less effort (gift card, flowers) in selecting or consuming in light of materialistic gift for show or generic gift.

On the other hand, in case of misfortunate events, experiential gifts such as going to a restaurant or tickets for music, movie, or sports were given, and it can be assumed that the gifts required a lot of efforts and time in that they tend to give individualized presents according to the propensity of the person who is receiving the gift (i.e., giving a sports ticket if the person likes sports, and giving a concert ticket if the person likes a specific singer). The repeated answers were categorized and the results of frequency analysis are presented in [Table 3.4].

[Table 3.4] Result of pre-test 2

: Gift items for others in fortune and misfortune of others

Fortune		Misfortune	
Items	%	Items	%
Luxury gift items (<i>e.g. Electronics, liquor.</i>)	31%	Dining/Drinks	41%
Gift cards	14%	Entertainments (<i>e.g. movie, concert & Sports ticket</i>)	18%
Flowers	11%	Tour ticket	5%

3.5. Study 3: How Does Asymmetry in Empathy Affects Gift–Giving Behavior?

: Mediating Effect of Empathy on Relationship between the Valence of Other’s Event and Gift–Giving Behavior

Study 3 demonstrates the effect of the asymmetry in empathy by valence of other’s event on gift–giving behavior. In this experiment, I attempted to verify the influence of the difference in empathy caused by the valence of others’ experiences on the intention to buy experiential gifts and efforts in selecting gifts.

Accordingly, I attempted to verify the influence of the difference in empathy caused by the valence of others’ experiences on efforts in selecting gifts (hypothesis 4) and the intention to buy experiential gifts (hypothesis 5). In, addition, the new situation (the university entrance scenario) based on the result of pre–test 1 was suggested to determine generalizability to different subjects.

3.5.1. Participants and Study Design

136 undergraduate students from South Korea (66 women; $M_{age}=23.84$) participated in this study in exchange for

5,000 Won (\approx US \$5). To test hypothesis 4 and 5, the experiment was designed based on a 2 group (the valence of the others' experiences: 70 fortune/ 66 misfortune of others) comparison between subjects.

3.5.2. Procedure and Method

In this study, the participants read the scenarios containing the fortune and misfortune of their friends, and evaluated their tendency to empathize regarding the scenarios. After reading the scenario and after measuring the tendencies to empathize as well as questions that served as manipulations checks, the situation to decide a gift for their friend to congratulate (comfort) her on the admission (rejection) from university was suggested. In the purchase process, the participants were asked questions on their intention to purchase experiential products.

Relationship with others was set as an old friend. I made participants suppose that your old friend has been applying for the university and waiting for results after applying for the university. To control deservingness of others' events, it was assumed that the friend has been working hard to enter the university. In the fortune condition, respondents were told they that the friend was accepted. In the misfortune condition, they were told that the friend was rejected. Below is the scenario:

000 is an old friend with whom you have gone to the same elementary school. 000 has grown up in your neighborhood. You and 000 have similar academic records.

While you have still enough time to apply for the university, 000 has been working hard to enter the university during in this semester and waiting for results after applying for the university, when

[Fortune condition] you heard that 000 was accepted as an early admission by the university that he has wanted to attend.

[Misfortune condition] you heard that 000 was rejected by all universities to which he applied and ended up deciding to study another year to take the examination again.

Participants were then instructed to answer questions on, tendency to empathy, as well as questions that served as manipulation checks. Then, participants were given the situation in which they were to purchase a gift. Below is the description:

Upon hearing about your friend's fortunate (misfortunate) news, you are about to give a gift to congratulate (console) your friend.

After that, the participants were to evaluate their gift selection efforts and intention to purchase experiential gifts respectively.

3.5.3. Measurement

The Fortune/Misfortune of Others this study set success and failure as “Admission” and “Rejection” respectively, by the desired employer as the two valence conditions.

Tendency to Empathy The tendency to empathize was measured in the same manner as in study 1 and study 2 (Cronbach' s $\alpha = .88$).

The Gift Selection Effort In this study, the measurement method by Qian, Razzaque and Keng (2007) was revised for the situation, and the question ‘I would invest time and effort into selecting a gift’ was asked, to which the participants indicated their response on a 7–point Likert scale (1= Not at all/7= Very much so).

Intention to Purchase Experiential Gifts The participants were asked if they agreed to the statement ‘I would make

experiential purchases for my friend' on a 7-point Likert scale (1= Not at all / 7= Very much so).

3.5.4. Results and Discussion

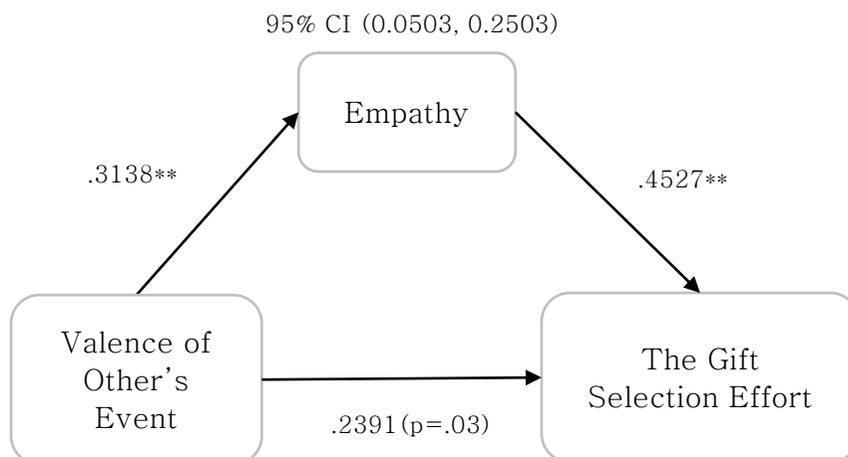
This study examined whether the independent variable was manipulated as intended. To verify the manipulation of others' events, participants were to respond to a 7-point Likert scale (1= success(failure) of the friend may be extremely unfortunate for him/her / 7= fortunate for him/her).

The result showed that the answers to the questions were significant, indicating that respondents of fortune and respondents of misfortune respectively perceived the event as fortunate (M=5.63, SD=1.24) and unfortunate (M=3.11, SD=1.204; $p < .01$), confirming the success of our manipulation.

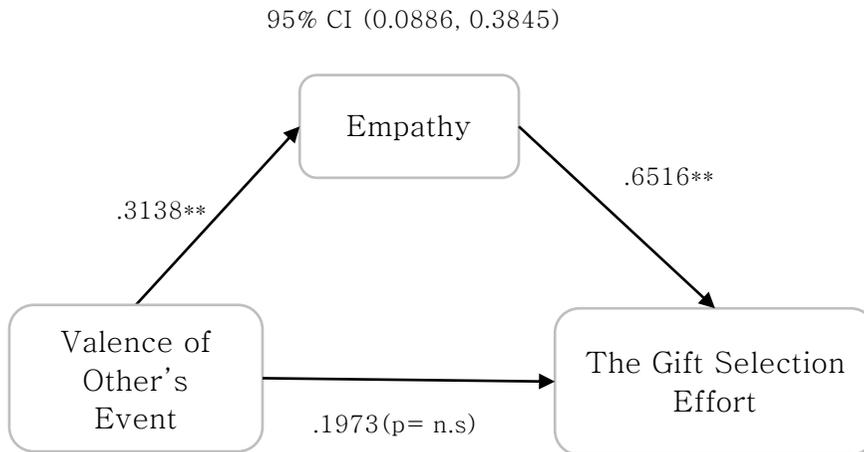
We first analyzed the impacts of others' events on gift selection effort and intention to buy experiential gifts via empathy to confirm that asymmetry in empathy depending on valence of event of others affects gift giving behavior. The result first revealed the effect of valence of other's event predicted empathy ($\beta = .3138$, $t = 2.89$, $p < .01$), And empathy ($\beta = .45$, $t = 5.38$, $p < .01$) and valence of other's event ($\beta = .38$, $t = 3.29$, $p < .01$) predicted on gift selection effort. I also confirm that empathy ($\beta = .65$, $t = 7.47$, $p < .01$) and valence of other's

event ($\beta = .19$, $t = 1.75$ $p < .05$) predicted on intention to buy experiential gifts

I computed 95% confidence intervals using bootstrapping method with 5,000 samples. Mediation effect of tendency to empathy on the relationship between the valence of other's event and gift selection efforts and intention to purchase experiential gifts, were significant (gift selection efforts: 95% CI: .0503, to .2805, intention to purchase experiential gifts: 95% CI: 0.0886, to 0.3845), respectively, as presented in [Figure 3.5.1], [Figure 3.5.2] and [Table 3.5.1] [Table 3.5.2]. Since confidence interval does not include 0, I can conclude significant mediation effect of empathy on relationship between the valence of other's event and gift giving behavior and thus supporting hypothesis 4 & 5.



[Figure 3.5.1] Mediation of Empathy on Gift Selection Efforts



[Figure 3.5.2] Mediation of Empathy on Gift Selection Efforts and Intention to Buy Experiential Gifts

[Table 3.5.1] Total, Direct and Indirect Effect of the Valence of Other's Event on Gift Selection Efforts

Total effect				
effect	SE	t	LLCI	ULCI
.3812	.116	3.287	.1518	.6105
Direct Effect				
effect	SE	t	LLCI	ULCI
.2391	.1087	2.199	.0240	.4542
Indirect Effect				
effect	SE	LLCI	ULCI	
.142	.0569	.0503	.2805	

Note: †p ≤ 0.1; *p < .05; **p < .01.

[Table 3.5.2] Total, Direct and Indirect Effect of the Valence of Other's Event on Intention to Buy Experiential Gifts

Total effect				
effect	SE	t	LLCI	ULCI
.4017	.1299	3.093	.1449	.6586
Direct Effect				
effect	SE	t	LLCI	ULCI
.1973	.1128	1.7488	-.0246	.4204
Indirect Effect				
effect	SE	LLCI	ULCI	
.2045	.2045	.0886	.3845	

Note: †p ≤ 0.1; *p < .05; **p < .01.

3.5.5. Discussion

The results verified that participants who listened misfortune of others are more have intention to buy experiential gifts and are more likely take efforts in selecting gifts than participants who listened fortune of that, in which case the empathy to improve the mood of the other increases. Therefore, the results confirmed that the difference in empathy caused by the valence of others' experiences mediates the act in gift-giving behavior.

The results indicated that recipient-focused perspective taking mind set played a significant role in the relationship between the tendency to empathize according to the valence of others' experiences and the effort invested into selecting a gift. Meanwhile, the participants put effort into empathic purchasing behavior such as gifting upon hearing about the misfortunate experience of the other and the participants were well immersed into the other's situation. However, when a participant encountered the other experiencing a fortunate event and when empathy was less established, the intention to invest effort into selecting an empathic purchase, that is, a gift, was low. Thus, we can conclude that it became recipient-focused perspective taking, and because it becomes stronger for the other's position (Sherry, 1983; Hirschman, 1984), it appears the involvement in purchasing behavior was increased.

The experiential products are emotionally, sensorially, and spiritually more involved than the material goods, and are a product group that provides insights into their true self (Holbrook & Hirschman 1982; LaSalle & Britton 2003; Carter & Gilovich, 2012). Therefore, when physical and psychological changes occur due to emotional responses by a spontaneous event, an attempt will be made to maximize such emotional state or seek a pleasurable experience to ease it (Hirschman & Holbrook, 1992). Generally, people try to be excited, fun, and

satisfied across various contexts including celebration or consolation, and tend to pursue experiential products to satisfy their emotional needs (Mick & DeMoss, 1992). Especially, as the complete mediating effect of the asymmetry in empathy was found on experiential purchase intention, people prefer experiential products for its emotional advantage in purchasing gifts when they greatly empathize with other people and purchase gifts from the person's perspective.

3.6. Study 4: What Effect Will Asymmetry in Empathy Have on Experiential Gifts That Are Not ‘Shared’?

Study 4 has four objectives. First, because the experiential purchase intention measured in study 3 could include ‘motivation to be with the person’, this study intend to measure behavior on experiential purchase more clearly. Second, this study examine difference not only attitude but also in actual behavior in selecting gifts by valence of other’s event to confirm the influence of asymmetry in empathy in gift giving behavior. Considering that perspective taking has been strongly linked to greater empathy, adding to the result of study 3 which revealed the complete mediating effects of the asymmetry in empathy, I attempt to verify that this effect could be seen in motivation to reflect the recipient’s concern when selecting a gift as well. Lastly, I explore the impact of empathy on the intention to gift giving behavior.

Accordingly, I attempted to verify the influence of the difference in empathy caused by the valence of others’ experiences on choice on product type (experiential vs. materialistic item), and verify the mediating effect of the perspective taking on this phenomenon.

3.6.1 Pre-test

A pre-test was conducted in order to select items for materialistic product and experiential product. In this pretest, 58 undergraduate students (31 female; $M_{age}=23.5$) were recruited. After presenting 30 items to the subjects (15 experiential products, 15 material products), they were asked what their most favorite item is, the item they want to give as a gift, and the item the other person would like most. I collapsed three measures and used the average for likeness of materialistic item and experiential item. I eliminated 5 items in each item (2 items of the top and 3 items of the bottom) and compare the means between experiential and materialistic after I eliminated these items. Finally, I checked that they are not different between materialistic items and experiential items ($M_{experience}=4.39$, $M_{material}=4.47$, $t= .55$ $p> .1$), and select 10 items for each product type to use in main study 4. [Table 3.6] shows the selected items for experiential product and materialistic product.

[Table 3.6] Result of pre-test:

Item lists for experiential products and materialistic products

	Items
Experiential items	aromatherapy massage, a day's trip, glamping, bowling alley, pub, dissert café, bar, restaurant (2), theatergoing
Materialistic items	hand-cream, lip care product, doughnut, cake, ear buds, USB, chocolate, tumbler, candle

3.6.2. Main Study

Participants and Study Design

68 university students (45 female; $M_{age}=23.27$) were selected as the participants; each were given KRW 3,000 (\approx USD 3) each as a reward for participating in the experiment. The participants were randomly assigned to two groups (valence of other's event: 34 fortune /34 misfortune).

Procedure and Method

In this experiment, the employment scenario used in Study 1 was used. After reading the scenario on the 000s event, participants answered their willingness to give a gift for 000. Then the situation to decide a gift for 000 to congratulate

(comfort) her on the job offer (rejection) was suggested. After reading the scenario, participants were asked to answer intention to purchase experiential gift or materialistic gift (7-point Likert scale, 1=materialistic item, 7=experiential item). Finally they chose the most likely gift to give among 20 experiential and materialistic items and write the reason on their choice.

Measurement

The Fortune/Misfortune of Others Used in experiment 1 was employed in this experiment.

Willingness to Give a Gift For the measurement, the question ‘How much you willing to give a give to 000 to congratulate (comfort) her on the job offer (rejection)?’ was asked, to which the participants indicated their response on a 7-point Likert scale (1= Not at all / 7= Very much so).

Intention to Buy the Experiential Product For the measurement, the question ‘How much you intend to buy experiential (or materialistic) item’ was asked, to which the participants indicated their response on a 7-point Likert scale (1= Materialistic / 7= Experiential).

Products choice The subjects were asked to select one item as a gift for others among 20 items, which were selected based on the results of a preliminary test of material products

and experiential products classified based on the definition of Hellén and Gummerus (2013).

Perspective taking in gift-giving behavior The subjects were asked to write down the reason for selecting the item to measure how much of recipients' concern and self-concern was reflected when they purchase a gift according to the definition of motivation in selecting a gift by Sherry (1983). Two people from outside of the major were asked to read the responses and asked to score them on a seven-point scale (1=self-concern/7=recipient concern) instrument, which produces an average value, as to the reason for selecting the gift whether the subject selected the gift considering the other person's position or subject's own position, and the scores were then averaged.

Results

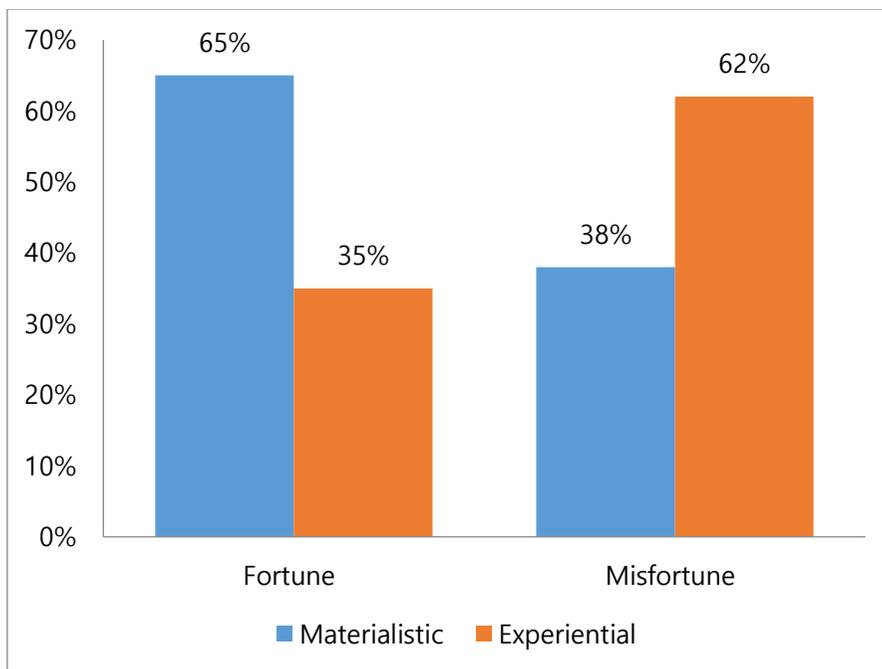
Manipulation check To test the effectiveness of our manipulation, participants responded on a 7-point Likert scale (1= successful employment (failed employment) of a friend may be extremely unfortunate for him/her, 7= fortunate for him/her). As expected, the answers to the questions were significant, indicating that respondents of fortune and respondents of misfortune respectively perceived the event as fortunate (M=4.09, SD=1.06) and unfortunate (M=3.00, SD=

1.07; $p < .01$), confirming the success of our manipulation.

Willingness to Give a Gift An independent samples t-test was conducted to verify the impacts of empathy on willingness to give a gift. The effect of others' events was not significant ($M_{\text{fortune}} = 4.5$, $SD_{\text{fortune}} = 1.462$, $M_{\text{misfortune}} = 4.12$, $SD_{\text{misfortune}} = 1.629$; $p > .1$). Contrary to people's intuition, empathy level does not always increase the intention to give a gift – rather it affects how people “choose” gifts, based on two following factors.

Choice on Experiential product vs. Material product A cross-tabulation analysis was conducted to find out if there was a difference of product selection between experiential products and material products according to the two emotional valences of the other person's event.

As shown in [Figure 3]. The results show that while the group listened to others' fortunate events selected material products (65%) more than experiential products (35%), the group listened to others' unfortunate events selected experiential products (62%) significantly more than material products (38%). Experiential products in a situation of listening to unfortunate events were selected significantly more than when the subjects listened to fortunate events ($\chi^2 = 4.77$, $p < .05$).



[Figure 3.6] The choice of gift (experiential vs. materialistic) depending on the valence of others' event

Perspective Taking as Mediator of valence of other' s event and experiential purchase intention

We first analyzed the impacts of others' events on intention to buy experiential gifts via perspective taking to confirm that asymmetry in empathy depending on valence of event of others affects gift giving behavior. The result first revealed the effect of valence of other's event predicted perspective taking in gift giving behavior ($\beta = .50, t = 2.48, p < .05$), And perspective taking in gift giving behavior ($\beta = .38, t = 2.81, p < .01$) and valence of other' s event ($\beta = .456., t = 1.96, p \leq .05$) predicted on the intention to buy experiential gifts

I computed 95% confidence intervals using bootstrapping method with 5,000 samples. As shown in [Table 3.7] and [Figure 3.7], mediation effect of perspective taking selecting the gift on the relationship between the valence of other's event and intention to purchase experiential products was significant (95% CI: .0569 to .4144). When confidence interval does not include 0, we can conclude significant mediation effect suggesting that suggesting that the valence of other's event impacts intention to choose experiential gifts rather than material gifts through perspective taking.

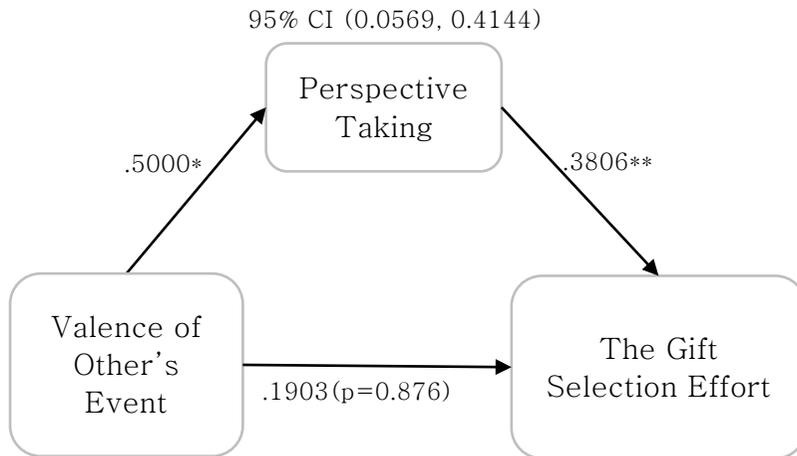
Given the phenomenon that individuals show tendency of choosing experimental products as presents when perspective taking was high, I have tracked down underlying reason for the choice. Regardless of the valence of event, main motive of choosing experimental product was either to elate or alleviate receivers' feeling. In case of choosing material products, self-image and cost-effectiveness were the major concern. For example, For the reasons for selecting a therapeutic massage ticket, an experiential product, it was found that the subjects tried to select a gift for emotional happiness such as 'a meaning of you have been through a lot' for a fortunate situation, and 'a meaning of refreshing the mood (misfortune)' for an unfortunate situation. On the other hand, for the reasons for selecting premium chocolate, a material product, the subjects responded that "the package looks fancy and appears to be

expensive” for fortunate situations and that “it tastes good and I like the product” for unfortunate situations. That is, the degree of empathy increases the intention of giving experiential products to fulfil the psychological desire for recipient via experience. Therefore, this study confirmed that the degree of empathy significantly influences on selecting product types according to the emotional valence of other’s event.

[Table 3.7] Result of mediation analysis:

Effect of valence of other’s event on intention to buy experiential products through perspective taking

	Indirect effect			
	Boot indirect effect	Boot std. err	Boot LLCI	Boot ULCI
Intention to Buy Experiential Gifts	0.1903	0.088	0.0569	0.4144



[Figure 3.7] Mediation of perspective taking in gift-giving on the intention to buy experiential gifts

Discussion

In this study, I explored the impact of empathy on willingness to give a gift. Contrary to people's intuition, empathy level does not always increase the intention to give a gift – rather it affects how people “choose” gifts.

As expected, the results confirmed that when a participant is more empathetic to the recipient of the gift, people focus more on the recipient when choosing the gift, then people tend to choose experiential gifts rather than material gifts. The results of the present study confirmed that even in experiential purchase vs. materialistic purchase in the sense of to do vs. to have, which does not include the intention of spending time with the other person, the impact of asymmetric

empathy formed by the valence of other's event emerges. Since 'doing' make people to engage the consumer through multiple sensory modalities, facilitate fantasy-like and positive reinterpretations of their experiences (Hoch, 2002), it can be interpreted that experiential products are more emotionally, sensorially, and spiritually involved than material products, so that experiential products are appropriate gifts encouragement or consolation (Mick & DeMoss, 1992). It can be inferred that the possibility of giving advantage experiential products that can satisfy emotional and psychological desires of recipients is high.

Because of the behavioral differences in not only the intention but also the choice found in the present study, the strong influence of empathy on the behavior of selecting gifts was proven.

Chapter 4. General Discussion

This study showed that the tendency to empathize on hearing about others' fortune is lower as compared to that on hearing about their misfortune aside from deservingness. In other words, even though a friend's action is positive, our self-esteem might not be affected by a friend's misfortune and allowing us to feel an empathic emotion for that friend. However, a friend's fortune from his/her positive action threatens our self-esteem, making us focus more on overcoming our crisis, thus reducing the depth of the empathy we feel for that friend. The findings of this study discard the prejudice that we would "empathize more with those in similar or closer relationships," proving that a similar friend's success makes us see the resources that we do not have more clearly, thereby hindering our empathic ability.

Often, when the other person confront something sad, or encounter happiness, 'cheer up' or 'congratulations' may not be sufficient to express oneself. Therefore, people sometimes express empathy toward others with presents. To identify the types of behaviors resulting from the different forms of empathies felt toward an event of a friend, we looked at the asymmetric role of empathy in the act of gift giving. It was revealed that empathy affects the amount of effort in selecting

the gift and the gift types. We can conclude that empathy level does not always increase the intention to give a gift —rather it affects how people “choose” gifts, based on perspective taking. Empathy leads people to focus more on the recipient when choosing the gift. Therefore, people make more efforts when choosing a gift, and people tend to choose experiential gifts rather than material gifts.

This paper begins by inquiring on the research question of ‘whether it is possible to share others’ joy and sorrow in equal levels,’ after which it aimed to verify that one’s empathic reaction—an important factor in strengthening interpersonal relationships—can change according to valence of events experienced by others.

4.1. Implications

4.1.1. Theoretical Implications

The findings of this study offer the following theoretical implications. The first focuses on the division between the empathic emotion and the counter-empathic emotion depending on the perceived deservingness within each valence in existing studies on emotions toward events of other people (Feather et al., 1991; Weiner et al., 1988). However, the study on the differences in the intensity of empathy resulting from the direct comparison between the two valences (fortune vs. misfortune) in the circumstances where there is a control on the deservingness is very limited. Therefore, this study verified the direct effect of the valence on the intensity of empathy while the principle of deservingness was obeyed. A result that is contradictory to the social convention, 'shared joy is doubled; shared sorrow is halved,' is presented. Second, we focused on the internal change rather than the external change for the mechanism of the asymmetrical development of empathy. In previous studies, upon hearing better events of other people, the celebrating emotions in the same direction as them are reported (Feather, 2006; Ortony et al., 1988), but it was found that empathy only occurs in the events of misfortune. Considering that empathy is an act that requires more cognitive

effort, it was revealed that the precondition of the breadth of mind that tries to understand and empathize with the emotions of other people is required. In other words, this study focused on the change in self-esteem in an unintentional and unexpected comparison of situations, thereby providing a more realistic frame for search the one's heart and self-understanding. Third, it extended the act of gift-giving by investigating the behavioral differences the asymmetry of empathy may cause. In particular, it is relevant in terms of expanding the research about gift-giving behaviors by enlarging the concept of giving experiential products, which is restrictively dealt with in the area of gift-giving, and by confirming the influence factors of experiential product selection. According to existing researches, experiential product was more of a notion that gift giver and taker spend time and shares the experience together rather than simply handing over a gift. (Clarke, 2007, 2008). Among insufficient studies of experiential products as a gift, this study enlightens motivating forces of choosing experiential products as gifts by revealing the fact that decision of experiential products lies on the products' differentiation categorized by 'doing or having' continuum which is generally defined in personal use. In addition, we could see the impact of the phenomenon of empathetic asymmetry on the control of consumer behaviors by confirming that the phenomenon induced the difference of this

notion of “possession and experience” in material and experiential products.

4.1.2. Practical Implications

As the practical implication, in the recent media environment, where devices based on various networking systems and social media are rampant, people increasingly make contact with others and build various relationships. In a situation where we are faced with recent news and updates of people in secondary social relationships multiple times a day, this study provides a frame to understand inconsistency of empathy are generated according to the valence of those events and make them realize how to find the answers within themselves. Second, by examining the effect of the difference in degree of empathy on the difference in gift selection, gifting circumstances that provoke empathy were revealed for marketers devising gift product strategies; through this, they can be expected to propose gift products (experiential or material products) appropriate for a given circumstance. In particular, the investigation on the effect of empathy on experiential products leaves a practical implication, which expresses that an affective approach through empathy would be effective in devising a promotion strategy for selling experiential goods.

Also, the ubiquitous purchases from the mobile

payments are expected to induce spontaneous purchase by providing convenient usage, and it may lead to immediate purchase of presents to congratulate or console friends by opening electronic wallet applications via mobile, even during mobile chatting. In the United States, Verizon and Gift presented E-gift system, which is a function enabling users to give gift cards that could be used on Best Buy and Amazon as presents while chatting. The 'spontaneity' of such purchases allow actions of purchasing presents in spontaneous and instinctive emotions, and allow differences according to the degree of empathy toward a friend's circumstance. It will be possible to provide realistic and practical insight on consumer behavior if empathy can lead to subsequent behavior such as such as instant and spontaneous gift giving via mobile and online.

4.2. Limitations and Further Research

The current study has the following limitations. First, because the protagonist in each scenario was a hypothetical character, immersion of the participants into a situation (i.e., of the “others’ event”) that is not their own could have been weak. In future, recall methods should be used to heighten immersion with respect to being informed of the others’ event. Second, considering that most research participants were Korean, topics were therefore highly culturally specific. In future, the similar study should be conducted by using more culturally neutral situations such as work and hobbies, and with people of diverse nationalities, to supplement the current study’s findings.

Further research can examine how resulting empathy leads to subsequent actions, such as buying a present for the other person. In this paper, contrary to people’s intuition, empathy level does not always increase the intention to give a gift – rather it affects how people “choose” gifts. Thus, we need to clarify the role of the tendency on gift purchase intention, such a study will provide implications for marketers that wants to link empathy to consumers’ gift-giving behavior. Future study can also examine how empathy would lead to different SNS users’ behaviors depending on different perspective taking level in gift-giving behavior. Impression

management is the act of attempting to control one's image perceived by others that it has the trait of being varied by the preference and the evaluation criteria of others rather than one's authentic emotions (Raento & Oulasvirta, 2008). Therefore, on SNS in which relationship with others are exposed to third parties, even if the fortune of others causes a dissonance between authentic-self and observed-self, the behavior of pressing like buttons or posting empathic replies to express the boldness and sincerity of congratulating the friend would be induced more. In addition, future research will subdivide the various gift-giving medium such as handing the gift in person or using mobile, and examine the impacts of empathy on the way of delivering a gift. For example, empathy leads people to prefer handing the gift in person than using mobile (or other ways) medium.

Moreover, it will be meaningful to extend this research to feeling empathy for non-personal objects. For example, as shown in the brand personality theory, future research may personify certain brands and examine how the level of empathy toward such brands varies by events that occur to the relevant corporation. Identifying an asymmetrical effect of empathy in various purchasing situations is expected to provide even a wider range of marketing implications.

References

- Adams, R. B., Jr., Rule, N., Franklin, R. G., Jr., Wang, E., Stevenson, M. T., Yoshikawa, S., et al. (2010). Cross-cultural reading the mind in the eyes: An fMRI investigation. *Journal of Cognitive Neuroscience*, *22*, 97–108.
- Avenanti, A., Sirigu, A., Aglioti, S. M. (2010). Racial bias reduces empathic sensorimotor resonance with other-race pain. *Current Biology*, *20*, 1018–1022.
- Barclay, W. (Ed.). (1975). *The daily study bible series: The letters to the Romans, Revised Edition*. The Westminster Press, pp. 168–169.
- Batson, C. D., Batson, J. G., Slingsby, J. K., Harrell, K. L., Peekna, H. M., & Todd, R. M. (1991). Empathic joy and the empathy–altruism hypothesis. *Journal of Personality and Social Psychology*, *61*, 413–426.
- Batson, C. D., & Moran, T. (1999). Empathy–induced altruism in a prisoner’s dilemma. *European Journal of Social Psychology*, *29*, 909–924.

- Baumeister, R. F., & Vohs, K. D. (2007). Self-regulation, ego depletion, and motivation. *Social and Personality Psychology Compass, 1*, 1-11.
- Beatty, S. E., Yoon, M. H., Grunert, S. C., & Helgeson, J. G. (1996). *An examination of gift-giving behaviours and personal values in four countries*. In C. Otnes & R. F. Beltramini (Eds.), *Gift giving: A research anthology*. Bowling Green, OH: Bowling Green State University Popular Press.
- Belk, R. W. (1979). Gift-giving behavior. In J. Sheth (Ed.), *Research in Marketing* (Vol. 2, pp. 95-126). Greenwich, CT: JAI Press.
- Belk, R. W. (1982). Effects of gift-giving Involvement on gift selection strategies. *Advances in Consumer Research, 9*, 408-412.
- Belk, R. W., & Coon, G. S. (1993). Gift giving as agapic Love: An alternative to the exchange paradigm based on dating experiences. *Journal of Consumer Research, 20*(3), 393-417.

Branden, N. (1994). *The six pillars self-esteem*. New York, NY: Ban tan Book.

Brigham, N. L., Kelso, K. A., Jackson, M. A., & Smith, R. H. (1997). The role of invidious comparisons and deservingness in sympathy and schadenfreude. *Basic and Applied Social Psychology, 19*, 363–380.

Brown, J. D., Novick, N. J., Lord, K. A., & Richards, J. M. (1992). When Gulliver travels: Social context, psychological closeness, and self-appraisals. *Journal of Personality and Social Psychology, 62*, 717–727.

Caprariello, P. A., & Reis, H. T. (2013). To do, to have, or to share? Valuing experiences over material possessions depends on the involvement of others. *Journal of Personality and Social Psychology, 104*(2), 199–215.

Carter, T. J., & Gilovich, T. (2012). I am what I do, not what I have: The differential centrality of experiential and material purchases to the self. *Journal of Personality and Social Psychology, 102*(6), 1304–1317.

- Celsi, R. L. & Olson, J. C. (1988). The role of involvement in attention and comprehension processes. *Journal of Consumer Research*, 15, 210–24.
- Cheal, D. (1986). The social dimensions of gift behavior. *Journal of Social and Personal Relationship*, 3, 423–439.
- Cikara, M., Bruneau, E., Van Bavel, J. J., & Saxe, R. (2014). Their pain gives us pleasure: How intergroup dynamics shape empathic failures and counter-empathic responses. *Journal of Experimental Social Psychology*, 55, 110–125.
- Clarke, J. (2007). The four S's of experience gift giving behaviour. *Hostpitality Management*, 26(1), 98–116.
- Clarke, J. (2008). Experiences as gifts: From process to model. *European Journal of Marketing*, 42(3/4), 365–389.
- Clarke, K., & Belk, R. W. (1979). The effect of product involvement and task definition on anticipated consumer effort. *Advances in Consumer Research*, 6(1), 313–318.
- Clarke, P. (2006). Christmas gift giving involvement. *Journal of Consumer Marketing*, 23(5), 283–291.

- Cleveland, M., Babin, B. J., Laroche, M., Ward, P., & Burgeron, J. (2003). Information search patterns for gift purchases: A cross-national examination of gender differences. *Journal of Consumer Behavior, 3*(1), 20–47.
- Coke, J. S., Batson, C. D., & McDavis, K. (1978). Empathic mediation of helping: A two-stage model. *Journal of Personality and Social Psychology, 36*, 752–766.
- Cole, D. A. (1991). Change in self-perceived competence as a function of peer and teacher evaluation. *Developmental Psychology, 27*, 682–688.
- Condon, J. W., & Crano, W. D. (1988). Inferred evaluation and the relation between attitude similarity and interpersonal attraction. *Journal of Personality and Social Psychology, 54*(5), 789–797.
- Corcoran, K., Hundhammer, T., & Mussweiler, T. (2009). A tool for thought! When comparative thinking reduces stereotyping effects. *Journal of Experimental Social Psychology, 45*, 1008–1011.

- Decety, J., & Jackson, P. L. (2004). The functional architecture of human empathy. *Behavioral and Cognitive Neuroscience Review*, *3*, 71–100.
- Dovidio, J. F., Allen, J. L., & Schroeder, D. A. (1990). Specificity of empathy-induced helping: Evidence for altruistic motivation. *Journal of Personality and Social Psychology*, *59*, 249–260.
- Eisenberg, M. A. (1997). The world of contract and the world of gift. *California Law Review*, *85*, 821–866.
- Eisenberg, N., & Miller P. A. (1987). The relation of empathy to prosocial and related behaviors. *Psychological Bulletin*, *101*(1), 91–119.
- Eisenberg, N., Shea, C. L., Carlo, G., & Knight, G. (1991). *Empathy-related responding and cognition: A “chicken and the egg” dilemma*. In W. Kurtines & J. Gewirtz (Eds.), *Handbook of moral behavior and development: Vol. 2. Research* (pp. 63–88). Hillsdale, NJ: Erlbaum.

- Feather, N. T. (2006). Deservingness and emotions: Applying the structural model of deservingness to the analysis of affective reactions to outcomes. *European Review of Social Psychology, 17*(1), 38–73.
- Feather, N. T., & Nairn, K. (2005). Resentment, envy, schadenfreude, and sympathy: Effects of own and other's deserved or undeserved status. *Australian Journal of Psychology, 57*, 87–102.
- Feather, N. T., & Sherman, R. (2002). Envy, resentment, schadenfreude, and sympathy: Reactions to deserved and undeserved achievement and subsequent failure. *Personality and Social Psychology Bulletin, 28*, 953–961.
- Feather, N. T., Volkmer, R. E., & McKee, J. R. (1991). Attitudes towards high achievers in public life: Attributions, deservingness, personality, and affect. *Australian Journal of Psychology, 43*. 85–91.
- Feshbach, N. D., & Feshbach, S. (1982). Empathy training and the regulation of aggression: Potentialities and limitations. *Academic Psychology Bulletin, 4*, 399–413.

- Festinger, L. A. (1954). A theory of social comparison processes. *Human Relations*, *7*, 117–140.
- Gable, S. L., Gonzaga, G. C., & Strachman, A. (2006). Will you be there for me when things go right? Supportive responses to positive event disclosures. *Journal of Personality and Social Psychology*, *91*, 904–917.
- Garcia, L., Hart, D., & Johnson–Ray, R. (1997). *What do children and adolescents think about themselves? A developmental account of self–concept*. In Hala, S. (Ed.), *The development of social cognition* (pp. 365–394). East Sussex, UK: Psychology Press.
- Goodwin, C., Smith, K. L., & Spiggle, S. (1990). Gift giving: Consumer motivation and the gift purchase process. *Advances in Consumer Research*, *17*(1), 690–698.
- Hale, C. L. (1980). Cognitive complexity–simplicity as a determinant of communication effectiveness. *Communication Monographs*, *47*, 304–311.
- Hayes, A. F. (2013). *Introduction to mediation, moderation, and conditional process analysis: A regression–based approach*. New York, NY: Guilford Press.

- Heatherton, T. F. & Polivy, J. (1991). Development and validation of a scale for measuring state self-esteem. *Journal of Personality and Social Psychology*, *60*, 895–910.
- Heeler, R., Francis, J., Okechuku, C., & Reid, S. (1979). Gift versus personal use brand selection. *Advances in Consumer Research*, *6*, 325–328.
- Hellén, K., & Gummerus, J. (2013). Re-investigating the nature of tangibility/ intangibility and its influence on consumer experiences. *Journal of Service Management*, *24*(2), 130–150.
- Hirschman, E. C. (1984). Experience seeking: A Subjectivist perspective of consumption, *Journal of Business Research*, *12*, 115–136.
- Hirschman, E. C., & Holbrook, M. B. (1992). Hedonic Consumption: emerging concepts, method and propositions. *Journal of Marketing*, *46*, 92–101.
- Hoch, S. J. (2002). Product experience is seductive. *Journal of Consumer Research*, *29*, 448–454.

- Holbrook, M. B., & Hirschman, E. C. (1982). The experiential aspects of consumption: Consumer fantasies, feelings, and fun. *Journal of Consumer Research*, *9*(2), 132–140.
- Houston, M. B., & Walker, B. A. (1996). Self-relevance and purchase goals: Mapping a consumer decision. *Journal of the Academy of Marketing Science*, *24*(3), 232–245.
- Isobe, C., & Ura, M. (2006). Effects of intergroup upward comparison, trait self-esteem, and identity shift on state self-esteem and affect in upward comparison with in-group members. *Asian Journal of Social Psychology*, *9*, 50–58.
- Isobe, C., Ura, M., & Hasegawa, K. (2005). Effects of intergroup and interpersonal context, and individuals' appraisal of their in-group on the intragroup comparison process. *Asian Journal of Social Psychology*, *8*, 292–304.
- Jackson, P. L., Rainville, P., & Decety, J. (2006). To what extent do we share the pain of others? Insight from the neural bases of pain empathy. *Pain*, *125*, 5–9.

- Jarymowicz, M. (1977). Modification of self-worth and increment of prosocial sensitivity. *Polish Psychological Bulletin, 8*, 45–53.
- Jounard, S. (1971). *Self-disclosure*. New York, NY: Wiley
- Kohut, H. (1971). *The analysis of the self*. New York, NY: International University Press.
- Krivosos, P. D., Byrne, D., & Friedrich, G. W. (1976). The effect of attitude similarity on task performance. *Journal of Applied Social Psychology, 6*(4), 307–313.
- Kumar, A., Killingsworth, M. A., & Gilovich, T. (2014). Waiting for Merlot: Anticipatory consumption of experiential and material purchases. *Psychological Science, 25*, 1924–1931.
- Laroche, M., Cleveland, M., & Browne, E. (2004). Exploring age-related differences in information acquisition for a gift purchase. *Journal of Economic Psychology, 25*(1), 61–95.

- LaSalle, D., & Britton, T. A. (2003). *Priceless: Turning ordinary products into extraordinary experiences*. Boston, MA: Harvard Business School Press.
- Leach, C. W., Spears, R., Branscombe, N. R., & Doosje, B. (2003). Malicious pleasure: Schadenfreude and the suffering of another group. *Journal of Personality and Social Psychology, 84*, 932–943.
- Lerner, M. J. (1980). *The belief in the just world: A fundamental delusion*. New York, NY: Plenum.
- Liviatan, I., Trope, Y., & Liberman, N. (2008). Interpersonal similarity as a social distance dimension: Implications for perception of others' actions. *Journal of Experimental Social Psychology, 44*, 1256–1269.
- Lovejoy, K., Waters, R. D., & Saxton, G. D. (2012). Engaging stakeholders through Twitter: How nonprofit organizations are getting more out of 140 characters or less. *Public Relations Review, 38*(2), 313–318.
- Lovelock, C., & Gummesson, E. (2004). Whither services marketing? In search of a new paradigm and fresh perspectives. *Journal of Service Research, 7*(1), 20–41.

- Lutz, R. J. (1979). Consumer gift-giving: Opening the black box. *Advances in Consumer Research*, 6(1), 329–331.
- Lyubomirsky, S., & Layous, K. (2013). How do simple positive activities increase well-being? *Current Directions in Psychological Science*, 22(1), 57–62.
- Mauss, M. (1954). *The Gift*. London, UK: Gohen and West.
- Mick, D. G., and DeMoss, M., (1992). Further findings on self-gifts: Products, qualities, and socioeconomic correlates. *Advances in Consumer Research*, 19, 140–146.
- Mittal, B. (1989). Measuring purchase-decision involvement. *Psychology and Marketing*, 6(2), 147–162.
- Morelli, S. A., Sacchet, M. D., & Zaki, J. (2015). Common and distinct neural correlates of personal and vicarious reward: A quantitative meta-analysis. *NeuroImage*, 112, 244–253.

- Murray, S. L., Griffin, D. W., Rose, P., & Bellavia, G. (2006).
For better or worse?
Self-esteem and the contingencies of acceptance in
marriage. *Personality and Social Psychology Bulletin*, *32*,
866–882.
- Mussweiler, T. (2003). Comparison processes in social
judgment: Mechanisms and consequences. *Psychological
Review*, *110*, 472–489.
- Mussweiler, T., & Strack, F. (2000). *Consequences of social
comparison: Selective accessibility, assimilation, and
contrast*. In J. Suls & L. Wheeler (Eds.), *Handbook of
social comparison: Theory and research* (pp. 253–270).
Dordrecht, Netherlands: Kluwer.
- Nelson-jones, R. (1990). *Human relationship: A skills approach*.
Pacofoc Glove, CA: Brooks/Cole Publishing Company.
- Ortony, A., Clore, G. L., & Collins, A. (1988). *The cognitive
structure of emotions*. Cambridge, UK: Cambridge
University Press.
- Osteen, M. (2002). *The question of the gift: Essays across
disciplines*. New York, NY: Routledge.

- Peplau, L. A., Miceli, M. & Morasch, B. (1982). *Loneliness and self-evaluation*. In L. A. Peplau & D. Perlman (Eds.), *Loneliness: A sourcebook of current theory, research, and therapy* (pp. 135–151). New York, NY: Wiley (Interscience).
- Qian, W., Razzaque, M. A., & Keng, K. A. (2007). Chinese cultural values and gift-giving behaviour. *Journal of Consumer Marketing*, 24(4), 214–228.
- Raento, M., & Oulasvirta, A. (2008). Designing for privacy and self-presentation in social awareness. *Personal and Ubiquitous Computing*, 12(7), 527–542.
- Reis, H. T., Smith, S. M., Carmichael, C. L., Caprariello, P. A., Tsai, F. F., Rodrigues, A., et al. (2010). Are you happy for me? How sharing positive events with others provides personal and interpersonal benefits. *Journal of Personality and Social Psychology*, 99, 311–329.
- Rogers, C. R. (1975). Empathy: An unappreciated way of being. *The Counseling Psychologist*, 5, 2–10.
- Rosenberg, M. (1979). *Conceiving the self*. New York, NY: Basic Books, Inc.

- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, *55*(1), 68-78.
- Saad, G., & Gill, T. (2003). An evolutionary psychology perspective on gift-giving among young adults. *Psychology & Marketing*, *20*, 765-784.
- Savitsky, K., Van Boven, L., Epley, N., & Wight, W. M. (2005). The unpacking effect in allocations of responsibility for group tasks. *Journal of Experimental Social Psychology*, *41*, 447-457.
- Schonert-Reichl, K. (1993). Empathy and social relationships in adolescents with behavioral disorders. *Behavioural Disorders*, *18*, 189-204.
- Schwartz, B. (1967), The social psychology of the gift. *American Journal of Sociology*, *73*, 1-11.
- Selman, R. L. (1975). Level of social perspective taking and the development of empathy in children: Speculations from a social-cognitive viewpoint. *Journal of Moral Education*, *5*, 35-43.

- Sherry, J. F. (1983). Gift giving in anthropological perspective. *The Journal of Consumer Research*, *10*(2), 157–168.
- Sherry, J. F., Jr., McGrath, M. A., & Levy, S. J. (1993). The Dark Side of the Gift. *Journal of Business Research*, *28*, 225–244.
- Smith, R. H., Parrott, W. G., Ozer, D., & Moniz, A. (1994). Subjective injustice and inferiority as predictors of hostile and depressive feelings in envy. *Personality and Social Psychology Bulletin*, *20*, 705–711.
- Smith, R. H., Powell, C. A. J., Combs, D. J. Y., & Schurtz, D. R. (2009). Exploring the when and why of Schadenfreude. *Social and Personality Psychology Compass*, *3*, 530–546.
- Steers, M. N., Wickham, R. E., & Acitelli, L. K. (2014). Seeing everyone else's highlight reels: How Facebook usage is linked to depressive symptoms. *Journal of Social and Clinical Psychology*, *33*, 701–731.
- Stotland, E. (1969). Exploratory investigations of empathy. *Advances in experimental social psychology*, *4*, 271–314.

- Tesser, A., Millar, M., & Moore, J. (1988). Some affective consequences of social comparison and reflection processes: The pain and pleasure of being close. *Journal of Personality and Social Psychology*, *54*(1), 49–61.
- Tigert, D. J. (1979). Three papers on gift giving: A comment. *Advances in Consumer Research*, *6*(1), 332–334.
- Todd, A. R., Hanko, K., Galinsky, A. D., & Mussweiler, T. (2011). When focusing on differences leads to similar perspectives. *Psychological Science*, *22*, 134–141.
- Trope, Y., Liberman, N., & Wakslak, C. (2007). Construal levels and psychological distance: Effects on representation, prediction, evaluation, and behavior. *Journal of Consumer Psychology*, *17*(2), 83–95.
- Trumpeter, N., Watson, P. J., O'leary, B. J., & Weathington, B. L. (2008). Self-functioning and perceived parenting: Relations of parental empathy and love inconsistency with narcissism, depression and self-esteem. *The Journal of Genetic Psychology*, *169*, 51–71.

- Van Boven, L., & Gilovich, T. (2003). To do or to have? That is the question. *Journal of Personality and Social Psychology, 85*(6), 1193–1202.
- Vuoskoski, J. K., Thompson, W. F., McIlwain, D., & Eerola, T. (2012). Who enjoys listening to sad music and why? *Music Perception, 29*(3), 311–317.
- Weiner, B., Perry, R. P., Magnusson, J. (1988). An attributional analysis of reactions to stigmas. *Journal of Personality and Social Psychology, 55*(5), 738–748.
- Wills, T. A. (1981). Downward comparison principles in social psychology. *Psychological Bulletin, 90*(2), 245–271.
- Wolfenbarger, M. F., & Yale, L. J. (1993). Three motivations for interpersonal gift giving: Experiential obligated and practical motivations. *Advances in Consumer Research, 20*, 520–526
- Wood, J. V. (1989). Theory and research concerning social comparison of personal attributes. *Psychological Bulletin, 106*(2), 231–248.

Wooten, D. B. (2000). Qualitative steps towards an expanded model of anxiety in gift-giving. *Journal of Consumer Research*, 27(1), 84-95.

Zhang, M., & Wang, J. (2009). Psychological distance asymmetry: The spatial dimension vs. other dimensions. *Journal of Consumer Psychology*, 19(3), 497-507.

타인의 사건의 정서가(valence)가 선물 선택 행위 차이에 미치는 영향 : 공감의 매개 효과를 중심으로

인관 관계가 형성되고, 교류가 이뤄지게 되면서 밝은 이야기든 어두운 이야기든 자신이 경험하고 있는 정서와 고민을 털어 놓으면서 자신에 대한 공개가 이뤄질 때, 공감하며 칭찬, 격려 등의 정서적인 지지를 주고받게 된다. 특히, 공감은 상대방이 느끼고 있을 감정을 함께 느끼고 전달해 주는 것으로 상대방에 대한 깊은 이해를 반영한다. 상대방의 이야기를 잘 경청하고, 공감적인 반응할 때, 깊은 수준의 대화가 가능하고 그 결과 인간관계가 심화되는 것이다. 특히, 페이스북 같은 소셜 미디어에서 이용하다 보면, 다양한 관계의 사람들 소식을 의도치 않게 접하게 되고, '좋아요' 표시나 댓글 이나 공유기능, 다양한 반응성의 기능적 도구로 공감을 표시하기도 한다. 이렇듯 공유와 소통의 장이 늘어난 만큼, 타인의 이야기에 공감해야 하는 상황도 늘어가고 있다.

대부분의 타인의 사건 감정에 대한 연구들은, 타인의 사건을 듣고 나타나는 공감적 정서에 대해서는 두 가지 각각의 정서가(valence)를 분리하여, 한 정서가 내에서 인지된 바람직성(deservingness)이 어떻게 형성되었는가에 따라 공감적

감정과 반공감적 감정 (counter-empathic emotion)이 나타난다고 밝히고 있다. 공감에 대한 연구들도, 타인의 행복한 상황을 자신의 일처럼 기뻐해주는 긍정적 공감(positive empathy)와 타인의 슬픈 상황을 자신의 일처럼 슬퍼해주는 부정적 공감(negative empathy)을 나누어, 각각의 공감에 미치는 영향요인에 대하여 집중해 오고 있다. 이렇듯 기존 연구에서는 타인의 노력이 전제된 상황에서, 맞이하게 된 타인의 사건에 대한 두 정서가(fortune vs. misfortune)의 직접적인 비교에 의해 나타나는 공감강도 차이에 대한 연구의 수도 많지 않을뿐더러, 이 현상에 대한 기제에 대한 연구도 매우 제한적이다.

본 논문에서는, '타인의 기쁨과 슬픔을 과연 같은 수준으로 나눠줄 수 있는 지'에 대한 연구질의에 대한 대답을 하기 위한 연구에서 출발하여, 대인관계를 심화시킬 수 있는 중요한 요소인 공감적 반응이 타인의 사건의 정서가(valence)에 따라 그 강도의 차이가 달라질 수 있다는 것을 확인하고자 하였다.

본 논문의 1 단원에서는, 대인관계를 심화시키는 반응적 정서인 공감에 초점을 맞춰 타인의 사건의 정서가의 직접적인 효과로 비대칭적 형성되는 공감 현상을 규명하고, 그 매커니즘을 자신의 내부에 초점을 맞춰 규명하고자 하였다. 또, 이 현상이 언제 강화되고 살펴보고자 하였다.

2 단원에서는 정서가에 따른 공감비대칭현상이 어떻게 행동적인 차이로 나타나는지 확인하고자 하였다. 이를 위해, 타인의 사건을 축하, 위로하기 위한 선물증여상황을 제시하여 선물선택 시 나타나는 행동적인 차이를 규명하고자 하였다. 즉, 타인의 사건에

더 공감을 강하게 느끼게 되는 상황에서는, 타인의 관점에서 상황을 이해하고자 하기 때문에, 선물 받는 대상의 입장을 고려한(recipient-concern) 선물을 구매하려고 할 것이다. 따라서, 타인의 사건에 따라 다르게 형성된 공감의 차이는 선물을 선택하는데 들이는 노력과, 선택하는 선물의 품목에서 구매하는 의향과 의사결정 행위의 차이를 보일 것으로 예상하였다.

본 연구의 주요 결과는 다음과 같다.

공감 비대칭현상에 초점을 맞춘 1 단원은 크게 두가지 연구로 구성되었다. 연구 1에서는 타인의 사건의 정서가가 공감경향에 미치는 현상을 확인하고, 이 현상의 기제를 자존감의 매개효과를 통해 규명하였다, 연구 2에서는 유사성에 기초한 대상과의 사회적 거리의 조절효과를 확인하였다. 즉, 유사할수록 공감비대칭 현상이 강화된다는 것을 확인하였다. 공감비대칭현상이 어떤 행위의 차이로 나타나는지를 살펴보는 것에 초점을 맞춘 단위 2에서는 공감 표현의 또 다른 형태인 선물 증여행위에 미치는 공감비대칭 현상을 확인하였다. 연구 3에서는 타인의 행복(슬픔)에 축하(위로)를 하기 위한 선물 증여(gift-giving)상황을 제시하여 타인의 사건을 듣고 타인의 상황에 공감하는 정도가 선물 구매 시 정보탐색에 투자하는 노력과 경험재 구매 의도에 차이를 이끈다는 것을 확인하였다. 즉. 공감은 선물을 고르는 상황에서 타인의 관점에서 의도(perspective taking)가 높아지게 되기 때문에, 선물 선택 시 정보탐색에 더 많은 노력을 들이고, 제품타입에 있어서도 정서적 만족감을 줄 수 있는 경험재 구매의향이 커진다는 것을 확인하였다. 연구 4 '함께 나누기(sharing)'의 의미가 배제된

‘경험(to do)과 소유(to have)’의 개념에서의 제품 유형에서도 공감에 경험제에 대한 선택을 높인다는 것을 확인하였다.

본 연구의 시사점은 다음과 같다.

첫째, 타인의 사건감정에 대한 기존 연구와는 다르게 바람직성을 통제된 상황에서 타인의 사건의 두 가지 정서가(valence)의 직접적인 비교에 의해 발생하는 공감의 수준이 차이를 확인하여 정서가(valence) 자체가 주는 효과에 따른 공감의 비대칭(asymmetry in empathy) 현상을 규명하였다는 데 의의가 있다. 둘째, 이렇게 비대칭적으로(asymmetric)하게 형성된 공감과 이 현상을 초래한 메커니즘을 밝히기 위하여, 외부의 상황적인 요인이 아니라 본인의 내부의 마음상태의 변화에 대해 주목하였다. 즉, 공감이 좀더 인지적인 노력을 들여야 하는 행위라는 것을 감안했을 때, 타인을 이해하고, 타인의 감정을 충분히 파악하여 공감하려는 마음의 여유가 전제되어 있어야 한다는 것을 본 실험을 통해 밝혀냈다. 이는, ‘기쁨은 나누면 배가되고, 슬픔은 나누면 반이 된다’라는 사회적 통념에, 반하는 결과로 볼 수 있다. 셋째, 선물영역에서 제한적으로 다뤄지고 있는 경험제 선물에 대한 개념을 함께 시간을 보내고자 하는 나눔(sharing)의 요인을 배제하고 소유(to have)와 경험(to do)의 개념을 적용함으로써, 선물 품목으로써 경험제가 가지는 가치를 새롭게 확인할 수 있었다. 또, 공감의 비대칭적 현상이 초래할 수 있는 행동적인 차이를 규명하여 소비자 연구에서 선물증여 행위를 확장시켰다는데 시사점이 있다. 선물 제품 전략을 구상하는 마케팅 실무자들에게는 공감을 이끌어 낼 수 있는 선물상황을 규명하고, 상황에 적합한 유형의 제품 (경험제 혹은 물질제)을 제안할 수 있을 것으로

예상된다. 특히, 경험재 선물의 관측전략 수립 시, 공감을 활용한 정서적인 접근이 선물 구매자(donor)에게 더 효과적일 것이라는 실용적인 시사점을 제공한다. 넷째, 타인의 근황들을 더 빈번하게 접촉하게 되는 최근 미디어 환경을 기반으로 한 모바일 결제 시스템 도입 등의 결제의 편의성이 용이해지면서, 더 즉흥적이고 반응적으로 타인의 사건에 반응할 수 있다는 점을 고려하였을 때, 본 연구의 주 효과인 비대칭적 공감 형성과 행동의 차이가 더 두드러 질 것으로 예상된다. 따라서, 향후 다양한 네트워킹 커뮤니케이션과 온라인/모바일 구매에서 소비자의 태도와 행동을 이해할 수 있는 시의성 있는 연구결과를 제공하였다는 데 의의가 있다.

주제어 : 타인의 사건 감정, 공감, 선물 증여 행위, 경험재

학 번 : 2012 - 30143

Appendix 1: (study 1 – Fortune condition)



설문지

이 설문지는 논문에 사용될 자료를 수집하기 위한 것입니다.

본 연구는 소비자들의 의사결정에 대한 내용입니다. 각 문항의 답은 맞고 틀리는 것이 없으며, 모든 설문지는 개별적으로 공개되는 일이 없이 오직 학문적인 목적으로만 사용됩니다. 귀하께서 답하신 의견은 연구에 도움을 주는 귀중한 자료이므로 한 문항도 빠짐없이 솔직하게 응답하여 주시기를 부탁 드립니다.

본 연구를 위해 귀한 시간을 내주셔서 진심으로 감사 드립니다

아래 제시된 문구가 자신의 상태에게 얼마나 부합되는지 평가하여, 숫자로 답하여 주십시오.

문항 내용	전혀 아니다			보통이다			매우 그렇다
나는 내 능력에 대해 자신 있다	1	2	3	4	5	6	7
나는 다른 사람들이 나를 존중한다고 느낀다.	1	2	3	4	5	6	7
나는 내가 잘 하고 있다고 생각한다	1	2	3	4	5	6	7

다음 주어진 상황을 자세히 읽고, 본인의 상황으로 가정해주시기 바랍니다.

당신은 아래에 제시된 바와 같이 고등학교 동창인
'oo'를 친구로 맺고 있습니다.

oo는 당신이 고등학교 때 알게 된 동급생 친구입니다.
oo와 같은 대학교에 재학 중이며, 전공이 같습니다.

친구 oo는 어느덧 졸업을 앞두고, 치열한 취업 경쟁 속에
기업들 채용이 활발한 마지막 학기에,
oo는 원하는 기업 채용에 응시하였고 채용시험과 면접을 마쳤습니다.

당신은 취업준비를 하기까지는 아직 시간이 남은 상황입니다.

그러던 중, 당신은 oo가 희망하던 기업으로부터
채용에 합격되었다는 소식을 듣게 되었습니다

[위의 상황을 충분히 숙지하신 후, 다음 문항에 답하여 주십시오.]



앞의 00의 성공한 사례를 지켜본 후, 자신에 대한 평가를 다시 내린다고 했을 때 부합된 정도를 숫자로 답하세요.

문항 내용	전혀 아니다			보통이다			매우 그렇다
나는 내 능력에 대해 자신 있다	1	2	3	4	5	6	7
나는 다른 사람들이 나를 존중한다고 느낀다.	1	2	3	4	5	6	7
나는 내가 잘 하고 있다고 생각한다	1	2	3	4	5	6	7

00의 소식을 듣고, 00의 감정에 공감하는 정도에 대하여 아래 제시된 질문에 부합된 정도의 숫자를 답하시오

문항 내용	전혀 아니다			보통이다			매우 그렇다
나는 00의 성공을 내 일처럼 느낀다	1	2	3	4	5	6	7
나는 00의 성공에 나도 행복감을 느낀다	1	2	3	4	5	6	7
나는 00의 앞선 상황을 매우 축하해주고 싶다	1	2	3	4	5	6	7



문항 내용	전혀 아니다			보통이다			매우 그렇 다
당신은 앞선 00의 사건이 얼마나 00에게 행복하다고 생각됩니까	1	2	3	4	5	6	7

다음은 통계처리에 필요한 질문입니다.

귀하의 성별은 무엇입니까? ① 남자 ② 여자

귀하의 나이는? ① 20~22세 ② 23~25세 ③ 26~28세 ④
29~30세 ⑤ 30세 이상

귀하의 직업이 어떻게 되십니까? ① 대학생 ② 대학원생 ③ 직장인 ④
주부 ⑤ 기타

설문이 끝났습니다. 귀중한 시간 내어, 설문에 응해주셔서 감사합니다.



설문지

다음 이어지는 상황을 자세히 읽고, 본인의 상황으로 가정해주시기 바랍니다.

며칠 후, 당신은 oo와 통화를 하게 되었습니다.

원하던 기업에 입사하게 되어 기뻐했던 oo이가
요새 더욱 행복한 나날들을 보내고 있다는 것을 알게 되었습니다.

oo이의 기분을 축하해주기 위해 무언가를 해주고 싶다고 느꼈습니다.

수량은 한정되어 있지만 파격적인 할인 가격(Hot deal)으로 평소 당신이
자주 애용하는
소셜커머스 에서 2만원 이내의 작은 선물을 해주고자 합니다.

Appendix 3: (study 4 -stimuli)



당신은 아래와 같이 소셜커머스 사이트에서
 oo에게 줄만한 선물을 고르고자 합니다.
 위에 20개의 상품들을 살펴본 후, oo이에게 주면 가장 적합할 것 같은 선물
 과 선정한 이유를 기입해주시기 바랍니다.

<Stimuli examples – Materialistic items>



<Stimuli examples – Materialistic items>

