



**A GENDER STUDY ON SELF ESTEEM AND EMPATHY
AMONG YOUNG ADULTS**

**Submitted as Master's Project Work in
Department of Psychology
DAV College, Sector-10,
Chandigarh**



Semester-IV

2023

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DECLARATION

I declare that the Dissertation entitled: –A Gender Study on Self-Esteem and Empathy among Young Adults has been prepared by me under the guidance of Dr. Shruti Shourie, Associate Professor of Department of Psychology, D.A.V. College, Sector 10, Chandigarh, India. No part of this report has formed the basis for the award of any degree or fellowship previously.

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CERTIFICATE

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ABSTRACT

Empathy is putting oneself in someone else's position and feeling what they are feeling. Having empathy enables us to build those social connections. Empathy is a form of compassion, and it is important because otherwise an individual could care less about what others are going through. It is a fundamental aspect of human social interaction and plays a crucial role in building and maintaining relationships. Self-Esteem refers to an individual's evaluation of his/her worth. Self-Esteem is self-assessment; this perception and evaluation can be positive and pleasant or unpleasant. An individual with low self-esteem hides themselves from new challenges and awkward social situation while high self-esteem is generally associated with positive outcomes such as confidence, happiness, and resilience. The research aimed to study the relationship of Self-esteem and Empathy among young adults. Standardized tools were used to measure self-esteem and empathy among young adults. A total sample of 100 (Males 50 and Females 50) in the age of 18-25 years were collected. The results found out that there is a significant positive relation between Self-Esteem and Empathy. The results also found that females are high on empathy as compared to males. To overcome the emerging problem of self-esteem among adults there are various ways. The first step is to identify, and then challenges, your negative beliefs about yourself and then identify the positive in themselves. In general, positive internal dialogue is a big part of improving your self-esteem. In addition, striking up conversations with strangers is a great approach to improve your capacity for empathy. Being truthful with oneself also helps.

Keywords: Self-Esteem, Empathy, Gender difference, Young Adults.

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ACKNOWLEDGEMENTS

I would like to express my sincere gratitude for Dr. Shruti Shourie for her ongoing mentorship and never-ending supply of fascinating tasks. Her humble approach to research is a motivation and an inspiration. This approach is evident in her simple but obvious style, which I aspire to emulate throughout my career. I also want to thank all my friends who supported me, clarified my doubts, and helped me when a problem arose. I am thankful to my parents who supported me a lot during this dissertation and my younger brother who helped me a lot.

I would also like to express my sincere gratitude to Ms. Aashna Narula who helped me a lot wherever I got stuck while doing the dissertation. Your assistance has been invaluable to me throughout the project, and I can't even imagine completing this work without your help. I only have achieved this specific accomplishment with all your support.

Your knowledge has been instrumental in achieving specific goals and your encouragement and motivation has kept me motivated throughout the journey.

Your input, suggestion and your feedback have been incredibly valuable and have helped me to improve, clarify and revise my work in ways that I could not have done alone. I am truly grateful for your willingness to share your expertise and for the insights you have provided throughout the process.

I am honored to have had the opportunity to work with you and will always remember your contributions with gratitude.

Once again, I extend my heartfelt appreciation to you for all that you have done for me. Your generosity and kindness have touched my life in a significant way and I will always remember your contribution with gratitude.

Sincerely,

Jashanpreet Kaur

CHAPTER 1

INTRODUCTION

Young adulthood is a period of development that occurs between the age of 18 to 25 years. During this time, young adults undergo significant changes in their personal and professional lives. Many young adults are attending college or university, exploring different fields of study, and preparing for the workforce. Moreover, this stage is marked by significant changes in the personal relationships. This period is also marked by a transition from relationships with parents to more independent relationships with peers. This can be a time of great joy and fulfillment, but it is full of challenges and conflicts as individual adjust to the demands of their present lives which lead to great stress.

–Be faithful to that which exists within yourself. – Andre Gide

Self-esteem is a state of mind, feeling and acting that denotes acceptance, respect, and self-belief. Self-esteem must come from inside and not depend on outside factors like possessions, status, or other people's acceptance. Additionally, when you have a healthy self-esteem, a person doesn't feel the need to criticize others to feel good about yourself. Self-Esteem is typically observed as a continuous dimension ranging from high to low. However, self-esteem became generalized in the 1960s. Self-esteem is of two types; high self-esteem which could be called positive self-esteem and the other one is low self-esteem or negative self-esteem. High self-esteem is a state of feeling assured, deserving, and respected by oneself whereas negatively evaluating oneself are what lead to low self-esteem.

The young adults suffer from low self-esteem due to not enough attention during childhood which may change into feelings of worthlessness as an adult. If the parents had low self-esteem, you may unconsciously mimic the way they feel about themselves. Environmental factors can also be the reason for low self-esteem; it may include bullying, criticism from teachers and adverse life events. Also, young adults suffer from low self-esteem which may include peer group pressure, lack of

achievement, unloved and feeling worthless. There can be internal symptoms which may be defined as when a person feels like he/she is a burden, always doubting him/herself while making decisions or while responding to someone. External symptoms of low self-esteem may be defined as when a person feels a lack of personal boundary setting. They also feel difficulty in making new friends and learning new skills or concepts. Individuals with low self-esteem may not go after what they want or what their needs are. Maslow (1943) included self-esteem as an essential need in his authoritative hierarchy, arguing that it is not possible to attain fulfillment without first meeting the need for self-worth and self-respect. Similarly, leading humanistic theorist Rogers (1959) focused on self-worth (i.e., self-esteem) as reflecting the compatibility between one's current self and ideal self. Self-image, self-perception, and self-concept are equivalent concepts, while self-esteem is the evaluative and affective dimension of the self-concept (Harter, 1999). Self-esteem is shaped by a variety of factors, including socialization, experiences, and personality traits. Individuals who receive positive feedback and reinforcement from parents, teachers, and peers are more likely to develop high self-esteem, while those who experience rejection, criticism, or abuse are more likely to develop low self-esteem. Personality traits such as neuroticism, extraversion, and openness to experience may also influence self-esteem.

There are several strategies for promoting and maintaining healthy self-esteem. These include:

- ***Recognizing and challenging negative self-talk:*** Individuals with low self-esteem may engage in negative self-talk, such as telling themselves they are not good enough or unworthy of love. Challenging these negative thoughts and replacing them with more positive and affirming messages can help promote healthier self-esteem.
- ***Practicing self-care:*** Taking care of one's physical, emotional, and spiritual needs can help promote feelings of self-worth and value. This may include engaging in

regular exercise, getting enough sleep, eating a healthy diet, and practicing relaxation techniques such as meditation or yoga.

- ***Setting achievable goals:*** Setting and achieving goals can help build a sense of competence and accomplishment, which can in turn promote higher self-esteem. It is important to set goals that are realistic and achievable, as failure can have a negative impact on self-esteem.
- ***Surrounding oneself with supportive people:*** Building and maintaining healthy relationship with supportive and positive individuals can help promote feelings of self-worth and value. Seeking out social support and avoiding toxic relationships can have a significant impact on self-esteem.

Overall, self-esteem is a complex and multifaceted construct that is shaped by a variety of factors. Promoting healthy self-esteem involves recognizing and challenging negative self-talk, practicing self-care, setting achievable goals, and surrounding oneself with supportive people. By taking steps to promote healthy self-esteem, individuals can improve their overall well-being and quality of life.

In a survey by Statista (2021), about 13.1 percent of people in Germany reported having stress-related problems very often. Over 13.5 percent of people experienced low self-esteem regularly. Another, survey by Statista (2016) shows the impact of premium products on consumer's self-esteem and status worldwide as of 2016. As of 2016, 52% of global consumers stated that buying premium products made them feel good.

You can only understand people if you feel them in yourself – John Steinbeck

Empathy is the ability to put oneself in another person's shoes and comprehend or feel what they are going through from within their frame of reference. But, in the absence of empathy, relationships remain superficial. Empathy is the subjective experience not a behavior. It's an objective awareness of an insight into the thoughts, feelings, and behaviors of another. It facilitates pro social behavior which comes directly from

inside and helps people be more reflective and understanding in the behavior. Empathy is important in young adults as it can be a very healing experience for someone to empathize with others. It is also important for developing good relationships both in your personal life and at work. Empathy connects people, builds trust and it closes the loop. It is typically associated with social behavior and there is lots of research showing that greater empathy leads to more helping behavior. Today's generation is fully filled with stress and tension but if one can understand the feelings and emotions of each other then it will be easy to reduce the negative behavior which will show greater empathy. Empathic listening is also important to use in an emotional situation, when there is a problem that needs resolving or when there is a conflict present. Judging, criticizing, lecturing, advising and interrupting behavior to be avoided. Kohler (1929) was one of the first who presented the cognitive aspect of empathy to a powerful extent. Rather than continuing to concentrate on "feeling into" the experience of another, he held that empathy was more the understanding of the other's feelings instead of sharing them. Empathy is the capacity to comprehend and experience another's emotions. It involves imagining what it would be like to experience the emotions or circumstances of another person by putting oneself in their shoes. Empathy is developed through a combination of biological and environmental factors. Some research suggests that certain neural structures are involved in empathy, including the mirror neuron system, which is activated when an individual observes another person's actions or emotions. However, empathy is also influenced by socialization and experience, as individuals learn to recognize and respond to the emotions of others through interactions with family, peers, and other social contexts.

Empathy has a range of benefits for individuals and society. It can help individuals build stronger relationships, resolve conflicts more effectively, and demonstrate more pro social behavior. Empathy also plays a role in promoting social justice, as individuals who are able to understand and empathize with those who are different from them may be more likely to support policies that promote equality and inclusion.

There are also challenges associated with empathy. Experiencing the emotions of others can be emotionally taxing and may lead to burnout, particularly for individuals in professions such as healthcare or social work. Additionally, empathy can be influenced by bias and prejudice, as individuals may be more likely to empathize with those who are similar to them in terms of race, gender, or other characteristics.

Overall, empathy is a complex and important aspect of human social interaction. It is influenced by both biological and environmental factors and has a range of benefits for individuals and society. However, it is also important to recognize the challenges associated with empathy and to develop strategies for promoting empathy in a way that is sustainable and inclusive. Empathy is frequently characterized as a crucial component of emotional intelligence and a crucial skill for effective communication and interpersonal relationships; it can assist individuals in forming connections with others, demonstrating compassion, and gaining a deeper understanding of diverse perspectives and experiences. According to Hoffman (1977) –everyone is born with the capability of feeling empathy.¶ Types of empathy include cognitive empathy, emotional (or affective) empathy, somatic empathy, and superficial empathy.

The survey by Dixon (2022), conducted in the United States found that half of all Gen Z respondents said Facebook was the social media platform that contributed the most to empathy burnout. Overall, baby boomers and Millennial also cited Facebook as the platform most responsible for a decrease in their empathy levels. Additionally, almost a third of Gen Z respondents reported Twitter as the social network most likely to lead to empathy fatigue, followed by Instagram with 20 percent. In total, three quarter of respondents stated that toxic mis-information on social media have decreased their empathy levels. A person's sense of self-worth is a measure of how highly they think of themselves. It depends on how they value their own skills, accomplishments, and characteristics. A person's mood, outlook, and actions may all be affected by their sense of self-worth. Positive outcomes associated with high self-esteem include increased confidence, resiliency, and happiness whereas negative consequences

associated with low self-esteem include sadness, anxiety, and subpar performance in school and the workplace.

In surveys, self-esteem can be evaluated with a number of tools, such as questionnaires and scales. Participants are asked to indicate how much they agree or disagree with statements designed to gauge their sense of self-esteem, self-confidence, and self-acceptance. The Rosenberg Self-Esteem Scale and the Coopersmith Self-Esteem Inventory are two well-known instruments for measuring self-regard.

Self-esteem surveys in India can shed light on how age, gender, socioeconomic class, and cultural background play a role in shaping people's perceptions of themselves. They can also point up potential areas for improvement in self-esteem and mental health interventions and programmes.

Self-Esteem

According to Rosenberg (1965), –Self-Esteem is one's positive or negative attitude towards oneself and one's evaluation of one's own thoughts and feelings overall in relation to oneself.¶

Self-Esteem is regarded as a personal psychological characteristic relating to self-judgment based on one's values about humans (Alesi et al., 2012). Self-Esteem is defined as a global barometer of self-evaluation involving cognitive appraisals about general self-worth and affective experiences of the self and that are linked to these appraisals (Murphy et al., 2005).

Wang and Ollendick (2001) defined self-esteem as –an evaluation of oneself followed by an emotional reaction towards oneself. The evaluative and affective elements are present in all extent definitions and theories of self-esteem.¶–Self-Esteem is a positive or negative orientation towards oneself, and an overall evaluation of once worth or value¶ (Caprara et al., 2010).

According to (Brown et al., 2001) distinguished three ways in which the term –Self-Esteem¶ is used; a) Global or trait self-esteem to refer to the way people

characteristically feel about themselves, i.e., feelings of affection for oneself; b) Self-Esteem refers to the way people evaluate their various abilities and attributes; c) Feelings of self-esteem to refer to momentary emotional states, e.g., a person might say her self-esteem was sky-high after getting a big promotion, or a person might say his self-esteem plummeted after a divorce.

THEORETICAL FRAMEWORK

Self-Determination Theory

Self Determination Theory (SDT) as given by (Deci & Ryan, 2000) is another viewpoint that has both embraced the concept of eudemonia or self-understanding as a central aspect of wellbeing and attempted to specify both what it means to actualize oneself and how one can do so. SDT purposes three basic psychological needs, autonomy, competence, and relatedness. The researchers also theorized that fulfillment of these needs is necessary for psychological development (example, intrinsic motivation), integrity (example, internalization and assimilation of cultural practices), and well-being (example, life satisfaction and psychological health), as well as the experience of vitality (Ryan & Frederic, 1997) and self-congruence (Sheldon & Elliot, 1999).



Figure 1

Three psychological needs according to Self-Determination Theory by Deci and Ryan (2000)

According to Self Determination Theory, satisfaction of the basic psychological needs typically fosters subjective well-being as well as eudemonic well-being. These results originated from the belief that being content with one's life and feeling both relatively more positive effects and less negative effects (the typical measures of subjective well-being) do frequently indicate psychological wellness. SDT identifies the elements that facilitate versus undermine well-being across a range of developmental periods and to social contexts such as schools, work environment, and friendships. Although, it does not imply that the basic needs are equally valued in all families, social groups, or cultures, it does maintain that denying these needs will result in detrimental psychological consequences regardless of social or cultural contexts. Because of their effects on need satisfaction, contextual, cultural, and developmental factors continuously affect the ways in which these needs are expressed, met, and supported in their environments, which in turn affects growth, integrity, and overall wellbeing at both the between - person and within - person level of analysis.

According to the self-determination hypotheses, person can become self-determined when their demands for autonomy, competence, and connection are met.

Sociometer Theory

Sociometer Theory (Leary & Baumeister, 2000; Leary et al., 1995) contends that self-esteem exists because of human beings' fundamental need to belong. In evolutionary history, acceptance by one's social group was essential for survival, and so self-esteem developed as a gauge to index one's level of social acceptance known as a 'sociometer'. An accurate sense of how well accepted we are allowing us to behave appropriately in interactions with other group members. Additionally, because having low self-esteem is an aversive experience and so it motivates us to reestablish belonging, for example, by trying to 'fit in'. Although global self-esteem has remained fairly stable over time, Sociometer Theory argues that feelings of self-worth must be responsive to the current social context in order to be most adaptive. Signals of social acceptance boost one's self-esteem, whereas signals of rejections lower one's self-esteem. The effect exerted by negative cues is particularly strong, because

exclusion from the group has historically carried serious consequences, necessitating immediate action to regain acceptance. Over time, trait self-esteem reflects one's cumulative history of acceptance, so it may become relatively stable. For example, if an individual has a consistent history of inclusion (and thus high self-esteem), an individual who experiences rejection can reason that they are likely to be accepted again soon and need not feel so bad as compared to an individual without such a history (and thus with lower self-esteem).

A plethora of evidence supports the relationship between belongingness and self-esteem. Global self-esteem is positively predicted by perceived social acceptance, history of acceptance/rejection experiences, and other indicators of relational value (Leary & MacDonald, 2003). Although some have argued that the pattern instead reflects status within a group hierarchy, research shows that acceptance is a predictor of self-esteem then dominance (Leary et al., 2001). Similarly, social acceptance increases state self-esteem (i.e. immediate feelings about oneself) while rejection (or negative feedback that implies likely rejection) decreases it (Leary et al., 1995, 2001). Altogether, sociometer theory is a popular theoretical viewpoint on why we have self-esteem.

Terror Management Theory

According to TMT (Pyszczynski et al., 2004), self-esteem results from human beings' unique cognitive capacity to be aware of their own demise. Awareness of impending death created paralyzing fear and anxiety, in evolutionary history, which prevented effective action and was thus extremely dangerous. In response, humans created cultural systems and worldviews that sought to provide a sense of immortality, whether literal (e.g., life after death) or symbolic (e.g., creating art or knowledge). Thus, self-esteem evolved as a tool for measuring how closely one is adhering to cultural norms and, consequently, their potential for symbolic immortality. Having high self-esteem serves to buffer and calm a person's anxiety about death, thus allowing them to move on with their lives.

Evidence backs up some of the main assertions of TMT (Pyszczynski et al., 2004, 2012). Self-esteem correlates negatively with trait anxiety and physiological reactions to threat. Mortality salience, the activation of death-related thoughts, causes people to try to defend their worldview while also boosting their self-esteem. Furthermore, people with high self-esteem, or whose self-esteem has been boosted by positive feedback, respond to mortality salience by having less accessibility to death-related thoughts and lower defensiveness of their worldview. However, some of the tenets of TMT have also been questioned (MacDonald, 2007). For instance, in evolutionary terms, the fear of dying is undoubtedly useful in causing people to act evasively. Additionally, as a theory it is less parsimonious than sociometer theory, given that separate evolutionary processes are required to account for the development of self-awareness (to become aware of mortality) and subsequently the development of self-esteem. TMT, according to Zeigler-Hill (2013), is one example of a broader view that self-esteem serves a protective function, buffering people from a variety of negative experiences and threat (i.e., not only the threat of death awareness).

Empathy

The term –empathy was coined over one hundred years ago by Titchener, an adaptation of the German word *Einfühlung* (Wispé, 1986). The discussion of empathy even dates to –the beginnings of philosophical thought (Stotland et al., 1978).

Frans de Waal (2008) defined empathy as –the capacity to be affected by and share the emotional state of another, assess the reason for said individuals’ state, and finally identify with that individual by adopting his or her perspective. Empathy generally refers to being able to accurately perceive the emotional state of others and includes the consequences that this capability has on the individual (Spreng et al., 2009)

Decety and Yoder (2016) states that a multifaceted construct is used to account for the capacity to share and understand the thoughts and feelings of others. They discussed emotional empathy and cognitive empathy. Emotional empathy is termed as the ability to share or become effectively stimulated by others' emotional states in valence

and intensity, and cognitive empathy is termed as the ability to consciously put oneself into the mind of another person to understand what he/she is thinking or feeling. Also, cognitive empathy is the ability to understand another's feelings, related closely to theory of mind (Blair, 2005).

According to Pruett (2001), –empathy is defined as mindful perception of another's emotional experience. According to him, empathy is more influential than sympathy (defined as emotional resonance) or self-awareness (which would be akin to projecting our own feelings on others). Empathy stimulates a sense of reciprocal obligation in people. Hickson (1985) believed that most people consider empathy as a type of nonverbal communication involving interaction of one individual with another or with a non-living object. According to Lampert (2005), –empathy is what happens to us when we leave our own bodies and find ourselves either momentarily or for a longer period of time in the mind of the other. We observe reality through his/her eyes, feel his/her emotions, and share his /her pain.

Empathy is the unique capacity of the human being to feel the experiences, needs, ambitions, disappointments, sorrows, joy, anxiety, hurt of others as if they were his/her own (Clark, 1980). Empathy has been described as the process of understanding a person's subjective experience by vicariously sharing that experience while maintaining an observant stance (Zinn, 1993). According to Keen (2007), empathy is defined as the ability –to identify other's feelings, the causes of these feelings, and to be able to contribute to the emotional experience of an individual without becoming a part of it.

According to Gagan (1983), empathy refers to a skill to identify one's emotions on one hand, while transmitting them on the other. According to the researcher, empathy plays a significant role in a therapeutic relationship.

THEORETICAL FRAMEWORK

Theories of empathy in psychology mainly influence the views of Lipps and Titchener (1851-1914) until Kohler (1991) talks about empathy in a more cognitive state of mind with focus on child development.

Roger's Theory

Rogers (1959), an American psychologist and therapist acknowledged a new vision on personality change and therapy in which empathy was a chief element. Rogers' theory is based to a limited extent on phenomenological philosophy, which declares that a person's steps depend upon the way he/she recognizes the environment. Rogers takes as a hypotheses that in any psychological healthy individual, self-concept is based on the client's evaluation of his/her experiences. The development of an individual is amplified when he/she can understand the experiences without manipulation.

Kohut's Theory

Kohut (1959), an Austrian-American psychoanalyst is famous for his self-psychology, of which empathy is a significant part. Kohut's self-psychology suggested that deficits in self- structuration progress of clients are due to the empathic failures in childhood. He discussed empathy on two different levels, one being more conceptual and the other being more practical. According to him, empathy is –Vicarious introspection|. Kohut (1981) concluded that empathy –is the ability to think and feel oneself into the internal life of another person|. Kohut was of the strong view that empathy is the source of all human communication. However, he was keen to convey that empathy is a form of understanding and should not be confused with being kind, generous, sympathetic, or affectionate. Empathy is a process that can direct us to both right as well as incorrect results (Kohut, 1980). The concept of empathy has come into existence and transformed in numerous ways during the last century.

Hoffman's Theory

Hoffman (1977) has been associated with a social and emotional development, especially empathic and ethical development, the connection among the two for more than a few decades. Hoffman expressed that empathy is constructed upon prosocial inspiration. His research includes certain affects and motives that come from the relation of empathy, informal attribution, and situational contexts, sympathy, fault, empathic rage and feelings of injustice. Also, the interaction of empathy and abstract moral beliefs, such as justice, and the interaction between affect and cognition in general have been of great interest (Hoffman, 1977). He proposed that this progress has provided us with two important basic principles for empathy i.e., affective empathy and cognitive empathy. According to Hoffman, -perspective taking developed through evolution in order to provide a flexible and smooth way of social interaction and affective empathy to produce a self-sacrificing, altruistic behavior. Hoffman tried to explain, in his model, how these two abilities interrelate to create exact empathic responses (Hoffman, 2000)

Eisenberg's Theory

Eisenberg was anxious to know what motivates people to be so mindful towards others. She eventually understood that to understand the reason behind people's concern for others, she would have to pay attention to affective factors as well as with cognitive ones which eventually led her to examine empathy in greater depth (Eisenberg, 2000). The researcher stated empathy in affective terms as —an effective reaction that stems from the apprehension or understanding of another's emotional state or situation, and that is alike to what the other person is feeling or would be expected to feel (Eisenberg, 2000).

Batson's Theory

Batson's research examined the causes of people's prosocial behavior. Batson has focused on sensational feelings like empathy (Batson & Moran, 1999; Batson et al., 2001), and personal morals like religion (Batson et al., 1995), as possible basis of

prosocial motives. According to Batson and Batson (1991), there are three self-benefits resulting from helping a person in the direction of whom the empathy was felt. Helping can allow one to (1) decrease one's empathic arousal, which may be felt as aversive; (2) keep away from potential social and self-punishment for being unable to assist; and (3) attain social and self-rewards for doing what is right.

Batson and Batson (1991) have devised a famous empathy-altruism hypotheses. This hypotheses declares that the pro social motivation impelled by empathy is guided towards ultimate objective of strengthening the welfare of the person in need this hypotheses provided logical explanation as to why some individuals hold their purpose of helping which are not explained by egoistic motivation, such as relief of personal distress, the relief of cheerlessness, and the desire to make one's own self happy.

Davis's Theory

Davis's theory is the most comprehensive approach to empathy in current research in comparison to the relative specific conceptualization of Hoffman (Davis, 1983; Davis et al., 1987; Davis et al., 1994; Davis et al., 1996). According to Davis, empathy is a multi-dimensional fact. He analyzed empathy in four different, but related self-report subscales, perspective taking, fancy, empathic concern, and personal distress (Davis, 1983). In Davis's model, empathy incidents have been divided into various actions that take place at various times and have a cause-effect relationship to each other. His organizational model is based on a fundamental definition of empathy, according to which empathy is seen as a set of constructs having to do with the experiences of an individual who observes individuals.

In this theoretical literature, two models of empathy, the -simulation account and the -theory account, are presently being discussed as a part of broader philosophical argument between two ways of understanding another person's mental life. A few philosophers have discussed whether a -theory-account or a -simulation-account -best describes the empathy process on the sides of the empathizers theory account.

supporters claim that empathy involves inferring the other's thoughts and emotions while the -simulation account supporters suggest that we as humans simulate the other's thoughts and feelings (Goldman, 1989).

Other Theorists

Coke et al. (1978) proposed a two-stage model of empathic mediation of helping behavior. They argued that accepting the perspective of others relates to greater feelings of sympathy and empathetic emotions. In his framework, he put forth two stages: (a) adopting the perspective of a person in need aids in increasing one's empathetic emotional response; (b) empathic emotions in turn increases motivation to view that person's need as being reduced. Although this model states that both cognitive empathy and affective empathy contributes to the motivation to help, it has been seen that perspective taking affects helping only because of its effectiveness on one's empathetic emotional response.

Elizur (1985) suggested an integrated development model of empathy. He asserts that there are four main components to empathy: (i) perceptual (ii) affective, (iii) cognitive and (iv) object relations. The researcher argues that intervention programs should be based upon empathic object evaluation because empathy helps in encouraging prosocial behavior.

Markowitz (1987) has postulated a model of empathy, which attempts to combine Kohut's (1978) self-psychology and Loevinger's (1976) ego development theories. According to Kohut, optimal empathy is crucial for the growth of a cohesive self. Kohut believes that empathy is the capacity to comprehend the thoughts and feelings of another individual. This requires self-others differentiation. Individuals from Loevinger's post-conformist group displayed self-other differentiation. They also have the capacity to take the role and appreciate individual differences. These abilities are innate during an empathic interaction. Markowitz (1987) combined these two approaches and argues that the growth of conscience appears essential to both ego development and empathy.

Theorists have conceptualized empathy in many ways throughout this century. Freud (1905) saw it as the source of comic pleasure and significant to the process of psychoanalysis. Fleiss (1942) described empathy as putting oneself into another's place, or to –step into another's shoes|. Winnicott (1965) drew a connection between empathy with the infant's early holding environment shaped by the mother –feeling| the infant's requirements. This environment must be dependable, protect the infant from the excessive fears, and involve physical holding. Greenson (1960) reflected empathy as an affective knowing or the experiencing of another's feelings. His research paper –Empathy and its Vicissitudes| provided a central point in the history of empathy literature because he gave the knowledge about therapist's experience of the empathic process. In Kohut's (1959) self-psychological theory, empathy served as the central focus. In his paper, –Introspection, Empathy, and Psychoanalysis,| Kohut described empathy as –vicarious introspection| and explained it as an important element of all psychological observations. He assured that –empathy defined the field of depth psychology and believed that the classic tools of free association and analysis of resistances were only auxiliary instruments used in the service of introspection and empathy| (Kohut, 1978).

Fleiss (1942) regarded empathy as a form of trial identification and described its process as involving four distinct stages. First, the analyst is the object of the patient's striving. Next, he/she identifies with the patient, and becomes the patient. After experiencing the patient's striving, the analyst or the therapist or counselor projects it back onto the patient with inside knowledge of its nature. Through this process, the counselor has gained the emotional underpinnings for his/her interpretation.

Prior to Fleiss' Other theorists had previously defined description of empathy as –involving an oscillation between two perspectives|. This suspension was to take place between the perspectives of observation and introspection. The concept of empathy as an oscillation between two perspectives serves as a foundation for later models. Fleiss includes this oscillation as he describes the movement from the therapist's perspective to that of the patient, and then again back to the therapist. In

his model, he employs the process of identification as well as the process of projecting back inside information of the patient's experience. While Fleiss does not further elaborate his use of identification, it appears to serve as a defensive function associated with the incorporation of external objects through eating or swallowing. Later models of empathy take into consideration Fleiss Ideas about identification and oscillation into one model of empathy as having historical significance.

Jordan (1991) offers a more modern model of empathy. She states that the process commences with a desire for relatedness with another and ends with a surrender of one's affective arousal in response to the other. Next, there is a temporary identification with the other. Simultaneously, one knows the source of affect as in the other. After temporary identification with the other, the effect fades and is replaced by an increased feeling of separateness. As a result, one can assist the other understand his/her world better. Jordan (1991) states that while temporary identification is occurring, the person experiencing it is also aware that the source of an effect is in the other. Therefore, Jordan proposed that empathy has both cognitive and affective components. The dual nature of empathy allows an affective connection (identification) to occur at the same time with cognitive separateness (source of affect as in the other). Similarly, other authors have described the process of empathy as being both disconnected and attached (Greenson, 1960).

This ongoing chapter has tried to look at study variables in light of their theoretical framework, this helps the investigator to focus on relevant research conducted in this area.

CHAPTER 2

REVIEW OF LITERATURE

The present chapter will attempt to look at relevant research carried out on Self-Esteem and Empathy, in order to highlight the research gaps and frame objectives of the present study.

Self Esteem

Self-Esteem also contributes to adjustment behavior in adolescents (Valkenburg et al., 2006).

Self-esteem has been found to be the most dominant and powerful predictor of happiness. (Furnham & Cheng, 2000). The study explores the relationship between Self-esteem, Empathy and Cyber bullying among young adults. The author presents a comprehensive review of literature on the subject, examining research on self-esteem, empathy, and cyber bullying. The literature review establishes that self-esteem is an important factor in cyber bullying behavior. Low self-esteem has been found to be associated with higher levels of cyber bullying perpetration and victimization. The author also explores the impact of empathy on cyber bullying, noting that individuals who are more empathic tend to be less likely to engage in cyber bullying behaviors. The author suggests that future research should explore the impact of interventions aimed at improving Self-esteem and empathy on cyber bullying behavior (Balakrishnan & Fernandez, 2018).

A research study was conducted by Srivastava and Agarwal (2013) was done on 120 young adults who were selected from Lucknow city (60 Males and 60 Females). The data was collected using a self-administered interview schedule along with the Rosenberg Self-Esteem scale. After analyzing, the results found that male have better self-esteem than females. Also, there was a non-significant difference between gender and self-esteem which states that self-esteem was not influenced by gender.

The investigation of relationship between social Self-Esteem and family functioning in young adults is done by (Gorbett & Kruczek, 2008) where the result found out that birth order and gender were non-significant. Dan and Raz (2015) examined a study on ADHD, Self-Esteem, and Test Anxiety among adults. A study was done on females diagnosed with ADHD and controlled with ADHD. The result found out that participants with ADHD exhibited significantly higher levels of TA (Test Anxiety) and lower level of Self-Esteem compared with controls. They also concluded that interventions for ADHD should include components aimed at reducing Test Anxiety.

According to Nupur and Mahapatro (2016) a cross-sectional study between gender and self-esteem was conducted on 203 young adults of age group 20-25 years studying and residing in Raipur, UP, and India. The data was analyzed using the Rosenberg Self-Esteem scale and the result found out that Men are higher in self-esteem than Women. They also concluded that policy efforts should address sex specific needs to elaborate further on the areas of gender inequalities.

Szcześniak et al. (2021) examined the correlation between self-esteem and life-satisfaction. The main goal of the present study was to consider self-promotion and self-deprecation as potential mediators between life satisfaction and self-esteem. The data of 328 young adults were collected in Poland through an anonymous self-administered battery of questionnaires on the internet platform by completing the satisfaction and life scale, The Rosenberg Self-Esteem scale, and the self-presentation style questionnaire. A high and positive correlation coefficient was obtained between self-esteem and life-satisfaction. The level of self-esteem correlated positively with the style of self-promotion and negatively with the style of self-deprecation. Similarly, life satisfaction was positively associated with self-promotion and negatively with self-deprecation. Moreover, both self-promotion and self-deprecation acted as mediators between life-satisfaction and self-esteem.

Sprecher et al., (2013) did a study to examine the joint effects of race and gender on young adults in the Midwestern U.S. University from a large sample of 7552 students. Consistent with prior research, the result found that men had higher self-esteem than

Whites, Hispanics, and Asians. Also, no gender differences were found among blacks and that the higher self-esteem of blacks in relation to other races was greater in women than in men. The effects of race and gender did not change controlling for social class and other demographic variables, did not differ across domains of self-esteem, and were not affected by period.

McMullin and Cairney (2004) did a study to ask whether relationships between self-esteem and gender are similar across class groups. They found out that levels of self-esteem are lower in older age groups for both Men & Women. Furthermore, in all age groups, women have lower levels of self-esteem than do men.

A sample of 503 Spanish adolescents (272 males and 231 females) was studied to understand using the Empathy scale, the Narcissistic Personality Inventory, The Rosenberg Self-Esteem Scale, and Emotional and Empathic use of Facebook and Twitter. The result showed that those who use Facebook and Twitter have higher scores in empathy. It has been observed that certain ways of using these two social networks are associated with narcissism. Greater use of Facebook and Twitter is associated with lower self-esteem (Errasti et al., 2017).

A study was conducted by (Choi et al., 2019) to investigate the relationship between self-esteem and depression to determine whether self-esteem levels are a risk factor for the development of depression in young adults. The study was conducted with 113 college students where major depressive disorder (MDD) includes 44, Mild Depressive Symptoms (MDS) includes 37 and Health control includes 32 adults. The levels of clinical symptoms, self-esteem, resilience, social support, and quality of life, as well as personality traits, were assessed. The MDS group with high self-esteem reported having the lowest levels of social support, resilience, agreeableness, and extraversion compared to those of the MDD group and control group with high self-esteem. In contrast, the MDS group with low self-esteem showed no differences in social support, resilience, agreeableness, and openness according to the NEO-PI scale. Sex and age had no significant impact on the result. Levels of self-esteem are strongly associated with the development of depression.

A total of 200 university students were surveyed to ascertain if gender, personality traits and social support were associated with self-esteem. There were equal numbers of males and females in the study. The result showed that gender was not significantly associated with self-esteem. Whilst all the personality and social support factors were found to be associated with level of self-esteem, only Extraversion, Openness to experiences, Conscientiousness, Emotional stability, and total amount of social support were found to predict self-esteem (Teoh, 2010).

Leung Ling et al. (2020) explored the relationship between children's perceived maternal and paternal warmth and involvement and their self-esteem. The data were collected from 3100 students. The result showed that maternal warmth had the strongest relation with self-esteem in both male and female children. Further analyses revealed that maternal warmth and involvement and parental warmth in parent-child relationship could be used to predict female children's self-esteem. For male students, it was found that maternal warmth could be used to predict self-esteem.

According to Tsai and Yingand Lee (2001), a sample of 174 Chinese American male and 179 Chinese American female college students were taken. The study examined how specific domains of cultural orientation (language, social affiliation, and cultural pride) are related to self-esteem. Specifically, proficiency in English and Chinese languages and pride in Chinese culture were positively correlated with self-esteem, whereas affiliation with Chinese people was negatively correlated with self-esteem. The cultural predictors of self-esteem differed for Chinese American men and women, whereas, self-esteem was mainly related to pride in Chinese culture for Chinese American women, self-esteem was mainly related to English and Chinese language proficiency for Chinese American men.

The present study aimed to explore the link between emotion regulation and self-esteem in young adults, as well as to examine potential gender differences. Participants were asked to answer the Difficulties in Emotion Regulation (DERS) questionnaire as well as a singular measure to assess their self-esteem. The result found out that men would have a higher self-esteem and women would show a

stronger association between emotion regulation and self-esteem (Gomez et al., 2018).

The study was conducted by Xiang et al. (2018) explored the relationship between child maltreatment and dispositional envy and the mediating effects of self-esteem and social support in this relationship. The data of 426 Chinese college students were collected. The result came out that self-esteem plays a partially mediating role in the association between child maltreatment and envy. However, sequential mediation analyses have further revealed the maltreatment effect of envy, through social support and self-esteem. Moreover, a multiple-group analysis has shown that men with high child maltreatment scores tend to have lower levels of social support than women.

Empathy

A research study conducted by Khalid and Naqvi (2016) examined the relationship between pet attachment and empathy among young adults of age range 18 to 26 years from both public and private universities. CENSHARE pet attachment survey (Holcomb et al., 1985) was used to measure pet attachment and Multidimensional Scale and Emotional Empathy (Caruso & Mayer, 1998) was used to measure empathy. The result showed a significant positive relationship between pet attachment and empathy. Moreover, the result showed women scoring higher on pet attachment and empathy as compared to men.

A cross-cultural study was conducted to examine differences in self-compassion and empathy among Chinese and American undergraduates. However, significant differences were found in self-kindness, common humanity, isolation, and over-identification. American students reported significantly higher scores on the Fantasy and Empathic concern. Gender differences were stable across groups (Birkett, 2014).

Beadle et al. (2015) investigated age-related differences in relationship among empathy and prosocial behavior. 24 younger and 24 older healthy adults were observed. The result found that older adults showed greater prosocial behavior due to the empathy induction than younger adults. There was a positive association between

state emotional empathy ratings and prosocial behavior in older, but not in younger adults, and preliminary evidence for higher state emotional empathy levels in older adults with higher trait cognitive empathy.

Shima et al. (2021) conducted a study that aimed to clarify the relationship between levels of physical activity and self-reported empathy participants were divided into low, moderate, high physical activity groups. Levels of physical activity in a usual week were measured based on the SV-IPAQ and the scores for cognitive and affective empathy were measured based on QCAE. The result found that people with moderate or high physical activity level showed significantly higher self-reported cognitive empathy compared to people with low physical activity level. Physical activity level in the usual week showed a significant positive correlation with self-reported cognitive empathy scores, but not with self-reported affective empathy scores. Moreover, findings imply that an increase in physical activity contributes to better cognitive empathy in healthy young adults.

The study sought to determine the nature of the relationship between internal sage and empathy among 1000 young adults. The result showed that, in general, going online had very small negative impacts upon cognitive and affective real-world empathy and actually improved time spent in face-to-face communication. Also, virtual empathy scores were lower than real -world empathy in both females and male. Finally, both real-world empathy and virtual empathy are positively related to social support, but real-world empathy demonstrated a 5 to 6 times stronger relationship (Carrier, 2015)

Research on the relationship between age and self-reported empathy by Schieman and Gundy (2000) The sample of 1567 individuals from 1985 communities from southwestern Ontario were taken. The result shows that patterns in socioeconomic status, dispositional attributes contribute more to the negative association between age and empathy. Conversely, a more positive balance of interpersonal relationships and greater religious involvement among older adults conceals about 20 percent of the size of the age and empathy association. Moreover, findings show that women report significantly more empathy and that the gender gap closes at older ages. Also, higher

education significantly moderates the negative age-empathy association. Collectively, the finding highlights the emotional significance of age-associated personal and social factors over the life course.

Young and older adults watched videos of individuals expressing pain or no pain. Pain mimicry was recorded using facial electromyography. The study was done to check the degree to which older adults experience emotional empathy and show subsequent prosocial behavior versus experiencing personal distress in response to another's distress remains unclear. The result found that pain mimicry was associated with reduced trait suppression in older adults. In both age groups, greater emotional empathy, averaged across video conditions, was associated with increased helping. Moreover, relative to young adults, older adults reported more personal distress and emotional reactivity in response to the videos (Bailey et al., 2020)

CHAPTER 3

OVERVIEW, AIMS, OBJECTIVES AND HYPOTHESES

Overview

- Self-esteem is a state of mind, feeling and acting that denotes acceptance, respect, and self-belief. However, self-esteem became generalized in the 1960s. Also, young adults suffer from low self-esteem which may include peer group pressure, lack of achievement, unloved and feeling worthless. External symptoms of low self-esteem may be defined as when a person feels a lack of personal boundary setting. They also feel difficulty in making new friends and learning new skills or concepts. –Self-Esteem refers to a person's global appraisal of his or her positive or negative value, based on the scores a person gives him/herself in different roles and domains of life (Rogers, 1981; Markus & Nurius, 1986).
- Empathy is the ability to put oneself in another person's shoes and comprehend or feel what they are going through from within their frame of reference. Empathy is the subjective experience not a behavior. It facilitates prosocial behavior which comes directly from inside and helps people be more reflective and understanding in the behavior. Judging, criticizing, lecturing, advising and interrupting behavior to be avoided. Theories of empathy in psychology were largely determined by the affective view of Lipps and Titchner. Rather than continuing to concentrate on "feeling into" the experience of another, he held that empathy was more the understanding of the other's feelings instead of sharing them.
- According to Rosenberg (1965), –Self-Esteem is one's positive or negative attitude towards oneself and one's evaluation of one's own thoughts and feelings overall in relation to oneself. Self-Esteem is regarded as a personal psychological characteristic relating to self-judgment based on one's values about humans (Alesi et al., 2012). The evaluative and affective elements are present in all extent definitions and theories of self-esteem. –Self-Esteem is a positive or negative

orientation towards oneself, and an overall evaluation of one's worth or value. Self-Esteem refers to the way people evaluate their various abilities and attributes. Feelings of self-esteem refer to momentary emotional states, e.g., a person might say her self-esteem was sky-high after getting a big promotion, or a person might say his self-esteem plummeted after a divorce.

- The term 'empathy' was coined over one hundred years ago by Titchener, an adaptation of the German word *Einfühlung* (Wispé, 1986). Empathy generally refers to being able to accurately perceive the emotional state of others and includes the consequences that this capability has on the individual (Spreng et al., 2009). Decety and Yoder (2016) states that a multifaceted construct is used to account for the capacity to share and understand the thoughts and feelings of others. They discussed emotional empathy and cognitive empathy. Empathy stimulates a sense of reciprocal obligation in people. An Empathic person feels what another feels and is motivated to act on his/her behalf. According to Keen (2007), Empathy is defined as the ability to identify other's feelings, the causes of these feelings, and to be able to contribute to the emotional experience of an individual without becoming a part of it.
- Self Determination Theory (SDT) (Deci & Ryan, 2000) is another viewpoint that has both embraced the concept of eudemonia or self-understanding as a central aspect of wellbeing and attempted to specify both what it means to actualize oneself and how one can do so.
- Additionally, because having low self-esteem is an aversive experience and so it motivates us to reestablish belonging, for example, by trying to 'fit in'. Although global self-esteem has remained fairly stable over time, Sociometer Theory argues that feelings of self-worth must be responsive to the current social context in order to be most adaptive.
- Rogers (1959), an American psychologist and therapist acknowledged a new vision on personality change and therapy in which empathy was a chief element.

Hoffman expressed that empathy is constructed upon prosocial inspiration. Hoffman tried to explain, in his model, how these two abilities interrelate to create exact empathic responses (Hoffman, 2000). Eisenberg's Theory Eisenberg was anxious to know what motivates people to be so mindful towards others. The researcher stated empathy in affective terms as —an effective reaction that stems from the apprehension or understanding of another's emotional state or situation, and that is alike to what the other person is feeling or would be expected to feel (Eisenberg, 2000).

- Coke et al. (1978) proposed a two-stage model of empathic mediation of helping behavior. Although this model states that both cognitive empathy and affective empathy contributes to the motivation to help, it has been seen that perspective taking affects helping only because of its effectiveness on one's empathetic emotional response. This requires self-others differentiation. He assured that —empathy defined the field of depth psychology and believed that the classic tools of free association and analysis of resistances were only auxiliary instruments used in the service of introspection and empathy (Kohut, 1978). After experiencing the patient's striving, the analyst or the therapist or counselor projects it back onto the patient with inside knowledge of its nature. The concept of empathy as an oscillation between two perspectives serves as a foundation for later models.
- Self-Esteem also contributes to adjustment behavior in adolescents. Valkenburg et al. (2006), suggests that future research should explore the impact of interventions aimed at improving Self-esteem and empathy on cyber bullying behavior. The investigation of relationship between social Self-Esteem and family functioning in young adults is done by (Gorbett & Kruczek, 2008) where the result found out that birth order and gender were non-significant and Multiple Regression analysis was done to identify the self-esteem. The result was found out that participants with ADHD exhibited significantly higher levels of TA (Test Anxiety) and lower level of Self-Esteem compared with controls.

- According to Nupur and Mahapatro (2016), a cross-sectional study between gender and self-esteem was conducted on 203 young adults of age group 20-25 years studying and residing in Raipur, UP, and India. The main goal of the present study was to consider self-promotion and self-deprecation as potential mediators between life satisfaction and self-esteem.
- Sprecher et al. (2013) did a study to examine the joint effects of race and gender on young adults in the Midwestern U.S. University from a large sample of 7552 students. The result found that men had higher self-esteem than Whites, Hispanics, and Asians. Specifically, proficiency in English and Chinese languages and pride in Chinese culture were positively correlated with self-esteem, whereas affiliation with Chinese people was negatively correlated with self-esteem. The result found out that men would have a higher self-esteem and women would show a stronger association between emotion regulation and self-esteem. The study is given by Xiang et al. (2018) The present study explores the relationship between child maltreatment and dispositional envy and the mediating effects of self-esteem and social support in this relationship. However, sequential mediation analyses have further revealed the maltreatment effect of envy, through social support and self-esteem.
- A research study conducted by Khalid and Naqvi (2016) examined the relationship between pet attachment and empathy among young adults of age range 18 to 26 years from both public and private universities. A cross-cultural study was conducted by (Birkett, 2014) to examine differences in self-compassion and empathy among Chinese and American undergraduates. However, significant differences were found in self-kindness, common humanity, isolation, and over-identification Gender differences were stable across groups.
- There was a positive association between state emotional empathy ratings and prosocial behavior in older, but not in younger adults, and preliminary evidence for higher state emotional empathy levels in older adults with higher trait cognitive empathy. Finally, both real-world empathy and virtual empathy are

positively related to social support but real world empathy demonstrated a 5-6 times stronger relationship.

- Research on the relationship between age and self-reported empathy by Schieman and Gundy (2000). The sample of 1567 individuals from 1985 communities from southwestern Ontario was taken. The result shows that patterns in socioeconomic status, dispositional attributes contribute more to the negative association between age and empathy. Young and older adults watched videos of individuals expressing pain or no pain. Pain mimicry was recorded using facial electromyography. The study was done to check the degree to which older adults experience emotional empathy and show subsequent prosocial behavior versus experiencing personal distress in response to another's distress remains unclear. The result found that pain mimicry was associated with reduced trait suppression in older adults.
- The survey by Dixon (2022), conducted in the United States found that half of all Gen Z respondents said Facebook was the social media platform that contributed the most to empathy burnout. Additionally, almost a third of Gen Z respondents reported Twitter as the social network most likely to lead to empathy fatigue, followed by Instagram with 20 percent. In total, three quarter of respondents stated that toxic mis-information on social media have decreased their empathy levels. A person's mood, outlook, and actions may all be affected by their sense of self-worth. In surveys, self-esteem can be evaluated with a number of tools, such as questionnaires and scales. The Rosenberg Self-Esteem Scale and the Coopersmith Self-Esteem Inventory are two well-known instruments for measuring self-regard. They can also point up potential areas for improvement in self-esteem and mental health interventions and programmes.

Research Gaps

Research gaps in this area are highlighted by the review of the literature. Empathy and self-esteem can change over the course of a lifetime, and it is essential to comprehend

how these traits develop and alter during adolescence. Keeping the above in mind, the primary goal of investigation is to study on Self-Esteem and Empathy among young adults. More research is required to ascertain how empathy and self-esteem change over time and how interventions can be adapted to meet the changing needs of young adults. An attempt to address this gap will be made through this investigation.

Aim

The present investigation aims to study gender difference on Self-Esteem and Empathy among Male and female young adults.

Need of study

Adulthood is the time when we focus on finding the best career pathways. One is expected to work on many other responsibilities. The result of this research will provide reason to study young adults because it bridges the gap from adolescence to independent adulthood. Young adulthood is a critical period of life when they are asked to take on additional duties and confront major challenges. It is also a time of significant social and cultural change, from dependence on parents to independence and forming their own social networks. It is also essential to examine the reason for studying self-esteem because self-esteem is important as it influences the decision of people, and it serves as a motivational function. It explores the full potential of the person that they think of themselves. We can know the people as to whether they are motivated and taking care of themselves or not. People who feel lower in self-esteem do not tend to regard themselves as worthy of happy outcomes or capable of accomplishing them. Having healthy self-esteem can have an impact on one's motivation, one's mental well-being, and one's overall quality of life. Empathy is also an emerging area for researchers to study as it helps us to understand how others are feeling so one can answer properly to the situation. Empathy is important in almost every aspect of daily life. It allows to have kindness for others related to friends, loved-ones, co-workers, and strangers. Empathy plays an important role in our social lives; it gives an emotional concern for ourselves and others. Empathy is beautiful,

and gratefully, it's the capability that can be developed and edged. It forms meaningful connections when we are truly empathy to someone; it leaves a lifelong impact on them. There is a lot of research showing that greater empathy leads to more helping behavior. Research can assist in identifying evidence-based strategies for enhancing empathy and self-esteem in young adults. Researchers can determine which interventions are most effective and develop recommendations for interventions that can be implemented in schools, universities, and other settings by conducting studies and analysing data. Research can help identify the factors that influence young adults' empathy and self-esteem. Studies have shown, for instance, that parental involvement and social support are crucial for the development of self-esteem. By understanding these factors, we are able to devise interventions that target specific areas and enhance the efficacy of our efforts to improve empathy and self-esteem. Overall, research on young adults' empathy and self-esteem is essential for developing evidence-based strategies, comprehending the factors that influence these characteristics, and developing interventions that are tailored to specific groups of young adults.

Research Questions

- Is there a relationship between Self Esteem and Empathy?
- Are there any gender differences on Self - Esteem and Empathy?

Research Objectives

- This research aims to assess the relationship between Self-Esteem and Empathy.
- The study seeks to examine the genders difference on Self-Esteem and Empathy.

Hypotheses

- Self-esteem is expected to be positively correlated with Empathy.
- No gender differences are expected on empathy and self-esteem.

CHAPTER 4

METHODOLOGY

This chapter clarifies the research methodology to answer the hypotheses to acquire systematic information. The present investigation studied relationship between Self-Esteem and Empathy. For this purpose, a total sample of 100 young adults; 50 Males and 50 Females between 18 to 25 years were selected.

Research Design

For the present investigation, a quantitative approach was used. Researchers use the quantitative research method when the purpose of the research is to obtain the primary data, that is, data gathered and assembled particularly for the study, in contrast to secondary data. The present study follows the quantitative research design intended to examine the correlation among the variables used in the study.

Sample

A total sample of 100 (50 Males and 50 females) in the age range of 18 to 25 years were collected from Tricity (Chandigarh, Mohali, Panchkula).

Inclusion Criteria

- The age of the respondent was 18 to 25years.
- Only respondents who gave consent were considered.
- The respondent was drawn from the urban area.
- Both males and females were included.

Exclusion Criteria

- Those suffering from any psychopathology or undergoing treatment for psychological problems were excluded from the sample.

- Those suffering from any other chronic illness were excluded.
- Those exhibiting any physical deformity were excluded.
- Those residing in rural areas were not selected.
- Illiterate or those having studied less than 10th standard was not included in the sample.
- The respondent who refused to give informed consent.

Ethical Considerations

The following ethical guidelines were put into place for the research period:

- Confidentiality of the response and identity was assured.
- Participants were briefed about the purpose of the study.
- Informed consent was obtained.
- The dignity and well-being of the respondent was protected all the time.

Tests and Tools

The following standardized test and tools were used:

- Toronto empathy questionnaire (TEQ) (Spreng et al.,2009)
- Rosenberg's Self-Esteem Scale (RSES) (Rosenberg, 1965)

All the tests used were standardized and had established reliability and validity. The scales administered were available in English. A semi structured interview schedule was also administered to the participant to seek the detailed information about their critical social and demographic aspects such as age, gender, city and educational qualification.

Brief description of the Tests & Tools Used

The following standardized tests and tools were used:

Toronto Empathy Questionnaire (TEQ): The questionnaire was developed by Spreng et al. (2009). The scale has 16 items. It measures empathy as a primarily emotional process. The TEQ demonstrated the strong convergent validity, correlating positively with behavioral measures of social decoding, self-report measures of empathy, and negatively with the measure of autism symptomatology. The responses are given on a 5-point Likert-type scale ranging from 0-never to 4-always. Some items were reverse scored. It includes questions such as -When someone else is feeling excited, I tend to get excited too, -Other people's misfortunes do not disturb me a great deal, -It upsets me to see someone being treated disrespectfully and so on.

Its construct validity has been demonstrated through association with other measures of empathy (e.g., positive correlation with the EQ $r = 0.80$, $p < 0.001$) or similar concepts, such as interpersonal sensitivity and social comprehension. Its internal consistency was found high, ranging from ($\alpha = 0.85$) to ($\alpha = 0.87$), as well as its test-retest reliability at ($r = 0.81$, $p < 0.001$) (Spreng et al., 2009).

Following instructions were given for Toronto Empathy Scale (TEQ):

-Please read the statement given below carefully and try to answer the questions honestly and rate how frequently you feel or act in the manner described. Fill your answer on the response form. There are no right or wrong answers or trick questions, as we want to know your opinion. Your results will be kept confidential.

Rosenberg's Self Esteem Scale (RSES): The questionnaire was developed by Rosenberg (1965). It is a brief 10-item scale. It measures global self-worth by measuring both positive and negative feelings about the self. The responses are given on a 4-point Likert-type scale ranging from 3-strongly agree to disagree 0-strongly. The scale ranges from 0-30. Scores between 15 and 25 are within normal range;

scores below 15 suggest low self-esteem. It includes questions such as, –I feel that I am a person of worth, at least on an equal plane with others, –I feel that I have a number of good qualities, –All in all, I am inclined to feel that I am a failure and so on.

The Rosenberg's Self-Esteem Scale presented a high rating-in-reliability areas; internal consistency was 0.77, minimum coefficient of reproducibility was at least 0.90 (Rosenberg, 1965). A varied selection of independent studies each using such samples as -parents, men over 60, high school student, and civil servants- shows alpha coefficients ranging from 0.72 to 0.87(all fairly high). Test-retest reliability for the 2-week interval was calculated at 0.85, the 7-month interval was calculated at 0.63 (Silber & Tippet, 1965; Shokey & Whiteman, 1978). The RES is closely connected with the Coopersmith Self-Esteem inventory.

Following instructions were given for the Rosenberg's Self-Esteem scale (RSES):

–Please read the statement given below carefully and try to answer the questions honestly. Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement. There is no right or wrong answer, as we want to know your opinion. Your results will be kept confidential.

Procedure

Keeping in view the objectives and ethical consideration, following procedure was executed by the researcher:

To investigate the relationship between self-esteem and empathy, the research was commenced. Literature review was collected, and the various researchers were studied. The tools for data collection for variables were recognized. The sample of young adults (18-25 years) both Males and Females identified and approached for data collection. The purpose of the present study was explained in the brief to all the participants and their doubts related to the questionnaire were cleared. Prior to

completing the questionnaire, participants were informed of their option to participate or not as participation are voluntary. Individuals who chose not to provide informed consent were expressed gratitude for their interest. The data was collected via online Google forms. The elements formed part of the data collection process:

- a) Informed consent
- b) Demographic information
- c) Rosenberg's Self-Esteem Scale (RSES) and
- d) Toronto Empathy Questionnaire (TEQ).

Participants were required to read and give their consent before they move forward to answer the survey questionnaires. The informed consent provided details about the study, such as its objectives, the voluntary aspect of participation, the assurance of confidentiality and anonymity, and the freedom of participants to withdraw from the study without facing any negative consequences. The demographic information contains participants name, age, gender, education qualification, Email/Mobile number, and city. The survey questionnaire made up the remaining elements of the data once the desired response was gathered, participants were thanked for their valuable response and time. The scores were compiled in excel sheets for each variable and each participant. Before scoring and calculation, data were checked for entry errors using frequency analysis and ensured ant and all discrepancies were removed. The Mean, SD for Self-Esteem, and Empathy. Pearson R and t-ratio was computed using SPSS to understand the relationship among predictor and criterion variables. Once the results were tabulated, the interpretation and analysis of the results were done. Further, the limitations of the study, implications of the study and recommendations for future research in the field were written and evaluated.

Scoring and Statistical Analysis

Scoring for all the given tests were as per the scoring instructions given in the manual. The raw scores were tabulated and subjected to various statistical analyses by using

the Statistical Product and Service Solutions (SPSS) package. Keeping in view the purpose of the study, statistical analysis was conducted. Also Means, Standard Deviations, Correlation Analysis and t-ratio were computed. t-ratio was taken out to see the significant difference between the groups. Correlation analysis was carried out further to test the relationship between two variables.

CHAPTER 5

RESULT

Table 1*N, Mean and Standard Deviation scores of 100 young adults*

	Gender	Self Esteem	Empathy
N	Male	50	50
	Female	50	50
Mean	Male	18.1	42.7
	Female	19.3	45.8
Standard deviation	Male	4.36	7.58
	Female	3.98	5.69

Table 2*t- ratio's for Males and Females*

Variables	Males (N=50)		Females (N=50)		t- ratio
	Mean	S.D	Mean	S.D	
Self- esteem	18.1	4.36	19.3	3.98	1.46
Empathy	42.7	7.58	45.8	5.69	2.36

Note. *p< .05, **p < .01

Table 3*Inter-correlation matrix for Males (N=50)*

	Self-Esteem	Empathy
Self-Esteem	—	
Empathy	0.199	—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$
 *** Correlation is significant at the 0.001 level
 ** Correlation is significant at the 0.01 level
 * Correlation is significant at the 0.05 level

Table 4*Inter-correlation matrix for Females (N=50)*

	Self-Esteem	Empathy
Self-Esteem	—	
Empathy	0.398 **	—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$
 *** Correlation is significant at the 0.001 level
 ** Correlation is significant at the 0.01 level
 * Correlation is significant at the 0.05 level

Table 5*Correlation Matrix of Males and Females (N=100)*

	Self Esteem	Empathy
Self Esteem	—	
Empathy	0.302**	—

Note * p < .05, ** p < .01, *** p < .001
 *** Correlation is significant at the 0.001 level
 ** Correlation is significant at the 0.01 level
 * Correlation is significant at the 0.05 level

CHAPTER 6

DISCUSSION, SUMMARY & IMPLICATIONS

The results of this study enlighten us about critical linkages between Self-esteem and Empathy. In table 1, Descriptive statistics are shown i.e. N, Mean and standard deviation of 100 young adults with variables Self-Esteem and Empathy.

From table 2, significant gender differences came to be on empathy. The mean value of empathy for females is 45.8 and males is 42.7. Hence, our hypotheses got rejected that there will be no gender differences on empathy. So, the result found out that females are higher on empathy as compared to males ($t = 2.36$). However, no significant gender difference was found when it came to Self-Esteem. Though, our hypotheses was accepted that there will be no gender difference in self-esteem. The pattern of results is consistent with the previous literature (Turnage et al., 2012). The study used a cross-sectional, self-administered survey to examine how 86 social work students attending a university in Florida viewed themselves and others in relation to self-esteem, empathy, and forgiveness. The results indicated female students reported a higher level of emotional empathy than by male students. Significant relationships were also noted between self-esteem, empathy & forgiveness.

A perusal of table 3, revealed no significant correlation between Self-Esteem and Empathy among Males. In table 4, the inter-correlation matrix for females, depicted a significant positive correlation between self-esteem and empathy.

Table 5, reveals that there is significant positive correlation between self-esteem and empathy ($r = 0.302$, $p < 0.01$) for total sample. The result of the present study supports the hypotheses that there will be a positive significant correlation in Self-Esteem and Empathy. Results of the present study are in line with a study conducted by Supervia et al. (2023). The study aimed to analyze the relationship between empathy, self-esteem and satisfaction with life in an ex-post facto descriptive design. Data of 1117 adolescent students was collected using Basic Empathy Scale (BES), The Rosenberg's Self-Esteem Scale (RSE), and The Satisfaction with Life scale

(SWLS). The results showed that there is a significant correlation between self-esteem and empathy, self-esteem and satisfaction with life variables.

The pattern of results is consistent with the previous findings of Huang et al. (2019) who conducted a study on a sample of 1690 medical students from 3 institutes. The study examined the relationship between Self-Esteem and Empathy to explore other possible methods to improve their empathy. Descriptive analysis, Independent sample T-Test, One-way ANOVA, and Linear Regression were used to analyze the data. The results found out that there is a significant correlation between self-esteem and empathy.

Also, evidence from a previous study by Ala et al. (2019) on 935 students from various schools, investigating Social-emotional health, Empathy and Self-esteem, a positive correlation between the adolescents' social emotional health and their self-esteem and empathy was reported. The findings of the present study can help us to work with young adults so that by increasing their empathy, which is teachable, we can also aim to increase their self-esteem. This can ensure a happy and healthy life for young adults, as they move forward in their life.

SUMMARY

The aim of this investigation is to study self-esteem and empathy among young adults where empathy is putting oneself in someone else's position and feeling what they were feeling. Having empathy enables us to build those social connections. Empathy was a form of compassion, and it is important because otherwise an individual could care less about what others were going through. Self-esteem refers to an individual's evaluation of his/her worth. Self-Esteem is self-assessment; this perception and evaluation was positive and pleasant or unpleasant. An individual with low self-esteem hides himself from new challenges and awkward social situations. The research aimed to study the relationship of Self-Esteem and Empathy among young adults. A total sample of 100 (Males=50 and Females=50) in the age of 18-25 years was collected. The results had found that there was a significant positive relation between self-esteem and empathy. The result had also found that females were high on empathy as compared to males, although the difference was not significant.

LIMITATIONS

No research can be all-inclusive. During this humble effort to investigate the relationship between self-esteem and empathy, the research did realize the following limitations.

It is suggested that the sample size should be large so that generalization could be made in a better way. It would be better if the ratio of males and females is well represented, it would provide us with comparison between both the sexes along with representing both the perspectives equally. The sample must be representative of the population. The sampling technique used was convenience sampling. Hence, the results might not be generalized to the population.

SUGGESTIONS

Self-esteem and empathy are closely related because they both involve how individuals perceive themselves and their relationships with others. Here are several ways that self-esteem and empathy are related:

Empathy is a social emotion that can be fostered by a healthy dose of self-esteem. People with higher self-esteem report a more pleasant mood and a friendlier disposition. Because of this, people may have a larger capacity for empathy, since they may find it easier to identify with the feelings of those around them. A person's sense of well-being may increase when they are able to connect with others and demonstrate empathy for them. This may make them feel better about themselves. Conversely, those with low self-esteem may have a harder time empathizing with others because they are more preoccupied with their own negative ideas and feelings. A lack of empathy can lead to poor self-esteem because it makes it more difficult to connect with and comprehend other people, which can lead to feelings of isolation and loneliness. Overall, one's self-esteem and their ability to empathize with others are intertwined, with high self-esteem leading to greater empathy and happiness and poor self-esteem causing one to feel less connected to the world. People's mental health and the quality of their connections with others benefits from their efforts to develop a healthy sense of self-worth and social empathy. Empathy is the ability to understand and share the feelings of others. It is an important aspect of emotional intelligence and plays a crucial role in building and maintaining positive relationships. Here are some ways to improve empathy:

- ***Practice active listening:*** Active listening involves giving one's full attention to the speaker and focusing on their words and emotions. It also involves asking questions to clarify and understand their perspective. By practicing active listening, one can better understand and connect with others.
- ***Read fiction:*** Reading fiction can increase empathy by exposing one's to different perspectives and experiences. Fictional stories can help one understand how others feel and think in different situations.

- ***Practice mindfulness:*** Mindfulness involves being present in the moment and focusing on one's thoughts and emotions. By practicing mindfulness, one can increase one's awareness of emotions and better understand the emotions of others.
- ***Volunteer:*** Volunteering can increase empathy by exposing one to different people and situations. It can help one to understand the challenges others face and the impact of one's actions on others.

Developing higher levels of empathy and self-worth can be an arduous but ultimately rewarding process. Some possible approaches are listed below.

Self-compassion entails being patient and forgiving with oneself, just as one would be with a close friend. This has the potential to boost confidence and quieten critical thoughts. Negative thoughts and beliefs that contribute to low self-esteem or a lack of empathy should be identified and challenged and should be replaced with optimistic and practical ideas. Boosting one's sense of self-worth can be as simple as setting goals one can achieve and working towards them. Mindfulness training entails paying attention in the here and now, without judgment, to one's internal experiences (emotions and thoughts). This has the potential to boost self-respect and compassion by increasing one's awareness of, and decreasing one's negative thoughts about, oneself. Doing good deeds for other people will help one feel more connected to them and increase one's capacity for empathy. A sense of accomplishment and contribution can do wonders for one's sense of self-worth. One should be encouraged to help in overcoming poor self-esteem or a lack of empathy, talking to a therapist or counselor might be a great first step. It's important to keep in mind that developing higher levels of both self-esteem and empathy requires time and work. An individual's emotional health and the quality of their interactions with others might benefit from the following practices: self-compassion; challenging negative thoughts; goal setting; mindfulness; acts of kindness; seeking support.

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