The Relationship of Gender to Gift-Giving Attitudes: (Or, Are Men Insensitive Clods?)

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The Relationship of Gender to Gift-Giving Attitudes:
(or, Are Men Insensitive Clods?)

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Although differences regarding gift-giving behavior and gender have been widely reported, the attitudes that underlie this behavior have barely begun to be investigated. This study examines three orthogonal elements: practicality of gift-giving style, a positive (altruistic) orientation towards giving and the feeling of being obligated. Women are found to be more likely to possess a positive orientation towards giving, and to be less likely to feel obliged to give. Surprisingly, women and men did not differ with respect to attitudes towards giving practical gifts.

INTRODUCTION

"I knew one couple where the husband, a great smoker, had built up quite a collection of pipes. Each birthday of his wife, he would offer her a new and original pipe to 'enrich the collection,' even though she never smoked!...I can think of another who inevitably would give his wife a book and quite naively add, 'Pass it back to me when you've read it: I've wanted to read that book for a long time'" (p. 17). --Paul Tournier, The Meaning of Gifts (1963)

In his book which elucidates the messages often attached to gifts, Tournier (1963) relates the stories (above) of husbands who buy their wives the gifts that they themselves want. Fiction, perhaps, often takes a cue from real life; in a recent episode of The Simpsons, Homer (the quintessential insensitive clod) buys Marge a bowling ball with his name engraved on it, which (coincidentally) has the holes drilled for his particular reach.

In more systematic investigations, it has been overwhelmingly noted (at least in modern contexts) that women are the purveyors of gifts as well as the keepers and perpetuators of gift-giving holidays. While Sherry (1983) has asked "Who gives gifts, and who receives them?...Who influences selection, and who makes the actual purchase?," empirical research suggests that these questions have been largely answered with respect to gender, as women are largely responsible for the giving of gifts (Caplow 1982; Sherry and McGrath 1989), women influence gift purchase, and women generally make the actual purchase (Sherry and McGrath 1989). The only gift-giving behavior which appears to be shared nearly equally by the sexes is gift receiving (Caplow 1982; Cheal 1988).

Cheal (1988) notes that in our modern society, moral order can be described as being divided into private and public moralities. Interpersonal gift giving falls squarely in the private sphere of "moral economy." Cheal (1988) posits that women are the keepers of gift-giving traditions because they are disproportionately involved in the private sphere which is governed by principles of moral economy. This role is consistent with Tannen's (1990) claims that women value intimacy and connection, while men value status and independence.

Nevertheless, men do buy some gifts, particularly for spouses and "quasi-spouses"(Caplow 1982; Sherry and McGrath 1989). Moreover, they are likely to buy more expensive gifts for their wives and girlfriends than will be returned to them (Bell and Newby 1976) This appears to be the case even after controlling for income and other economic indicators (Cheal 1986). However, single men without girlfriends may receive gifts without ever reciprocating, at least at Christmas (Caplow 1982). Is it simply that men do not know the "rules"of gift giving? Caplow (1984) writes:

"Instructions for Christmas gift giving are not found in administrative regulations or popular maxims or books of etiquette; they are not promulgated...there are no customary forms of moral disapproval reserved for persons who neglect their Christmas duties (which are not, of course, considered to be duties)" (p. 1317).

The purpose of this paper is to investigate gift-giving attitudes, rather than behavior. While
differences in gift-giving behavior among the sexes have frequently been noted, the attitudinal correlates of these differences have yet to be investigated. Perhaps men "know the rules" but behave as they do because the cultural maxims are different for the two sexes; therefore, men's attitudes towards giving may be different than women's due to internalization of distinct rules for each gender.

Varying assumptions concerning attitudes are found in scholarly analyses of gift giving, with most researchers focusing on the self-interested nature of giving, as opposed to the more "pro-social," or even more daringly, "altruistic" aspects of giving (Leeds 1963). Seeking to balance notions of reciprocity and obligation with more altruistic interpretations, David Cheal (1988) showed that gifts contribute to the social reproduction of intimacy. In his case analyses of the scope of giving and receiving of individuals over an entire year (a "ritual cycle"), Cheal concludes that imbalances often occur and are particularly likely whenever an individual assumes a role of nurturing another. Cheal writes, "...in a moral economy relationships between persons and things are typically subordinated to relationships between persons and [thus] the social significance of the gift economy lies in the reproduction of relationships" (p. 59). In the field of consumer behavior, Wolfinbarger (1990) asked couples married for more than 25 years about their favorite gifts and focused on the symbolic role of gifts in communicating feelings and identity. Husband and wives often expressed the belief that their favorite gifts from their spouses had caused the giver to sacrifice much, either in terms of the relative affordability of the gift, or the time, effort, and thought that the gift had taken.

This paper begins with a review of findings concerning gender and gift-giving behavior. Following this, gift-giving attitudes will be discussed. Rather than assume a specific stance with regard to the motivations that cause givers to buy gifts, these attitudes will be investigated by allowing respondents to indicate their attitudes towards giving. The specific attitudinal constructs that will be investigated include practicality of gift-giving style, the feeling of giving out of obligation, and a positive (altruistic?) orientation towards giving. Empirical evidence concerning attitudinal differences between men and women will be presented and followed with a discussion of implications for future research in the area of gender and gift giving.

GENDER AND GIFT-GIVING BEHAVIOR

Symbolic interactionism predicts that roles have influences on behavior and attitudes (cf. Charon 1985; Cooley 1902; Mead 1934; Solomon 1983; Stryker 1980; Wicklund and Golwitzer 1982; Wood 1982). One major role that defines one's self is gender. Studies in modern contexts have uniformly revealed that women are the purveyors of gifts (Barnett 1954; Caplow 1982, 1984; Cheal 1986, 1988; Sherry and McGrath 1989). Schwartz (1967) suggests that this is because of the role of the wife as the "ceremonial consumer of goods." Women choose gifts, prepare gifts, and plan the ceremonial activities surrounding the gift giving (Barnett 1954; Caplow 1982). Cheal (1988) speculates that the role of women as gift-givers is consistent with their role in the family as nurturers, as well as their differential exposure to the sphere of "moral economy" as opposed to "political economy." Sherry and McGrath (1989) offer support for Cheal's view by noting that gift giving is "a culturally constructed female domain of responsibility" (p. 36). Moreover, Hyde (1983) observes that in modern nations, gift giving remains a "mark of the female gender" (p. 108). Specific gender differences have been noted in giving and receiving particular types of gift, and in the disproportionate amount of female labor involved in gift-giving activities. Each of these points will be discussed more fully.

In his study of Christmas gift giving, Caplow (1982) found that, while clothing and money were evenly divided among male and female receivers, decorations and jewelry were much more likely to be given to women, while household equipment and sports/hobby equipment were much more likely to be given to men. Moreover, women were more likely to give ornaments, craft objects, food, plants and flowers while men were much more likely to be the givers of appliances and sports equipment. Males gave twice as many substantial gifts and many fewer token gifts than females. However, females were much more likely to be givers. Male givers without female collaborators accounted for only 16% of the total, and most of
these were gifts to females. In fact, the number of gifts from males to males accounted for only 4% of gifts, while gifts from females to females accounted for 17%. While men were more likely to give to women, gifts from women were equally divided among the sexes. The largest number of gifts were from joint male and female givers (47%). In Sherry and McGrath's field work (1989), when men were observed purchasing gifts, they were often purchasing a specific item as a gift for their wives which their wives had apparently previously picked out. This suggests that joint Christmas gifts may be largely purchased by the female giver.

While women give to a wider network of receivers, men are more likely to give substantial gifts and to confine their scope of giving to spouses and quasi-spouses. Caplow (1982) found that Christmas gift transfers between sexes are asymmetric, with men giving more expensive gifts and women receiving more expensive gifts. Further, even when income is taken into account, men still gave more expensive gifts to their wives than their wives gave to them. Bell and Newby (1976) hypothesize that this pattern of giving serves to "celebrate, symbolize and reaffirm the deferential dialectic" (p. 162) of sexual stratification in the family. Tannen (1990) supports the idea that men feel comfortable with asymmetric relationships.

Women are most likely to perform any labor related to gift giving. At Christmas at least, gifts must be wrapped and addressed, and these activities are undertaken primarily by women (Caplow 1982). In fact, Caplow (1982) wrote: "The role of men is to bear the larger share of the cost, to admire and applaud the women's performances and to lend unskilled assistance when needed" (p. 388).

GIFT-GIVING ATTITUDES

Lowes, Turner and Wills (1971) developed a typology of reasons for giving. Their list included the following reasons: to obtain pleasure (27%), show friendship/love (16%), expected thing (16%), to give pleasure (13%), to show appreciation (13%), sentimentality (5%), other (6%) and don't know (4%). However, these categories are neither mutually exclusive nor exhaustive. Based on a literature review of gift giving (as summarized below), three attitudes are suggested as worthy of further research: a practical attitude towards giving, a positive attitude towards giving, and the feeling of being obligated. Later, evidence will be presented that these three dimensions are in fact orthogonal.

Practicality of Gift-Giving Style

Belk (1979) has identified two types of gift-givers: one type tends to gives practical gifts, regardless of the occasion, and the other varies gift choice strategy depending on the situation. It is expected that practical givers are less likely, in all situations and with all sorts of receivers, to choose gifts which are less emotionally significant as practical givers' decision rules for gift choice are quite simple (e.g., buy something useful). This variable is predicted to be associated with sex; Cheal (1988) has indicated that men are less likely to expend the emotional effort that is required by a more differentiated strategy. While Tannen (1990) discussed conversational exchanges rather than gift exchanges, she framed her observation about men's and women's interactions by referring to them as conversational "gifts:"

"Eve wanted the gift of understanding, but Mark gave her the gift of advice. He was taking the role of problem solver whereas she simply wanted confirmation of her feelings" (p. 50).

Therefore, men's conversational "gifts" are oriented toward practical advice, whereas women value the social bonding resulting from conversation.

Specifically regarding tangible gifts, Caplow (1982) discovered that, at Christmas, women were more likely than men to give ornaments, craft objects, plants and flowers (less practical gifts), whereas men were more likely to be givers of appliances and sports equipment (more practical gifts). Based on this discussion, the following hypothesis is offered:

**Hypothesis 1**: Men are more likely than women to possess a practical gift-giving style.

Positive Orientation towards Giving

Sherry (1983) contends gift giving may range from altruistic (maximize satisfaction of receiver) to agonistic (maximize personal satisfaction). Not coincidentally, these views are mirrored in discussions of gift giving in anthropology, sociology and economics. Scholars working within
the social exchange tradition have perpetuated the notion that what appears to be voluntary action is in fact socially coerced or calculated to manipulate the receiver in some fashion (Bordieu 1977, 1979; Levi-Strauss 1965; Mauss 1954). However, Cheal (1988) and Caplow (1982) have emphasized that many subjects indicated they gave with a willing heart, and enjoyed participating in the occasion. Caplow's (1984) investigation of Christmas is especially illuminating. He refers to the rules surrounding gift giving as "unenforced norms," in that social sanctions are prevented by the ideology of giving. Belk (1988) goes one step further by positing that we behave altruistically towards those who are included in our "extended self" because to do so makes the part of us that includes the receiver happy.

Those givers with a more positive attitude towards gift giving are more likely to put forth the effort which will result in individualized and emotionally significant gifts. In support of this proposition, favorite gifts of spouses were those that the givers had positive attitudes towards giving; they were often described as being something that the giver normally would not purchase, and which was bought in a place that the giver seldom visits (Wolfinbarger 1990). Thus, the giver had gone out of his or her way to choose a gift that the receiver would want, rather than a gift that the giver simply wanted to give.

Positive attitudes towards giving result in compliance with the unwritten rule that gifts should express personal affection and feelings for the receiver (Barnett 1954). Poe (1977) acknowledges gifts are symbolic to the extent that they stand for the "status of the relationship, promise of further interaction, statement of concern, love or domination" (p. 50).

Sherry and McGrath (1989) spent time in two gift shops and observed the activities there for six weeks prior to Christmas. The authors concluded that "passion motivates the search and figures largely in the bonding of the consumer with the purchased gift...this love is clearly both erotic and agapic" (p. 35). They also noted that women were largely the buyers of gifts in the shops; it is women that displayed the passion for buying gifts described by Sherry and McGrath.

In a review of altruistic behavior, Krebs (1972) concluded that the common notion that females are more altruistic than males was supported more often than the reverse. More specifically with reference to gift giving, Goodwin, Smith and Spiggle (1990) found that 30% of females, but only 15% of males (in open-ended responses) mentioned giving because of emotional needs of others (e.g., "giving gifts makes others happy when they are not"). Based on these findings, and the observation that women are largely involved in the gift buying process, the following hypothesis is offered:

Hypothesis 2: Women are more likely than men to have a positive attitude toward gift giving.

An Obligated Orientation to Giving

"To bestow freely is the sine qua non of a gift" (Barnett 1954, p. 95). Typical definitions of gift giving include the notion that they are voluntary and include no expectation of compensation (Belk 1979). Furthermore, felt gratitude is greater when recipients believe the giver sincerely wished to bestow a benefit and expected nothing in return (Tesser, Gatewood and Driver 1968). Arrow (1975) wrote:

"The picture of a society run exclusively on the basis of exchange has long haunted sensitive observers, especially from the early days of the capitalist domination. The ideas of community and social cohesion are counterpoised to a drastically reduced society in which individuals meet only as buyers and sellers of commodities ...the role of free giving in producing a more humanitarian social order is worth considering" (p. 15).

Yet, for many, giving is a social or personal obligation rather than an opportunity to express feelings for receivers. The rules of obligated Christmas giving have been cynically described by one observer as follows:

1. To make it seem to everybody present that the receiver is getting something better than he has given you.
2. To make the receiver feel that you have got away with a present that looks all right but which he knows is not.
3. To make the receiver feel that there is some implied criticism about the present you have chosen" (reported by Barnett 1954, p. 83).
Bordieu concluded that gift giving is a means of domination (1977), and that any other interpretation was due to a form of "false consciousness." Firth (1983) goes so far as to call gift giving "indebtedness-engineering." Mauss (1954) observed that gift giving is a self-perpetuating system of reciprocity. Gregory (1982), based in part on Mauss's investigation, concluded that gift exchange united persons in a state of "reciprocal bondage."

Specifically in the field of consumer behavior, Scammon et al. (1982) found that givers (mostly women) spent more on flower purchases perceived as voluntary as opposed to those perceived to be obligatory. The authors uncovered empirical evidence indicating that older women were more likely to be buyers of flowers on obligatory events. Levy (1982) speculated on their finding, writing, "That older women are inclined toward the obligatory event seems consistent with their mature roles as keepers and teachers of proper behavior" (p. 542). Based on their findings, Scammon et al. (1982) suggested distinguishing obligatory events from those that were voluntary on the grounds that the calculation of fair exchange is involved in the former transaction.

In a study wherein subjects were asked to identify a recent gift-giving experience and then asked to answer a series of open-ended questions regarding why the gift was given, what communication was intended, and what was expected in return, Goodwin et al. (1990) found support for the notion that, when giving was perceived as obligatory, gifts were less likely to express recipient or donor identities, and less likely to communicate feelings. Obligatory gifts also resulted in less time being spent in gift search, and more practical gifts being chosen. However, the study was exploratory, and involved content analysis and occasionally small cells in the subsequent crosstabs analysis.

Conceptually, the notion of obligation may be two dimensional. Included in the first type of obligation would be the feeling that one is and should be obligated (perhaps the kind of obligation experienced by the older women in Scammon et al.'s 1982 study). After all, it is reciprocal gift giving which results in the feeling that each participant has a shared understanding of the relationship (Cheal 1986). A second type of obligation is the feeling that one is and should not be obligated. In this paper, the focus is on the perception of obligation as a negative perception by the giver.

Which sex is more likely to feel obligated (in the negative sense) to give? The symbolism of gifts as tie-signs is obliterated when gifts are not understood to be voluntary, but are instead thought to be obligatory (Goffman 1967). Cheal (1988) argues at length that women are more exposed to moral economy, where relationships take precedence, than are men. Therefore, the attitude that gifts are tie-signs should be more prevalent among women than men. Furthermore, in Cheal's (1988) case studies, both men and women frequently reported feeling obligated to return gifts for ones they had received, although very few (of either sex) reported giving in order to get a return. The theme of obligation was, however, much more prominent in case studies of men, such as Melvin Fisher:

"He described himself as giving gifts to people who had done something for him, or to those who had given him gifts, because 'if they give you a gift you're kind of obliged in a way to give them one.' Returning a gift was the only reason Mr. Fisher could think of for giving, in spite of the interviewer's attempts to probe for other reasons" (p. 43).

Based on this discussion, the following hypothesis is offered:

**Hypothesis 3:** Men are more likely than are women to feel obligated to give gifts.

**METHODS**

The attitudinal items were included in a larger gift-giving study. Respondents were 150 MBA students at a Southern California University, most of whom were given extra credit on their final examinations for completion of the questionnaire. The attitudinal constructs and items were developed based on two pretests and included some questions based on items developed by Beatty (1990). The items were developed with the purpose of providing multiple measures of the underlying constructs of interest. Twelve items based on analyses in two pilot tests were utilized in a factor analysis. Two items were dropped from the analysis, as they did not load on the
factors as expected. The loadings on the remaining factors improved after the two items were dropped; the final rotated solution appears in Table 1. As in two previous pilot tests, the items loaded on three factors. The three factors explain 62.7% of the variance. Further support for the three factor solution appears in the scree plot (Diagram 1); the amount of variance explained by the inclusion of an additional factor drops off rapidly after 3 factors. These three factors represent a positive attitude toward giving, a practical attitude towards giving, and a feeling of obligation.

Reliability of 2 of the 3 measures was strong; a positive attitude towards giving had a Cronbach's alpha of .70, while practicality had an alpha of .86. The three items comprising the feeling of being obligated, however, had a relatively low alpha of .57, indicating a need for further scale development in the future.

Analysis of Hypotheses

The three measures of practicality were added together to form a composite scale. A one way ANOVA was performed with gender as the independent, and flexibility as the dependent variable. There was no significant difference between the means for the two genders (X=12.9 for men, 12.8 for women, F=11, p=.74). In a purely exploratory analysis of individual attitudes composing the practicality scale, it was found that there was no significant difference between men and women in their desires to purchase useful gifts, or gifts that people really need. However, there was a significant difference in the reported desire to buy practical gifts (X=4.9 for men, 4.1 for women, F=7.55, p=.007).

The four items representing a positive attitude toward giving were summed to form a composite scale. In a one way ANOVA, sex was found to result in a significant difference in how strong positive attitudes were among respondents (X=20.3 for men, 23.1 for women, F=15.6, p=.0001).

Last, the impact of gender on the perception of being obliged was computed as a summed scale of three items. There was a significant difference between men and women concerning how obliged they felt to give (X=11.0 for men, 8.9 for women). The results for the impact of gender on individual attitudinal items (as opposed to the composite scales) can be found in Table 2. While there are significant differences between the two sexes, there is similarity in the pattern of responses. This may be due either to the homogeneity of the sample of male and female MBAs or to the fact that men and women hold similar, culturally inculcated, attitudes towards gift giving. Moreover, the observed differences in attitudes between genders may similarly stem from socialization into gift giving practices.

DISCUSSION

Surprisingly, men are no more likely than women to hold practical attitudes towards gift-giving; thus the first hypothesis is not supported. Each sex is equally likely to report attitudes suggesting that they preferred to give useful gifts and needed gifts. However, when the term "practical" was used as opposed to "useful"or "needed," women were less likely to report giving practical gifts than were men. Because the words 'useful', 'needed' and 'practical' seem to indicate the same quality, these results are somewhat perplexing. Perhaps women feel that a gift can be useful and needed (in an emotional sense) without necessarily being practical.

Hypothesis Two is supported. Women are more likely than men to report that they were satisfied by gift giving and considered it to be an important way of showing love and friendship. Combining the results for Hypothesis One and Two suggests that women are more likely than men to feel that they can be successful in choosing useful and needed gifts which nevertheless communicate personal messages to the receiver.

Lastly, Hypothesis Three is supported. Women are less likely than men to report that they gave out of obligation. One item of the obligation scale concerned advice-seeking; men are more likely to report seeking advice concerning gifts, yet literature in the field of psychology has suggested that men are less likely than women to engage in advice-seeking behavior. Although giving is differentially shouldered by women, the women in our sample expressed fewer feelings of obligation than did the men. However, these findings are preliminary, as the obligation scale had weak reliability.

In general, this research is limited by the nature of the sample, which consisted of MBA students.
However, this particular sample probably resulted in a more stringent test of results due to gender differences. Women who enter business schools are probably more socialized than are other women into the rational self-interested neoclassical model of economic relationships. Therefore, the difference between male and female MBAs may be smaller than in the population in general. Furthermore, while the sample provided by MBAs may be somewhat different than the population in general, the use of a homogeneous group provides a control for other systematic effects, such as those that may be caused by age and socioeconomic class (Cook and Campbell 1979) and is appropriate given that theory testing is the major aim of this study (Calder, Phillips and Tybout 1981).

Nevertheless, further research is necessary to support the generalizability of this study to other populations of interest. Perhaps as men and women age, their attitudes concerning gift giving change. Moreover, the findings contained herein are unlikely to be generalizable across cultures. For instance, Jolibert and Fernandez-Moreno (1983) suggest that Mexican husbands may be more involved in the gift-giving process than American husbands appear to be.

In general, the attitudes underlying gift-giving behavior require more empirical study. Some scholars have been inclined to draw attitudinal inferences based on behavioral findings (cf. Bordieu 1977, Caplow 1982, Schwartz 1967). In this study, respondents have been allowed to express their attitudes. Moreover, in investigating gifting attitudes, scholars may find more complete explanations for differential gift giving than the relatively crude explanation offered by gender. For example, Cheal (1988) reports that there are differences among Canadian women in gift-giving attitudes, with working women from Ukrainian backgrounds more likely to think of gifts in an unsentimental way which emphasizes practical utility and value, while middle-aged "Empty Nester" women were more likely to express a wider range of feelings and shades of emotional intensity and to have more positive attitudes toward giving than other women. Such variations in attitudes are likely to be found among men as well.

**CONCLUSION**

Men and women not only behave differently with regard to gift giving, they also have different attitudes concerning gift giving. Women are more likely than men to have positive attitudes towards giving, and less likely to report that they give mostly out of obligation. In his book, Cheal (1988) concluded that:

"Women's greater involvement in gift giving today is not simply an effect of their immediate experiences in the household. Rather, it is the consequence of their participation in the discourse of relationships. Through that discourse the present generation of women, and their predecessors, have shared common experiences of moral economy, and have created their own relational cultures. It has been within these female relational cultures that the modern meanings of gifts have evolved. The dominant social definitions in the gift economy today are derived from a feminized ideology of love" (p. 183).

Gifts exemplify Appadurai's (1986) insight that "consumption is eminently social, relational and active rather than private, atomic and passive" (p. 31). Consistent with the observation that women are more likely to be active in the social and relational fabric of their family and friendship networks (Tannen 1990), it appears that they are more likely to possess attitudes towards gift giving which stress the value of giving in cementing interpersonal relationships.

**REFERENCES**


Beatty, Sharon (1990), Personal Communication.


Belk, Russell (1988), "Possessions and the


Table I. Factor Analysis of Gift-Giving Attitudes
(Rotated Factor Matrix, Principal Components Analysis, VARIMAX Rotation)

<table>
<thead>
<tr>
<th>Item</th>
<th>Inflexibility</th>
<th>Positive Attitude</th>
<th>Obliged</th>
</tr>
</thead>
<tbody>
<tr>
<td>I prefer to buy practical gifts.</td>
<td>.90</td>
<td>-.09</td>
<td>.10</td>
</tr>
<tr>
<td>I prefer to buy useful gifts.</td>
<td>.87</td>
<td>.07</td>
<td>.06</td>
</tr>
<tr>
<td>I prefer to buy gifts that people really need.</td>
<td>.86</td>
<td>.00</td>
<td>-.04</td>
</tr>
<tr>
<td>I consider gifts to be an important way of communicating love or friendship to others.</td>
<td>-.11</td>
<td>.78</td>
<td>-.11</td>
</tr>
<tr>
<td>I feel very satisfied when I give a gift to someone and the gift is well received.</td>
<td>.05</td>
<td>.67</td>
<td>.07</td>
</tr>
<tr>
<td>I try to give gifts that convey a personal message to the receiver.</td>
<td>.07</td>
<td>.67</td>
<td>-.21</td>
</tr>
<tr>
<td>Carefully selecting a gift is important to me.</td>
<td>-.05</td>
<td>.66</td>
<td>-.42</td>
</tr>
<tr>
<td>I buy the same type of gifts for different people.</td>
<td>-.07</td>
<td>.08</td>
<td>.80</td>
</tr>
<tr>
<td>I often rely on other people to advise me in choosing a gift.</td>
<td>.07</td>
<td>-.22</td>
<td>.69</td>
</tr>
<tr>
<td>I give gifts mostly because people expect me to give them.</td>
<td>.17</td>
<td>-.38</td>
<td>.61</td>
</tr>
</tbody>
</table>

Diagram I. Scree Plot for Extraction of Gift Giving Attitude Factors

2.885 + *
E I G E N V A L U E S
1.133 + *
.939 + *
.749 + *
.516 + * *
.355 + * *
.237 + *
.000 +------------------------------------------+
1 2 3 4 5 6 7 8 9 10
NUMBER OF EXTRACTED FACTORS

232
Table II. Gender and Gift-Giving Attitudes

(Male: Solid line,
Female: Dashed Line)

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;--&gt;</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>

**Inflexibility**
- I prefer to buy practical gifts.*
- I prefer to buy useful gifts.
- I prefer to buy gifts that people usually need.

**Obliged**
- I buy the same type of gifts for different people.
- I often rely on other people to advise me in choosing a gift.*
- I give gifts mostly because people expect me to give them.*

**Positive Attitudes**
- I consider gifts to be an important way of communicating love or friendship.*
- I feel very satisfied when I give a gift to someone and the gift is well received.*
- I try to give gifts that convey a personal message to the receiver.*
- Carefully selecting a gift is important to me.*