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When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

Michaela Großschädl

European Master in the Psychology of Global Mobility, Inclusion and Diversity in Society

Supervisor:

Doutora Rita Guerra, Professora Auxiliar Convidada, Sub-director, Integrated Researcher

ISCTE- University Institute of Lisbon

Co- Supervisor:

Dr. Anca Minescu, Faculty and Assistant Dean International

Universtiy of Limerick

June, 2020

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"The main condition for the achievement of love is the overcoming of one's narcissism. The narcissistic orientation is one in which one experiences as real only that which exists within oneself, while the phenomena in the outside world have no reality in themselves, but are experienced only from the viewpoint of their being useful or dangerous to one. The opposite pole to narcissism is objectivity; it is the faculty to see other people and things as they are, objectively, and to be able to sperate this objective picture from a picture which is formed by one's desires and fears." (Erich Fromm, 1956: 2019, pp. 187).

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Abstract

This study aimed to explore the contextual reasons and the underlying factors of the inconsistent relations between individual narcissistic constructs, vulnerable and grandiose narcissism, and collective narcissism – the belief that one's group is particularly special but was not sufficiently recognised by other groups (Golec de Zavala et al.,2019). Specifically, in this study we investigated whether perceived social status moderates the relation between vulnerable- and grandiose narcissism and collective narcissism. Additionally, we explored possible underlying factors such as the contingencies of self-worth dimensions competition and need for approval from others but also possible cognitive factors such as intuitive cognition and need for closure. The measures of interest were completed by Austrian citizens (*N=217*). Contrary to the expected, perceived social status did not moderate the relationship between vulnerable- and grandiose narcissism to collective narcissism. The investigation of underlying factors revealed that the need for competition acted as underlying mechanism between vulnerable- and grandiose narcissism and collective narcissism. However, no mediating links were found for the factors approval from others, need for closure and intuitive cognition. We concluded that the narcissists endorsement of collective narcissism was not a form of ego protection through needing closure on a group level, nor was it caused by intuitive information processing, nor was it a way to find approval for their easily threatened selves. Instead, results seem to suggest that collective narcissism may be a narcissistic tool to enhance the competitive selves of both, vulnerable- and grandiose narcissists.

Keywords:

Collective narcissism, vulnerable narcissism, grandiose narcissism, perceived social status, contingent of self-worth, intuitive cognition, need for closure

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Resumo

Este estudo tece por objectivo explorar factores socio psicológicos subjacentes às relações inconsistentes entre, narcissimos vulnerável e grandiose e, narcisismo colectivo – ao crença de que o endogrupo é particularmente especial, ainda que não seja reconhecido por outros grupos (Golec de Zavala et al., 2019). Especificamente, o primeiro objectivo foi explorar se o estatuto social percebido medera a relação entre os narcisismos vulnerável e grandioso e o narcisismo coletivo. Adicionalmente, explorou se ainda eventuais fatores mediadores desta relação, tais como as contingências da auto-estima (competição e necessidade da validação de outros), e fatores cognitivos, como a cognição intuitiva e a necessidade de "fechamento" cognitivo. As medidas de interesse foram completadas através de um questionário online por cidadãos austríacos (N=217). Contrariamente ao esperado, o estatuto social percebido não moderou a relação entre narcisismo vulnerável e grandioso e, narcisismo coletivo. A necessidade de aprovação dos outros, a necessidade de encerramento e a cognição intuitiva não mediaram a relação entre narcisismo vulnerável/grandioso e o narcisismo colectivo. Concluiu-se que a aceitação por parte dos narcisistas do narcisismo coletivo (i) não é uma forma de proteção do ego através de uma necessidade de fechamento ao nível de um grupo, (ii) não é causada por um processamento intuitivo da informação, (iii) nem é uma maneira de ter aprovação para um *self* facilmente ameaçável. Pelo contrário, os resultados parecem sugerir que o narcisismo coletivo pode ser uma ferramenta narcísica para acentuar um *self* competitivo tanto dos narcisistas vulneráveis como dos grandiosos.

Palavras-chave:

Narcisismo coletivo; narcisismo vulnerável; narcisismo grandioso; estatuto social percebido; contingências da auto-estima; cognição intuitiva; necessidade de encerramento

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Introduction

Collective narcissism, the belief that one's group is worthy of more admiration and recognition than other groups, although not sufficiently paid attribute to (Golec de Zavala, 2011; Golec de Zavala et al., 2009; Golec de Zavala et al., 2019), was increasingly used to explain socio-political events such as Brexit and the increase of populism across nations (Golec de Zavala, Guerra, & Simon, 2017; Belek, 2017; Marchlewska, Panayioutou, Castelllanos, & Batayneh; 2018). Research showed that collective narcissism is related to many negative social occurrences such as radicalism, prejudice towards homosexuals, (Golec de Zavala & Mole, 2019; Gorska & Mikolajczyk, 2015, cited in Golec de Zavala, 2019), outgroup derogation – the negative labelling of an unfamiliar group (Golec de Zavala, Peker, Guerra, & Baran; 2016; Golec de Zavala, Lantos, & Chester, 2019b), the vote of Trump (Frederico, & Golec de Zavala; 2017), the rise of populism across several nations (Marchlewska et al., 2018), and the vote of Brexit in the U.K. (Golec de Zavala, Guerra, & Simao, 2017; Belek, 2017). Collective narcissism is not supposed to be understood as a form of nationalism, as people can hold collective narcissistic beliefs about a group, they are part of, without holding nationalistic beliefs (Golec de Zavala et al., 2019). Although research shows consistent findings regarding the negative consequences of collective narcissism, less is known about its psychosocial predictors.

Importantly, recent research revealed connections between the individual types of narcissism and collective narcissism (Golec de Zavala et al., 2019). The two types of narcissism, grandiose and vulnerable, are both known to be cold and hostile due to their low levels of agreeableness, conscientiousness and openness. The root of their antagonistic behaviour, however, was found to not be the same and substantial differences in their interpersonal behaviour can be detected (Miller et al., 2011). Grandiose narcissists appear to be extroverted, are primarily concerned about their self-image, entitlements, attention and admiration while vulnerable narcissists seem fragile, shy and helpless and believe that they deserved special treatment due to their fragility (Zajenkowski, et al., 2016; Miller et al., 2011). Vulnerable narcissism was found to associate with collective narcissism more frequently and consistently, while the relationship between collective and grandiose narcissism was rather inconsistent and seemed to be bound to social conditions (Golec de Zavala et al., 2019). Cross-country comparisons revealed that grandiose and vulnerable narcissism were positively associated with

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collective narcissism in the United States and the United Kingdom. However, in other countries such as Poland, Russia and China, only vulnerable narcissism correlated positively with collective narcissism (Golec de Zavala et al., 2019). Golec de Zavala et al., 2019 suspected that only in countries which appear internationally superior and give the impression to be of high-status reveal a positive relationship between grandiose narcissism and collective narcissism. Yet, no studies explored this idea.

Indeed, little is known about possibly boundary conditions of the inconsistent association between individual forms of narcissism and collective narcissism, as well as, of the potential underlying mechanisms. The contribution of the current study is to explore a possible boundary condition that might be the root of the inconsistent relations found across countries, and further, investigating possible underlying mechanisms. Therefore, this research has two main goals. The first goal is to examine whether one's subjective awareness of social status (Diemer et al., 2012) moderates the relationship between vulnerable- and grandiose narcissism and collective narcissism. The second goal is to explore potential underlying mechanisms of the relationship between vulnerable- and grandiose narcissism and collective narcissism. To do so we relied on factors of self-worth and cognition (i.e. dimensions of self-worth – competition and approval from others; intuitive cognition; need for closure) aiming to gain a better understanding of how vulnerable- and grandiose narcissism may be differently related to collective narcissism.

Chapter I - Literature Review

Collective Narcissism

Collective narcissism was defined as one's belief that one's ingroup was special and therefore deserved extraordinary treatment. Though the longed recognition and special treatment is not provided by other groups which creates feelings of antagonism within individuals who hold strong collective narcissistic views (Golec de Zavala, 2011; Golec de Zavala et al., 2009; Golec de Zavala et al., 2019). Additionally, individuals who endorse collective narcissistic beliefs were found to long for entitlement and external recognition, show increased levels of antagonism and hypersensitive reactions caused by negative comments

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directed towards their in-group (Golec de Zavala, 2017). They, additionally, seemed to lack compassion towards out-groups (Golec de Zavala et al., 2016). The concept of collective narcissism is not new. Scholars such as Theodor Adorno (1997) and Erich Fromm (1973, 2010) seemed to be the first who coined the term to explain recognised collective narcissistic tendencies within individuals. Both of them had the impression that collective narcissism was a form of compensation of what one lacked within due to insufficient levels of self-worth or dissatisfaction (Adorno, 1997; Fromm, 1973,2010 cited in Golec de Zavala et al., 2019). Recent research provided empirical data which supported Adorno's and Fromm's assumptions (see Golec de Zavala et al., 2019).

Individuals supporting collective narcissistic views backed up their perceived privilege by claiming to be culturally, morally, democratically, and economically more sophisticated or more advanced in other domains than people who are not part of their ingroup (Skarzynska, Pryzbya, & Wojcik, 2012) or simply see their group as more loving, faithful and reliable (Zemojtel-Piotrowska et al., 2019). Many social consequences were found to root within individuals' collective narcissistic beliefs as collective narcissism was found to associate with outgroup derogation, (Golec de Zavla et al., 2016; Golec de Zavala, Lantos, & Chester, 2019b), radicalism and prejudice towards homosexuals (Golec de Zavala, & Mole, 2019). Furthermore, collective narcissism was found to relate to voting behaviour as collective narcissistic beliefs related positively to the vote of Trump (Frederico, & Golec de Zavala; 2017) and the rise of populism across several nations (Marchlewska et al., 2018). In the U.K., for instance, collective narcissistic beliefs predicted one's support for Brexit. This relationship was positively and significantly mediated by the concern that immigrants were a threat to the British society (Golec de Zavala et al., 2017). Though, many studies have explored the consequences of collective narcissism, in order to tackle the social consequences collective narcissism seemed to cause, light needs to be shed upon the roots, the predictors and the boundary conditions of collective narcissism.

Studies which examined the relations between the individual narcissistic types, vulnerable and grandiose, and collective narcissism revealed that the vulnerable narcissistic type was positively related to collective narcissism more consistently than the grandiose type of individual narcissism (Golec de Zavala et al., 2019). Grandiose narcissism was more often found to reveal a negative relationship with collective narcissism, whereas it was positively related to nationalism (Golec de Zavala, 2019). Further studies conducted by Golec de Zavala

et al. (2019b), which aimed to investigate the inconstant relationship between the individual types and collective type of narcissism by bringing self-esteem into the picture, revealed that low self-esteem was only positively related to collective narcissism via grandiose narcissism in the U.S. and the U.K. but not via vulnerable narcissism. In Poland, however, grandiose narcissism was not related to collective narcissism but vulnerable narcissism was (Golec de Zavala et al., 2019). These findings brought more questions than answers. Social- and political psychologists wonder under which socio-political conditions the relationship between the individual types of narcissism, vulnerable and grandiose narcissism and collective narcissism is positive, negative or non-existent.

Vulnerable- and Grandiose Narcissism

Humans are naturally narcissistic, to an extent. Some were found to be more prone to narcissistic behaviour, some less (Shah, 2013; Katerud, 2010; Fromm, 1964; 2010; Campbell & Foster, 2007). The non-pathological features of narcissism were recognised by Fromm (1964; 2010) as a necessary tool to ensure survival (Fromm 1964; 2010). Humans have to put their own needs first to survive. People with unhealthily heightened levels of narcissism become destructive towards themselves and their surroundings as they see everything, that is not considered a part of themselves, as less valuable, immoral and even redundant (Fromm, 1964; 2010). Within the past decade, a lot of research was conducted on individual narcissism. Out of that, vulnerable- and grandiose narcissism emerged as the most commonly assigned individual narcissistic personality constructs (Miller et al., 2011).

Miller et al. (2011) claimed that vulnerable and grandiose narcissism shared certain tendencies to reveal antagonistic behaviours: their preoccupation with themselves (Campbell &Foster, 2007), their need for entitlement (Miller et al. 2011), and their aggressive (passive or active) behaviour if their desires and needs are not met (Fromm, 1964; 2010; Bushman & Baumeister, 1998; Stucke, 2003; Twenge & Campbell, 2003, cited in Campbell, & Foster, 2007). The vulnerable and grandiose narcissistic significant relationship to entitlement is seemingly working like a people's magnet (Miller et al., 2011). The highly grandiose narcissists uplifted sense of self-worth and their 'astonishing personality' is supposed to make them more worthy to receive attention from others (Emmons, 1984; Miller et al., 2011). In contrast, the highly vulnerable narcissists see themselves as worthy of more attention due to their weakness

and delicateness (Miller et al., 2011). More or less, their interpersonal behaviour is influenced by their need for desire and attention. In general, it might be like Campbell (1999) suggested, narcissists do not care about closeness. Still, they are dependent on others. The highly grandiose types are occupied with finding relationships to people with higher status, as socially higher people bring them more entitlement, attention and admiration (Campbell, & Foster, 2007).

In contrast to the confident appearing highly grandiose narcissistic individuals, highly vulnerable narcissists come across as shy, helpless and show less confidence in their future endeavours as negative experiences, self-doubt and self-criticism, seem to hold them back (Zajenkowski et al., 2016). Furthermore, vulnerable narcissists were found to be more prone to develop depression, anxiety, antagonism, obsessions and other mental health and pathological issues (Miller et al., 2011). Their attachment to their in-group may be necessary to fill their levels of self-worth in order to gain certain levels of stability (Zeigler-Hill, Clark & Pickard 2008). While researchers claimed that traits of vulnerable narcissism rooted in family issues, (Miller et al., 2011) it was found that traits of grandiose narcissism are bound to social and cultural influences (Foster, Campbell, & Twenge; 2003).

Socially bound and culturally bound conditions might also play a particular role in the relationship between vulnerable- and grandiose narcissism with collective narcissism. As the relation between vulnerable- grandiose narcissism and collective narcissism was found to be positive in the U.K. and the U.S. but only vulnerable narcissism related to collective narcissism in Poland, Russia and China. Considering these inconsistent cross-country findings, socio-politically bound conditions such as perceived international superiority or perceived heightened status were suspected to act as possible moderators causing the differences found between the associations of vulnerable- and grandiose narcissism to collective narcissism (Golec de Zavala et al., 2019).

The impact of perceived social status

Many social psychologists such as Manstead (2018) argued that perceived material wealth influences how individuals see and shape their social reality. The realities between upper-class individuals differs substantially to low-class individuals as upper-class individuals have the opportunity to self-fulfil and are able to afford an independent life (Piff, 2014). People

who grew up in financially less fortunate families and communities were found to rely on others more which reduced their lack of personal control and choice but increased their need to depend on others (Piff et al., 2010; Stephens et al., 2007). Moreover, selfish self-fulfilment was less possible for lower-class individuals (Piff, 2014). Contrary to fragile, low-class individuals, people of high status were found to show elevated levels of self-exaltation and individual narcissism (Piff, 2014).

Côté, House and Willer (2015) investigated the relationship between low and high-class people and their generosity towards less fortunate people in low and high economic inequality contexts. The results revealed that, the higher the Gini-coefficient, in other words, the higher the inequality in the country, the lower the generosity of high-class people. Contrarily, the lower the inequality measures, the higher the generosity of middle- and upper- class. Manstead (2018) argued that upper-class people may act more selfishly in high inequality societies as they feel more entitled, are more apprehensive about losing their status and may also feel the need to behave accordingly to remain in a privileged position.

In this research, perceived social status will be considered as a sociopsychological variable which might moderate the relationship between the individual types of narcissism and collective narcissism. Individuals who are financially less fortunate, spend more time and effort in strengthening their surrounding communities (Argyle, 1994) while people who are on top of the socioeconomic ladder pursue self-fulfilment and live independently from others (Kraus & Keltner, 2009). The concerns of upper-class people lie within the fulfilment of their egocentric dreams and not in strengthening their surrounding community (Stephens et al., 2007). It was found that people who perceived that they lacked control about their lives, like individuals of low status (Kraus & Keltner, 2009), were more likely to reveal collective narcissistic tendencies (Marchlewska et al., 2020). Further, it was found that individuals who fostered collectivistic narcissistic beliefs were more likely to back-stab their in-group and are only willing to commit to their ingroup as long as it feels beneficial to them (Marchlewska et al., 2020).

A key feature of collective narcissism was defined as the belief that one's ingroup deserved more admiration and attention than other groups. The feeling of resentment goes hand in hand as this longed recognition and admiration usually remains unprovided (Golec de Zavala et al, 2019). One may assume, one's levels of narcissistic fragility and financial misfortunes will be compensated through collective narcissistic attitudes. That is, the lower the perceived social status, the more endorsement of collective narcissism. Also, the impact of individual

forms of narcissism might be different depending on one's perceived social status. Golec de Zavala et al. (2019) suggested that high country status and national superiority could be the reason why vulnerable- and grandiose narcissism positively related to collective narcissism in the U.S. and the U.K. Although, Austria, in which the data for this study was collected, is not a country with high levels of national superiority, its country levels of perceived social status were found to be amongst the highest in comparison to other European countries (Poppitz, 2016) and it was considered as a financially stable country with low levels of inequality (Trading Economics). If Golec de Zavala et al.'s suspicion was right and perceived social status indeed impacted the relationship between grandiose narcissism and collective narcissism then we expect that the higher one's perceived social status and the higher one's grandiose narcissism, the higher one's levels of collective narcissism.

As resent research mainly focused on the consequences of collective narcissism but not on the reasons why narcissistic individuals fostered collective narcissistic views, the second goal of this study was to test possible underlying aspects which explained how grandiose- and vulnerable narcissists related to collective narcissistic views. Adorno (1997) and Fromm (1973, 2010) had the impression that individuals support their in-group in a collective narcissistic form as a way to compensate for one's unsuccessful self-fulfilment with the motive, what one lacked within oneself was due to be found within the grandiosity and extraordinariness of one's ingroup. The consensus that narcissists generally lacked self-esteem was confounded by many studies which reported moderate to high-levels of self-esteem in relation to grandiose narcissists and a consistently moderate to strong negative relationship to vulnerable narcissism (Miller et al., 2017; Miller et al., 2011; Miller & Campbell, 2008; Sedikides et al., 2004). In order to get a clearer picture of how self-worth impacts the interpersonal and socio-political behaviour of narcissists this research will consider two contingencies of self-worth dimensions, competition and approval from others as possible underlying factors to explain why vulnerable- and grandiose narcissists related to collective narcissism.

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The role of self-worth

The goal of this present study was to gain insight into the mechanisms underlying the seemingly inconsistent relationship between vulnerable-grandiose narcissism and collective narcissism. Therefore, this study will explore whether the two self-worth dimensions approval from others and competition may play a mediating role for the two narcissistic personality constructs in relation to collective narcissism as there are several reasons why competitiveness and approval from others seemed important. First, competitiveness was found to emerge out of fragility and grandiosity (Luchner et al. 2011) and on the scale of contingencies of self-worth, it revealed to be significant for both, vulnerable and grandiose narcissists (Zeigler-Hill, Clark, & Pickard, 2008). Secondly, the act to compete relies on external recognition and the opportunity to rival with someone (Zeigler-Hill, Clark, & Pickard, 2008). Zeigler-Hill, Clark, and Pickard (2008) claimed that competitiveness could be an additional way to seek approval from others and a way to gain recognition and longing for recognition was defined as a main element of collective narcissism (Golec de Zavala et al., 2019). In contrast, only highly vulnerable narcissistic individuals related positively to the contingent self-esteem dimension approval from others (Zeigler- Hill, Clark, and Pickard; 2008). Generally, vulnerable narcissists relied more on external features to feel valued and worthy (Miller et al., 2011). Their need for recognition (Campbell & Foster; Miller et al., 2011) and their need for approval from others (Zeigler-Hill, Clark, & Pickard, 2008) might be an underlying force explaining how vulnerable narcissism relates to collective narcissism. Whether their tendency to feel worthy of themselves through approval from others leads vulnerable narcissists to reveal a positive relationship to collective narcissism will be tested in this study.

Contingencies of self-worth is based on the assumption that the worth of an individual is, to an extent, reliant on external validation in different domains. The higher one needs to fulfil one's worth through these domains, the less one is able to fulfil one's worth through internal strength and security (Crocker & Wolfe, 2001). The concept distinguishes between six domains such as need for competition, need for approval form others, virtue, academic achievement, physical attractiveness and family support (Crocker & Wolfe, 2001; Crocker, Luhtanen, et al., 2003). Zeigler-Hill, Clark and Pickard's (2008) study demonstrated that vulnerable narcissistic individuals relied more on the approval from others in relation to grandiose narcissists. As external approval cannot be provided nonstop, the self-worth of vulnerable narcissists lingers

in a permanent state of insecurity (Zeigler-Hill, Clark & Pickard, 2008). Vulnerable narcissists further revealed a positive relationship to competition, physical appearance, family support, and virtue. In contrast, grandiose narcissism only positively related with the need to compete. This means that their self-worth merely relied on having situations in which they could show that they are better than others (Helmreich and Spence, 1978; Zeigler-Hill, Clark & Pickard, 2008).

Competitiveness was interpreted as the wish to do better than others, generally, or in a certain skill (Helmreich and Spence; 1978). Within personality studies, competitiveness overlaps with several dimensions of narcissism (Luchner, Houston, Walker, & Houston, 2011) and was also found to highly influence one's interpersonal behaviour (Houston, McIntire, Kinnie, & Terry, 2002). Research on competitiveness determined two types of competitiveness, general competitiveness and hyper-competitiveness. General competitiveness was defined as the wish to do better than others in professional disciplines and sports. Hyper-competitiveness was a form of heightened needs to be seen and cherished by others, was related to a certain dependency on others and revealed high correlations with neuroticism (Rychman, Thorton, & Butler, 1994; Ryckman et al., 1990). Hyper-competitiveness was found to stem from fundamental self-worth issues (Rychman, Thorton, & Butler, 1994; Ryckman et al., 1990). Luchner et al. (2011) revealed that grandiose narcissism related to both, general competitiveness and hyper-competitiveness but vulnerable narcissism only related to the latter, hyper-competitiveness. Although, within this study the need to compete will be measured with the contingencies of self-worth, it is important to know that the underlying reasons why vulnerable- and grandiose narcissists self-worth depended on the need to compete were found to be different (Luchner, Houston, Walker, & Houston, 2011).

Collective narcissism, the view that one's group deserved better than others (Golec de Zavala et al., 2019,) might be an opportunity for individual narcissists to project their need to compete onto their social group. This research tests, whether the relationship of vulnerable- and grandiose narcissists to collective narcissism underlies their need for competition. Collective narcissism was also defined as a longing for recognition (Golec de Zavala et a., 2019) therefore, it might be a form of seeking approval from others on a group level. Though, the need for approval from others, a way to seek recognition, might only play a role as an underlying mechanism for vulnerable narcissists in their relation to collective narcissism as a form of self-worth compensation (Fromm, 1964; 2010). In the contrary, the answer to why grandiose narcissism relates to collective narcissism will not be found by the described underlying

mechanism approval form others. As the worthiness of a grandiose narcissist was not dependent on the approval from others (Zeigler-Hill et al., 2008). The grandiose narcissists social behaviour is merely driven to seek entitlement (Campbell & Foster, 2007) but not approval. Therefore, the approval from others is not expected to act as an underlying mechanism between grandiose narcissism and collective narcissism.

Erich Fromm considered narcissism as a form of 'cognitive egocentrism' (1973, 2010), as the salient thing narcissists seemed to think about was themselves. It is impossible for a narcissist to welcome criticism. Narcissists perceive any critical comment as a threat to their fragile, entitled egos (Fromm, 1973, 2010). Golec de Zavala et al., (2019) found that need for closure related to collective narcissism, which might explain the inflexibility of people who hold collective narcissistic beliefs towards their views about their in-groups.

Need for closure

The need for closure, a cognitive characteristic, defined as the longing for quick, reassuring solutions and as a desire for stability (Kruglanski, & Webster, 1996) was shown to predict authoritarianism (Altemeyer, 1988; Altemeyer, 1998). Altemeyer (1988; 1998) suggested that people supported authoritative attitudes, an ideology inspired by determination and obedience, out of their personal need for cognitive closure, structure and their low levels of tolerance for change. Importantly, Golec de Zavala et al. (2019) found that need for closure is also positively related to collective narcissisms, which might explain the inflexibility of people who hold collective narcissistic beliefs towards others. Interestingly, highly scoring need for closure was found to be rooted in the desire for stability which vulnerable narcissists seek in their personal relationships (as discussed above, Zeigler-Hill, Clark & Pickard, 2008, Miller et al., 2011).

The need for closure is related to lower trust in the unknown and the tendency to reveal unhealthy attachments due to the inability to show healthy levels of trust (Acar-Burkay, Fennis, & Warlop, 2014; Webster, & Kurglanski, 2994). Importantly, individuals with heightened levels of vulnerable narcissisms were found to struggle with trusting others and attaching healthily to others (Dickinson & Pincus; 2003, thus one can argue that vulnerable narcissisms may be positively associated with need for closure. Mullin and Hogg (1998) revealed that individuals are inspired to turn towards social groups to manage feelings of unpredictability. It

may be then, that one underlying aspect, which may explain why narcissists are more likely to support collective narcissism, could be their need for reassurance.

Need for closure might be used as a tool to defend their distinctiveness, if not possible on an individual level, then on a group level. The drive to defend one's ego through the need for closure will possibly be salient for vulnerable narcissists as the need for certainty and protection was found to be elementary to shield their fragile ego (Freis, 2018, Miller et al., 2011). We propose that need for closure can explain why vulnerable narcissism is related to collective narcissism more frequently, as we assume that their need for closure will be generally higher relative to grandiose narcissism.

Intuitive cognition

Intuitive cognition refers to a process of drawing conclusions quickly, biased by emotions from the past, without undergoing a process of analytical reasoning (Epstein, Pacini & Denes-Raj, 1996). In this research, the variable intuitive cognition is understood as a form of making quick unthoughtful decisions. According to Pacini and Epstein (1999) individuals were either more drawn to adapt a quick, unfiltered way of processing information (= intuitive experimental style/ intuitive cognition) or a thoughtful filtered and slow type of thinking (analytic-rational processing). Kemmelmeier (2009) revealed that the quick, unfiltered way of processing information, intuitive cognition (CEST, Epstein, 2003), was related to authoritarian attitudes. Golec de Zavala et al. (2013) found that authoritarianism was associated with collective narcissism in Poland, thus we will explore if intuitive cognition is also associated with collective narcissism. Specifically, we will examine if it mediates the relation between individual forms of narcissisms and collective narcissisms.

Previous research showed differences in the way vulnerable and grandiose narcissists processed information Litrell, Fugelsang and Risko (2019). Individuals who scored higher on grandiose narcissism were more likely to score higher on the measure 'analytic-rational processing' but they also seemed to engage in reflection on intellectual issues with presumption. That is, over-confidence of grandiose narcissists overruled their analytic-rational style of processing information with the intuitive-experimental style of processing information (Litrell, Fugelsant, & Risko, 2019). Additionally, vulnerable narcissistic individuals were more likely to adapt an intuitive style of processing information. They revealed to be preoccupied with the

opinions of others about themselves. This preoccupation seemed to hinder them to engage intensely with other topics and issues (Litrell, Fugelsant, & Risko, 2019).

As intuitive cognition, a favoured way of dealing with information for grandiose- and vulnerable narcissists, was associated with authoritarianism (Kemmelmeier, 2009) we expect that the tendency for intuitive, unfiltered ways of processing information might also be an underlying factor explaining the relationship between vulnerable- and grandiose narcissism with collective narcissism.

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Present Study

Building on research showing that vulnerable and grandiose narcissisms are inconsistently associated with collective narcissism (Golec de Zavala et al., 2019). The present study has two main goals. The first goal of this study is to examine whether perceived social status is a boundary condition which moderates the link between vulnerable and grandiose narcissism and collective narcissism. The second goal is to explore different underlying mechanism of the link between vulnerable- and grandiose narcissism and collective narcissism, specifically examining the self-worth dimensions, need for competition and approval form others, and intuitive cognition and need for closure. The hypothesis for the concepts grandiose- and vulnerable narcissism will be listed separately, considering their substantial differences in their interpersonal behaviour.

Hypothesis

H1a: Based on research showing heightened levels of individual narcissism and feelings of entitlement within individuals who consider themselves as upper class (Piff, 2014), we propose that perceived social status moderates the relation between grandiose and collective narcissism. Specifically, we expect that grandiose narcissism will positively relate to collective narcissism when the levels of perceived social status are higher.

H1b: On the contrary, we expect that vulnerable narcissism will manly relate to collective narcissism when their perceived social status is low.

H2a: The feeling of being better than others through competition was found to be crucial to grandiose narcissists (Luchner et al., 2011). The grandiose narcissists self-worth revealed to be dependent on the ability to compete (Zeigler-Hill et al., 2008). Thus, we expect that grandiose narcissism relates to collective narcissism via competition.

H2b: Vulnerable narcissism is related to hyper-competitiveness (Luchner et al., 2011), which stemmed from self-worth issues and that the vulnerable narcissists self-worth was in trun found to depend on the need to compete (Zeigler-Hill et al., 2008). We therefore propose that the need to compete is important for highly scoring vulnerable narcissists to feel worthy of themselves and that their need to compete mediates the relationship between vulnerable- and collective narcissism.

H2c: Grandiose narcissists show a negative tendency towards the approval from others to feel worthy of themselves (Zeigler-Hill et al., 2008). Therefore, we propose that approval from others is negatively related to grandiose narcissism and that approval from others will not mediate the relation between grandiose narcissism and collective narcissism.

H2d: On the contrary, vulnerable narcissistic levels of self-worth are dependent on the approval from others (Zeigler- Hill et al., 2008). Based on this, we expect that vulnerable narcissism predicts collective narcissism via increased approval from others.

H2e: Based on previous research showing that need for closure is positively associated with collective narcissism (Golec de Zavala et al., 2019), and the idea that need for closure might be a way for grandiose narcissists to defend their ego (Campbell, & Foster, 2007) and their distinctiveness in a narrow-minded way (Fries, 2018), we expect that the grandiose narcissism relationship to collective narcissism can be explained via their need for closure.

H2f: The need for closure was suggested to be a tool for vulnerable narcissists to protect their fragile ego (Fries, 2018; Miller et al., 2011) Thus, we expect that the need for closure works as a mediating mechanism between vulnerable narcissism and collective narcissism.

H2g: Over-confidence overruled the grandiose narcissist aim to think rationally which makes them cognitively unaware that their solutions are intuitive and emotionally based (Litrell et al., 2019). We propose that grandiose narcissists relied on intuitive cognition and expect that grandiose narcissism is related o to collective narcissism via intuitive cognition.

H2h: Vulnerable narcissists rely on their intuitive cognition in order to find solutions and are less able to think rationally due to their preoccupation about what other people thought of them (Litrell et al., 2019). Thus, we predict that vulnerable narcissism will be positively related to processing information in an intuitive manner. Further, we expect that intuitive cognition will mediate the relaitonship between vulnerable narcissism and collective narcissism.

When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

Chapter II - Method

Participants and Procedure

The recruitment of participants was undertaken via e-mail and social media platforms. The link to enable the participation of the online survey on the Qualtrics platform was shared in Social Media group-messages. The first page of the survey showed a brief explanation of the study, and informed the participants that the study was voluntary, anonymous and confidential. All participants had to enter their age and were only able to access the survey if they were above 18 years of age. They additionally had to give their consent, only then individuals were able to participate. Around 310 answers were collected but 90 had to be excluded from the data evaluation as less than 70% of the questionnaire was completed. Considering the goals of the study, only Austrian citizens were selected. Within the dataset three participants had to be excluded due to their indicated ethnicity.

The final sample included 217 participants, their mean age was 37.5 (*SD*= 13.31, range:19-76). Most of the participants (80.2%) were female, 40 participants (18.4%) indicated to be male. A majority, 158 participants (72.2%) indicated to be currently employed, 28 participants stated to be students (12.2%), 15 participants stated to have retired (6.9%), 10 indicted that their current employment status as 'other' and 4 stated to be unemployed. Participants were also asked to indicate how strongly they identify with their Austrian nationality (1 'Not at all', 7 'Very much'). The levels of identification were high as the mean score was 5 (*SD*= 1.56). Political orientation was assessed on a 7-point scale (1= Left to 7= right), which revealed that the sample was leaning more to the left (*M*= 3.04, *SD*= 1.26). The levels of religiousness within the sample was rather low *M*= 3.17, *SD*= 1.77, (range 1-7).

The first section of the survey displayed the information about the study and the informed consent. Two filtered questions followed the agreement to consent and the participants age. After this, all measures of interest were presented in a random order: intuitive cognition, need for closure, the sub-dimensions contingencies of self-worth competition, approval from others, virtue and appearance, vulnerable narcissism, grandiose narcissism and collective narcissism.

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Measures

Collective Narcissism (α= .83) scale was adapted from Golec de Zavala, Cichocka, Eidelson, Jayawickreme (2009). This measure assessed the participants levels of group narcissism by asking 9 questions such as "I insist upon my group getting the respect that is due to it", (1 "not applicable at all" to 7 "very applicable indeed"). A mean score was calculated with higher values indicating the higher levels of collective narcissism (*M*= 3.63, *SD*= 1.02).

Grandiose Narcissism (α= .80) was evaluated with the NPI-16 short measure of narcissism (Ames, & Anderson, 2006). The personality questions included 32 questions, 16 of them were reversed questions (1 "Not at all applicable" to 7 "Very applicable"). The scale measure included questions such as "People always seem to recognise my authority". A mean score was computed where higher values indicate higher grandiose narcissism (*M*= 3.51, *SD*= 0.52).

Vulnerable Narcissism (α= .74) was assessed with the measure of hypersensitive narcissism by Hendin and Cheek (1997). The 12 personality questions were measured (1 "Not at all applicable" to 7 "Very applicable") with questions such as "I easily become wrapped up in my own interests and forget the existence of others" were a part of the hypersensitive narcissism scale measure. A mean score was calculated, and higher values indicate higher levels of vulnerable narcissism (*M*= 3.50, *SD*= 0.78).

Perceived Social Status was evaluated with the McArthur Scale of Subjective Social Status (Adler, Epel, Castellazzo & Ickovics, 2000). Participants were shown a picture of the 'Socioeconomic Ladder'. The top of the ladder represented people who could be considered as the social upper-class as they had the most money, the best education and the most respected professions. The bottom of the ladder represented people who had the least money and the least respected jobs, or no jobs. Participants could place themselves on a slope measure to answer the question: "If 1 represents the lowest status group and 10 the highest, where would you place yourself in comparison to others within your surrounding community?" The mean score within this scale was 6.50 (*SD*= 1.24).

Competition (α= .81), this sub-dimension of contingencies of self-worth measured how much one's self-worth depended on one's need to compete with others (Crocker, Luhtanen, Cooper, & Bouvrette, 2012). The questions within the scale included (ranging from 1 "not applicable at all" to 7 "very applicable indeed") "I feel worthwhile when I perform better than

others on a task or skill." A mean score was calculated (*M*= 4.60, *SD*= 1.07) where higher levels indicate high need for competition to ensure one's self-worth.

Approval from others (α= .73), this sub-scale of contingencies of self-worth evaluated one's need of approval from others (Crocker, Luhtanen, Cooper, & Bouvrette, 2012). The sub-scale included questions such as "My self-esteem depends on the opinions others hold of me" (ranging from 1 "not applicable at all" to 7 "very applicable indeed"). A mean score was computed (*M*= 4.03, *SD*= 1.20) where high levels indicate high dependence of approval form others to ensure one's self-worth.

Need for Closure (α= .81) was assessed with the 15-items scale (Roets &Van Hiel, 2011). In this measure participants were asked to indicate their need for certainty. The measure included questions such as "I don't like to go into a situation without knowing what I can expect from it", (1 "not applicable at all" to 7 "very applicable indeed"). A mean score was calculated (*M*= 4.47, *SD*= 0.77) with higher levels indicating higher needs for closure.

Intuitive Cognition (α= .76) was evaluated with the measure 'Individual Differences in Intuitive-Experiential and Analytical-Rational Thinking Styles' developed by Epstein, Pacini, Denes-Raj and Heier (1996). The scale measure included questions such as "I can usually feel when a person is right or wrong even if I can't explain why", (1 "not applicable at all" to 7 "very applicable indeed"). A mean score was computed (*M*=5.04, *SD*=0.91) with higher values indicating higher levels of intuitive cognition.

When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

Chapter III - Results

Correlations

Means and zero order correlations are shown in Table 1. Overall, collective narcissism was positively related to both vulnerable and grandiose narcissism, as well as to intuitive cognition, need for closure and competition. No significant correlation was found between collective narcissism and approval from others. Perceived social status related positively with grandiose narcissism and intuitive cognition. No positive correlations were found between perceived social status, vulnerable narcissism collective narcissism, need for closure, competition and approval from others.

Perceived social status and grandiose narcissism

To test H1a and H1b, examining the moderating role of perceived social status we used PROCESS bootstrapping macro (Hayes, 2012) for SPSS with 5000 resamples and 95% biased corrected standardised bootstrap. Due to missing data, 15 cases were automatically deleted. We tested two models (Model 1) in which we entered either vulnerable or grandiose narcissism as the predictor, collective narcissism as the outcome and perceived social status as the continuous moderator. Contrary to the hypothesis (H1a), the interaction between grandiose narcissism and perceived social status was not significant (see Table 2). However, grandiose narcissism was significantly related to collective narcissism, such that, the higher the grandiose narcissism, the higher the levels of collective narcissism (see Table 2). Though, a weak but significant correlation was found between grandiose narcissism and perceived social status (see Table 1).

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Table 1. Means, standard deviation, and correlations between the variables

	M	SD	1	2	3	4	5	6	7	8	9
1. **Grandiose Narcissism**	3.51	.52	__								
2. **Vulnerable Narcissism**	3.56	.78	.332***	__							
3. **Collective Narcissism**	3.63	1.02	.292**	.357***	__						
4. **Intuitive-Cognition**	5.03	.90	.121	.112	.177*	__					
5. **Need for Closure**	4.46	.77	-.075	.285***	.183**	-.154*	.154*	__			
6. **Competition**	4.5	1.07	.278***	.412***	.342***	.121	.121	.263***	__		
7. **Approval**	4.03	1.2	-.210**	.255***	.042	-.457**	-.070	.253***	.255***	__	
8. **Per. Social Status**	6.50	1.24	.311***	.026	.036	.380**	.025	.041	.096	.074	__

Note: *p<.05. **p<.01. ***p<.001.

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Table 2. Moderation Analysis: Grandiose Narcissism and Perceived Social Status

Variables		Collective Narcissism	
		β	SE
Constant		3.66**	.07
Grandiose Narcissism		.59**	.14
Perceived Social Status		-.05	.06
Interaction		-.04	.10
	$R^2=$	.08	
	F (3,198) =	5.95	

*Note: *p<0.01, **p<.001*

Perceived social status and vulnerable narcissism

In line with grandiose narcissism, (H1b) the interaction between vulnerable narcissism and perceived social status was not significant (see Table 3). Vulnerable narcissism revealed a significant positive relationship with collective narcissism, indicating that the higher the levels of vulnerable narcissism, the higher the levels of collective narcissism (see Table 3).

Table 3. Moderation Analysis: Vulnerable Narcissism and Perceived Social Status

Variables		Collective Narcissism	
		β	SE
Constant		3.67**	.07
Vulnerable Narcissism		.47**	.08
Perceived Social Status		.09	.06
Interaction		-.01	.08
	$R^2=$	.38	
	F (3,198) =	10.83	

*Note: *p<0.01, **p<.001*

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The effects of the underlying mechanisms

To test the hypnotised indirect effect of grandiose- and vulnerable narcissism on collective narcissism via competition, approval from others, need for closure and intuitive cognition we used SPSS PROCESS macro (Model 4) with 5000 bootstrap samples for percentile bootstrap confidence intervals (Hayes, 2018). We tested two models. In model one we entered grandiose narcissism as the predictor, collective narcissism as the outcome and competition, approval from others, intuitive cognition and need for closure as parallel mediators. In the second model we entered vulnerable narcissism as the predictor. The mediator variables and the outcome variables remained the same.

Competition. Supportive of (H2a), the indirect effect of grandiose narcissism on collective narcissism via competition was positive and significant, $\beta= .12$, *SE*= .06, 95% CI [.03, .25]. Indeed, grandiose narcissism was positively related to competition ($\beta= .57$, *SE*= .14, t = 4.16, 95% CI [.30, 84]), and competition was positively related to collective narcissism (, $\beta= .21$ *SE*= .07, 95% CI [.07, .34]). In line with the hypothesised (H2b), the indirect effect of vulnerable narcissism on collective narcissism via competition was positive and significant ($\beta= .20$, *SE*= .07, 95% CI [.07, .34]). Indeed, vulnerable narcissism and competition revealed a significant positive relationship ($\beta= .59$, SE= .10 t = 5.74, 95% CI [.38,.79]), and competition was positively related to collective narcissism ($\beta= .20$, SE= .07 t = 2.95, 95% CI [.07,.34]).

Approval from others. In line with the hypothesis H2c, the indirect effect of grandiose narcissism on collective narcissism via approval from others was not significant ($\beta= -. 00$, *SE*= .03, 95% CI [-.07, .05]). Supportive of previous studies (Zeigler-Hill et al. 2008), grandiose narcissism was negatively related to approval from others ($\beta= -.48$, *SE*= .16, t = -3.08, 95% CI [-.80, -.17]), suggesting that grandiose narcissists levels of self-worth do not rely on approval from others. Approval from others however, was not negatively nor positively related to collective narcissism ($\beta= -. 00$, *SE*= .06, 95% CI [-.11, .12]). Contrary to the predictions (H2d), the indirect effect of vulnerable narcissism and collective narcissism via approval from others revealed no significance ($\beta= -. 03$, *SE*= .02, 95% CI [-.9, .01]). Even though, the relationship between vulnerable narcissism and approval from others revealed to be significant ($\beta= .39$, *SE*= .10, t = 3.76, 95% CI [.18, .60]), the relationship between approval from others and collective narcissism revealed no significance ($\beta= -.08$, *SE*= .05, t = -1.37, 95% CI [.19, .03]).

Need for closure. Contrary to the hypothesised (H2e), the indirect effect of need for closure between grandiose narcissism and vulnerable narcissism also revealed non-significant results (β= -.02, *SE*= .02, 95% CI [-.07, .02]). The relationship between grandiose narcissism and need for closure was not significant (β= -.11, *SE*= .10, 95% CI [-.31, .09]). The relationship between need for closure to collective narcissism was positive but not significant (β= .17, *SE*= .09, 95% CI [-.01, .35]). In contradiction to the predictions (H2f), the indirect effect between vulnerable narcissism and collective narcissism via need for closure revealed no significance (β= -.03, *SE*= .02, 95% CI [-.03, .08]). Even though, the relationship between vulnerable narcissism and need for closure revealed to be positive and significant (β= .27, *SE*= .07, t= 4.10, 95% CI [.14, .40])., need for closure was not significantly related to collective narcissism (β= .09, *SE*= .09, t= 1.02, 95% CI [-.09, .27]).
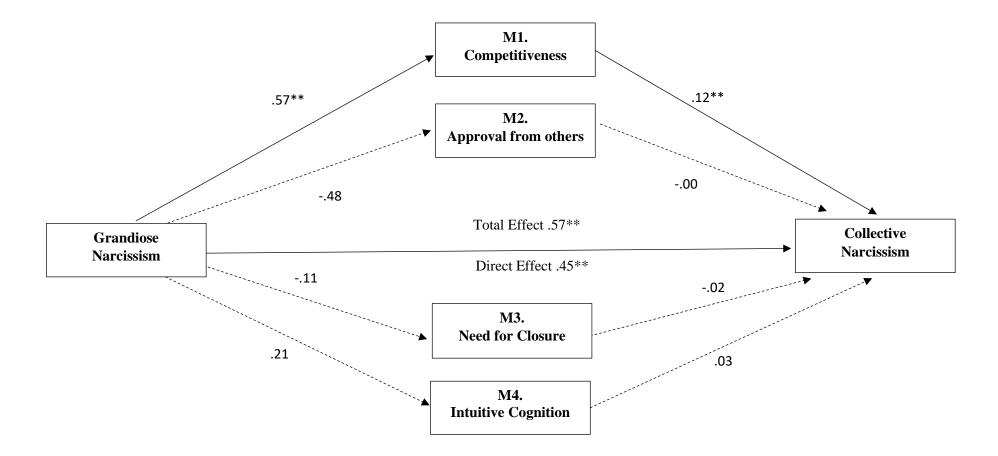
Intuitive cognition. Contradictory to the hypothesised (H2g), the indirect effect of intuitive cognition between grandiose and collective narcissism was not significant (β= .03, *SE*= .03, 95% CI [-.00, .09]). Even though, the relationship between grandiose narcissism and intuitive cognition revealed a positive tendency it was not significant (β= .21, *SE*= .12, t = 1.75, 95% CI [-.02, .45]). Contrary to the hypothesised (H2h), the indirect effect of intuitive cognition between vulnerable narcissism and collective revealed no significance (β= .02, *SE*= .03, 95% CI [-.08, .05]). No significant relationship revealed between vulnerable narcissism and intuitive cognition (β= .12, *SE*= .08, t = 1. 56, 95% CI [-.03, .28]) nor between intuitive cognition and collective narcissism (β= .14, *SE*= .07, t = 1.85, 95% CI [-.01, .28]).

The direct effect of grandiose narcissism on collective narcissism revealed to be significant (β= .45, *SE*= .13, t= 3.25, 95% CI [.18, .72]) indicating that heightened levels of grandiose narcissism led to heightened levels of collective narcissism. Despite the indirect effects of the mediating variables, the effect of grandiose narcissism on collective narcissism revealed to be significant as the total effect was found to be significant (β= .57, *SE*= .13, t= 4.37, 95% CI [.31, .83]). Similarly, the analysis also revealed that the total effect of the model testing the relationship between vulnerable narcissism on collective narcissism was significant (β= .49, *SE*= .08, t= 5.80, 95% CI [.32, .66]) indicating that, even when the variables were controlled, the relationship between vulnerable narcissism and collective narcissism was still significant. The direct effect of vulnerable narcissism on collective narcissism also revealed to be significant (β= .37, *SE*= .09, t= 3.96, 95% CI [.18, .55])

indicating that heightened levels of vulnerable narcissism were associated to heightened
levels of collective narcissism.

Note: We also tested a model entering both predictor variables, grandiose- and vulnerable
narcissism, as simultaneous predictors (with either of them as co-variates) as the correlation
between them was moderate (.332). The results were the same and no significant changes were
found when testing them simultaneously or separately. Considering, the samples size and the
exploratory nature of the study we decided to present the findings testing the two predictors
in separate models.

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Figure 1. Indirect Effects of Grandiose Narcissism on Collective Narcissism

Note: * = p < 0.05, **= p < 0.01, the dotted lines indicate insignificant paths

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Figure 2. Indirect Effects of Vulnerable Narcissism on Collective Narcissism

Note: * = p < 0.05, **= p < 0.01, the dotted lines indicate insignificant paths

Table 4: Effects of Grandiose Narcissism and the mediator variables on Collective Narcissism

	M1 Competitiveness			M2 Approval from others			M3 Need for closure			M4 Intuitive Cognition			Y Collective Narcissism		
	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*
Grandiose Narcissism	.57	.14	.00	-.48	.16	.02	-.11	.10	.28	.21	.21	.08	.45	.14	.00
M1	—	—	—	—	—	—	—	—	—	—	—	—	.21	.07	.00
M2	—	—	—	—	—	—	—	—	—	—	—	—	.01	.06	.89
M3	—	—	—	—	—	—	—	—	—	—	—	—	.17	.09	.07
M4	—	—	—	—	—	—	—	—	—	—	—	—	.13	.08	.09
Constant	2.48	.49	.00	5.70	.56	.00	4.83	.36	.00	4.32	.43	.00	1.62	.47	.00

$R^2 = .08$ $R^2 = .05$ $F(1,200) = 1.15, p= .28$ $R^2 = .02$ $R^2 = .09$

$F(1,200) = 17.28, p<.01$ $F(1,200) = 9.48, p.<.01$ $F(1,200) = 1.15, p= .28$ $F(1,200) = 3.05, p= .08$ $F(1,200) = 19.07, p<.01$

Table 5: Effects of Vulnerable Narcissism and mediator variables on Collective Narcissism

	M1			M2			M3			M4			Y		
	Competitiveness			**Approval from others**			**Need for closure**			**Intuitive Cognition**			**Collective Narcissism**		
	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*	β	*SE*	*p*
Vulnerable Narcissism	.56	.09	.00	.40	.10	.00	.13	.08	.12	.27	.06	.00	.49	.08	.00
M1	—	—	—	—	—	—	—	—	—	—	—	—	.20	.07	.00
M2	—	—	—	—	—	—	—	—	—	—	—	—	-.08	.06	.17
M3	—	—	—	—	—	—	—	—	—	—	—	—	.09	.09	.30
M4	—	—	—	—	—	—	—	—	—	—	—	—	.13	.07	.06
Constant	2.52	.32	.00	2.64	.38	.00	3.48	.24	.00	4.61	.29	.00	1.90	.31	.00
	$R^2 = .17$			$R^2 = .06$			$R^2 = .07$			$R^2 = .01$			$R^2 = .14$		
	$F_{(1,200)} = 32.95, p < .01$			$F_{(1,200)} = 14.13, p. < .01$			$F_{(1,200)} = 16.78, p < .01$			$F_{(1,200)} = 2.4, p = .12$			$F_{(1,200)} = 33.61, p < .01$		

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Chapter IV - Discussion

The goals of this study were two-folded. First, we explored whether perceived social status worked as a contextual, moderating force of the relationship between the individual types of narcissism and collective narcissism. The second goal was to test the mediating effect of four related interpersonal and cognitive concepts to understand how vulnerable- and grandiose narcissism related to collective narcissism. We tested the possible influence of self-worth dimensions, which dependent on external validation, such as (1) approval from others and (2) need for competition (Zeigler-Hill et al., 2008), and cognitive factors such as (3) the need for closure– an intense need for quick reassuring answers and stability (Kruglanski, & Webster, 1996); and (4) intuitive cognition – an emotionally bound form of information processing (Epstein, Pacini & Denes-Raj; 1996).

We predicted that perceived social status would moderate the relations between vulnerable and grandiose narcissism and collective narcissism (H1a, H1b). However, the findings were not in line with the hypotheses as perceived social status had no interacting effect on either of the predicting variables, grandiose- and vulnerable narcissism. However, results showed a positive correlation between grandiose narcissism and perceived social status. This finding was in line with Piff's (2014) argument that high levels of perceived social status would foster narcissistic and egocentric thinking patterns. However, vulnerable narcissism was not associated with perceived social status. People who perceived themselves of low-status were found to care more about their surrounding community and were generally more dependent on others (Piff et al., 2010; Stephens et al., 2007). Welfare and healthy community attachment are not defined interpersonal behaviours of vulnerable narcissism (Krizan, & Herlache, 2018; Miller et al., 2011; Dickinson, & Pincus, 2003). Miller et al. (2012) claimed that vulnerable narcissists were generally too occupied with their negative emotions, and the hunt to grant themselves some kind of entitlement. They show little to no community agency nor any kind of capacity for positive emotions towards their surrounding others (Miller et al., 2012). People with low status depend on their fellows for financial security while people scoring high on vulnerable narcissism depend on others to feed their fragile ego and to fetch for attention (Miller et al., 2011). It might be that the necessity of taking care for one another is more prominent for people who perceived themselves as low status than the opportunity to develop, narcissistic, self-obsessed and egocentric goals (Piff, 2014). Simply, a person of low-status might have the

impression that it was generally impossible for a low-status person to 'make it' all about oneself
and get through life all alone.

The second goal of this research was to explore the mediating role of two self-worth
dimensions, competition and approval from others and two cognitive variables, intuitive
cognition and need for closure. To the best of our knowledge, this was the first study, examining
two crucial narcissistic self-worth aspects, approval from others and the need for competition,
to explore the relaitonship between vulnerable-, grandiose narcissism and collective narcissism.
As predicted, (H2a, H2b) results showed that vulnerable- and grandiose narcissism were
positively related to competition, which was found to mediate the links between vulnerable-
and grandiose narcissism to collective narcissism. This is in line with the findings of Zeigler-
Hill et al.'s study (2008) showing that the self-worth of vulnerable- and grandiose narcissists
relied on the ability to compete with others. The results supported the idea that the reason why
grandiose- and vulnerable narcissists fostered collective narcissistic beliefs were rooted in their
need to compete and feel better than others (Luchner et al., 2011). Further, the need for
competition was positively related, albeit weakly, to collective narcissism, suggesting that
competition might generally relate to collective narcissistic views not just for grandiose- and
vulnerable narcissists.

As the longing for approval from others is a key aspect of vulnerable narcissism
(Zeigler-Hill et al. 2008), we (H2d) proposed that their external reliance to feel worthy of
themselves (Miller et al., 2011) could explain their positive relationship to collective narcissism
(Golec de Zavala et al., 2019) Indeed, vulnerable narcissism was associated with the need of
approval from others. However, contrary to the expected, need for approval was not associated
with collective narcissism, and did not mediate the relation between vulnerable and collective
narcissism. In line with Zeigler-Hill et al. (2008), and the hypothesis (H2c), grandiose
narcissism was negatively related to the need of approval from others. However, as referred,
approval from others was not related to collective narcissism and did not mediate this link.

These findings, that competition mediated the links between vulnerable- and grandiose
narcissism and collective narcissism, but approval from other did not, might be a counter
argument to the claim that collective narcissism is a way to fill the narcissistic absence of inner
security through external validation (Fromm, 19964; 2010). In line with our findings,
Marchlewska et al. (2020) contended that collective narcissism was not a way to fill one's
neglected deficiencies, it was rather an additional tool to enhance one's self. Though, based on

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studies investigating regional differences in narcissism levels, Foster, Campbell and Twenge et al. (2003) argued that the levels of narcissism were generally higher in individuals who grew up in countries with an individualistic value system. It might be that grandiose narcissism relates to collective narcissism via competition within countries with an individualistic cultural mindset which value performance. According to Hofstede (Hofstede, Hofstede, & Minkov; 2010; Hofstede Insights, 2020), Austria's system was considered as individualistic in order to be regarded as a valued member of the community one must be high performative and high achieving. This might explain the finding that vulnerable and grandiose narcissists levels of self-worth, in Austria, depend on the fulfilment of competition.

In hypotheses H2e and H2f we proposed that need for closure could mediate the link between vulnerable- and grandiose narcissism to collective narcissism. In line with the hypothesised, higher levels of vulnerable narcissism were related to levels of need for closure. However, need for closure did not mediate the relation between vulnerable narcissism and collective narcissism. As need for closure related to vulnerable narcissism but not to grandiose narcissism, one might conclude that vulnerable narcissists sooth and defend their fragile egos through rigid thinking patterns. Though, their need to find quick and reassuring answers were not found to underly their tendency to support collective narcissistic beliefs. The findings regarding grandiose narcissism were also not in line with the hypothesized (H2e), as the relationship between grandiose narcissism and collective narcissism was not mediated by the need for closure, nor did grandiose narcissism relate to the need for closure as a coping mechanism on the individual level. However, need for closure was found to weakly correlate with collective narcissism.

Finally, we also proposed that intuitive cognition might act as an underlying process between the personality constructs of narcissism (vulnerable- and grandiose narcissism) and collective narcissism. In contrast to the hypothesised (H2g, H2h), and Litrell et al.'s (2019) claim, vulnerable- and grandiose narcissism were not associated with processing information in an intuitive manner, intuitive cognition did not mediate the link between these and collective narcissism. However, a weak positive correlation was found between intuitive cognition and collective narcissism. This indicates that intuitive cognition might be a factor leading to collective narcissism, though, it does not explain why individuals who score highly on the narcissistic personality constructs tend to hold collective narcissistic views.

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Generally speaking, the relations between collective narcissism and the cognitive variables need for closure and intuitive cognition were weak. Considering these findings, collective narcissism might not be a form of projecting one's inflexibility onto the group level nor might it be a way of endorsing narrow-minded group beliefs due to one's intuitive, emotionally based, unconsidered way of processing information. Although there is slight tendency, emotional factors such as self-worth and self-esteem may be more important predictors than cognitive aspects (Golec de Zavala et al., 2019).

Limitations and future research

This study required participants subjective reflection about their selves and participants ontological self-stance, in which one cannot for sure tell whether the participants provided answers were really their honest reflection about their self and their interpersonal relationships (Klein, 2013). Furthermore, as participants of this study were answering questions about their personality, their political attitudes, their preferred way of dealing information and their ways of making themselves feel worthwhile (contingencies of self-worth) it might be that people presented themselves in a better light. As people tend to portrait themselves in a more socially desirable way (Grimm, 2010), they might generally struggle to provide a clear and reflective picture about their interpersonal behaviour and their self. It could be possible that approval from others did not mediate the relationship of the predicting variables vulnerable- and grandiose narcissism as it was measured on an individual level. Future research could test whether approval from others on a group level would predict collective narcissism.

This research considered that collective narcissism could be related to intuitive information processing, need for cognitive closure and self-worth dimensions such as approval from others and need for competition. Though, individual narcissism might be rooted in pathological issues and interpersonal problems, other external factors might lead to increasing levels of individual narcissism (see Foster, Campbell, & Twenge, 2003) and collective narcissism (see Golec de Zavala et al., 2019). Future research should therefore engage with the underlying reasons of individual and collective narcissism as if it was a socially and community-based problem.

As perceived social status was not a moderating factor to explain the strength and inconsistency of the relationship between the individual narcissistic constructs and collective narcissism in this study, reasons for the inconsistent findings amongst countries could possibly
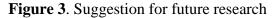
lie within the macro level. Barnett et al. (2008), highlighted that the influences of the macro level such as political ideologies and economic structures influenced the micro level. Country levels of neoliberalism were measured with the country index of economic freedom which revealed that the United States, United Kingdom and Austria revealed high levels of free economic movement while Russia, China and Poland revealed low to moderate economic freedom (Index of Economic Freedom, 2020). Neoliberalism as an economic and political ideology had the power to not only influence one's belief system but also the strength to influence one's social character and interpersonal relations (Althusser,1971; Fromm, 1970; 2019; Foster 2017) Within the individual, the neoliberal ideology, created ideas of autonomy and freedom and acted not only as a changing force on the macro-level but also on the micro-level as people no longer supported social embeddedness, welfare and traditional activities (Binkley, 2011).
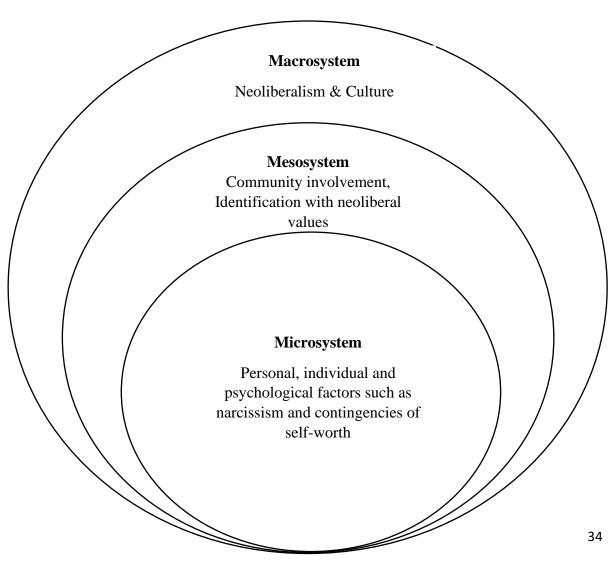
Future research could explore this issue by taking into consideration the ecological framework by Bronfenbrenner (1979). Especial regard should be paid to the three levels microsystem level, mesosystem level and macro system level (see Figure 3). Through doing so, one's social character structure (Fromm, 1970; 2019) and motivation to hold individual narcissistic and collective narcissistic beliefs about oneself and one's group can be explored on a microsystem. On a mesosystem level, the impact of one's surrounding community and one's identification with neoliberal values could be explored to understand why individuals are drawn to collective narcissistic views. The strength of one's identification with social-, cultural, - and community values impacts one's behaviour towards their community and organisation and one's self-image (Dutton et al., 1994; Leach et al., 2008). Instead of one's perceived social status, it might be that one's identification with neoliberal values determines the strength between the individual types of narcissism and collective narcissism.

Further, on a macro level it could be explored, within a country, how the neoliberal economic system and politically instrumented neoliberal values impacted the individual's endorsement of neoliberal ideologies (Adams et al., 2019). Additionally, one could explore whether neoliberal standards and its bypassing social requirements would be perceived as normality within the individuals and whether narcissism on a personal and collective level was a form of what Fromm recognised as a 'socially patterned defect' – a psychologically unhealthy way of adapting to one's surrounding society (1970; 2019). It might be that individual and collective narcissism work, to an extent, as forms of the "socially patterned defect" in a

neoliberal society to cope with the requirement of being a permanent well-achiever. It would explain why competitiveness mediated the relationship between vulnerable and grandiose narcissists who are generally preoccupied with keeping a grandiose self-image and admiration (Campbell &Foster, 2007; Miller et al. 2011).

It would be beneficial for future research to pay attention to individual-, meso- and macro level to gain a deep understanding how narcissism on an individual and collective level reinforces itself. The endorsement of collective narcissistic beliefs is an issue which cannot be tackled on the individual level, as it is not merely caused by underlying narcissistic, pathological issues. It is a community problem leading to many negative social consequences such as xenophobia, radicalism and prejudice towards homosexuals and migrants (Golec de Zavala & Mole, 2019; Gorska & Mikolajczyk, 2015, cited in Golec de Zavala, 2019).

Figure 3. Suggestion for future research

Macrosystem
Neoliberalism & Culture

Mesosystem
Community involvement,
Identification with neoliberal
values

Microsystem

Personal, individual and
psychological factors such as
narcissism and contingencies of
self-worth

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Conclusion

Perceived social status did not moderate the relationship between vulnerable- and grandiose narcissism to collective narcissism. Therefore, other contextual factors could be explored to explain the inconsistent relationship found across countries between the narcissistic personality constructs and collective narcissism, for example one's levels of identification with neoliberal values. This research revealed that, the need for competition, acted as an underlying mechanism between the relationship of vulnerable- and grandiose narcissism to collective narcissism. However, the need for approval from others, and the two explored cognitive variables, intuitive cognition and need for closure did not mediate the link between the individual narcissistic personality construct and collective narcissism. This may suggest that, the narcissists intention to endorse collective narcissism is not rooted in their need to protect their fragile ego through finding closure on a group level, nor was it caused by an inability to think rationally, nor was it a way to find approval for their fragile selves. Instead, considering the findings of this study, it might be that collective narcissism was an additional tool for vulnerable- and grandiose narcissist to enhance their competitive selves.

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Appendix A

INFORMED CONSENT

The present study arises in the context of a research project for a Master thesis in Psychology of Global Mobility, Inclusion and Diversity in Society (Global Minds) underway at **ISCTE – Instituto Universitário de Lisboa**. This study aims to explore personality traits, the participants preferred ways of dealing with information, and one's beliefs held about one's country.

The study is carried out by Michaela Großschädl under the supervision of Rita Guerra (ana_rita_guerra@iscte.pt) and Anca Minescu (anca.minescu@ul.ie), who can be contacted in case of any questions or should you wish to share comments.

Your participation, which is highly valued, consists of completing a questionnaire and could take around 15 minutes. There are no expected significant risks associated to participation in the study. Although you may not benefit directly from your participation in the study, your answers will contribute to a large pool of research which aims to shed light on people's characteristics and political ideologies.

Participation in this study is strictly **voluntary**: you can choose to participate or not to participate. If you choose to participate, you can stop your participation at any time without having to provide any justification. In addition to being voluntary, your participation is also **anonymous** and **confidential**. The data are intended merely for statistical processing and no answer will be analysed or reported individually. You will never be asked to identify yourself at any time during the study.

In view of this information, please indicate if you accept participating in the study:

<div align="center">

I ACCEPT ☐   I DO NOT ACCEPT ☐

</div>

When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

How old are you (please use numbers to represent years)?

_____ years

What is the highest level of education you have completed?

1   Elementary school

2   Junior high school

3   High school

4   College Associate's degree

5   College Bachelor's degree

6   Graduate/Professional degree

77   Don't know

What is your current employment status?

1   Student

2   Unemployed

3   Employed (If chosen, indicate what your profession is)

4   Retired

5   Other

Please select your gender

1   Male

2   Female

3 not defined

77   Prefer not to answer

Are you an Austrian citizen?

1   Yes

2   No

Please indicate the national group with which you identify with:

_____

How much do you identify with this group?

Not at all (1) (2) (3) (4) (5) (6) (7) Very much

Political Orientation

In politics people sometimes talk of "left" and "right".

Where would you place yourself on this scale, where 0 means the left and 10 means the right?

Left						Right	Don't Know
1	**2**	**3**	**4**	**5**	**6**	**7**	**77**

Regardless of whether you belong to a particular religion, how religious would you say you are?

Not at all religious						Very religious	Don't Know
1	**2**	**3**	**4**	**5**	**6**	**7**	**77**

Which of the descriptions comes closest to how you feel about your household's income nowadays?

1 - Living comfortably on present income

2 - Coping on present income

3 - Finding it difficult on present income

4 - Finding it very difficult on present income

77 - Don't know

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Measures of Grandiose Narcissism: 16-item pair ranging from 1= "disagree strongly" to 5= "agree strongly"

1. I know that I am good person because everybody keeps telling me so
2. (R) When people compliment me, I sometimes get embarrassed
3. I like to be the centre of attention
4. (R) I prefer to blend in with the crow
5. I think I am a special person
6. (R) I am no better or nor worse than most people
7. I like having authority over people
8. (R) I don't mind following orders
9. I find it easy to manipulate people
10. (R) I don't like it when I find myself manipulating people
11. I insist upon getting the respect that is due me
12. (R) I usually get the respect that I deserve
13. I am apt to show off if I get the chance
14. (R) I try not to be a show off
15. I always know what I am doing
16. (R) Sometimes I am not sure of what I am doing
17. Everybody likes to hear my stories
18. (R) Sometimes I tell good stories
19. I expect a great deal from other people
20. (R) I like to do things for other people
21. I really like to be the centre of attention
22. (R) It makes me uncomfortable to be the centre of attention
23. People always seem to recognise my authority
24. (R) Being an authority doesn't mean that much to me
25. I am going to be a great person
26. (R) I hope that I am going to be successful
27. I can make anybody believe anything I want them to
28. (R) People sometimes believe what I tell them
29. I am more capable than other people
30. (R)There is a lot that I can learn from other people
31. I am an extraordinary person
32. (R)I am much like everybody else

Measures of Vulnerable Narcissism: 12- item scale ranging from 1= "disagree strongly" to 5= "agree strongly"

1. I can become entirely absorbed in thinking about my personal affairs, my health, my cares or my relations to others.
2. My feelings are easily hurt by ridicule or by the slighting remarks of others.
3. When I enter a room, I often become self-conscious and feel the eyes of others are upon me.
4. I dislike sharing the credit of an achievement with others.

5. I dislike being with a group unless I know that I am appreciated by at least one of those present.
6. I feel that I am temperamentally different from most people
7. I often interpret the remarks of others in a personal way.
8. I easily become wrapped up in my own interests and forget the existence of others.
9. I feel that I have enough on my hands without worrying about other people's troubles.
10. I am secretly "put out" when other people come to me with their troubles, asking me for my time and sympathy.
11. (R) I talk a good deal about myself, my experiences, my feelings and my ideas.
12. (R) I have great faith in my own ideas and my own initiative.

Measures of self-esteem: Please record the appropriate answer for each item, depending on whether you Strongly agree, agree, disagree, or strongly disagree with it. 10 Items scale ranging from 1= "disagree strongly" to 5= "agree strongly"

On the whole, I am satisfied with myself.

1. (R) At times I think I am no good at all.
2. I feel that I have a number of good qualities.
3. I am able to do things as well as most other people.
4. (R)I feel I do not have much to be proud of.
5. (R) I certainly feel useless at times.
6. I feel that I'm a person of worth.
7. (R) I wish I could have more respect for myself.
8. (R) All in all, I am inclined to think that I am a failure.
9. I take a positive attitude toward myself.

Measures of Intuitive Cognition: 10 Items scale ranging from 1= "disagree strongly" to 5= "agree strongly"

Subscale 1: Need for Cognition – Analytical-Rational Thinking Styles

I don't like to have to do a lot of thinking (rev.).

I try to avoid situations that require thinking in depth about something (rev.).

I prefer to do something that challenges my thinking abilities rather than something that requires little thought.

I prefer complex to simple problems.

Thinking hard and for a long time about something gives me little satisfaction (rev.).

Subscale 2: Faith in Intuition – Intuitive-Experiential Thinking Styles

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I trust my initial feelings about people.

I believe in trusting my hunches.

My initial impressions of people are almost always right

When it comes to trusting people, I can usually rely on my "gut feelings."

I can usually feel when a person is right or wrong even if I can't explain how I know.

Measures of need for Closure: 15 Items scale ranging from 1= "disagree strongly" to 5= "agree strongly"

1. I don't like situations that are uncertain.
2. I dislike questions which could be answered in many different ways.
3. I find that a well-ordered life with regular hours suits my temperament.
4. I feel uncomfortable when I don't understand the reason why and event occurred in my life.
5. I feel irritated when one person disagrees with what everyone else in a group believes.
6. I don't like to go into a situation without knowing what I can expect from it.
7. When I have made a decision, I feel relieved.
8. When I am confronted with a problem, I'm dying to reach a solution very quickly.
9. I would quickly become impatient and irritated if I would not find a solution to a problem immediately.
10. I don't like to be with people who are capable of unexpected actions.
11. I dislike it when a person's statement could mean many different things.
12. I find that establishing a consistent routine enables me to enjoy life more.
13. I enjoy having a clear and structed mode of life.
14. I do not usually consult many different opinions before forming my own view.
15. I dislike unpredictable situations.

Collective Narcissism Scale

9 Items scale ranging from 1= "disagree strongly" to 5= "agree strongly"

1. I wish other groups would more quickly recognize authority of my group.

2. My group deserves special treatment.

3. Not many people seem to fully understand the importance of my group.

4. I insist upon my group getting the respect that is due to it.

5. It really makes me angry when others criticize my group.

6. If my group had a major say in the world, the world would be a much better place.

7. I do not get upset when people do not notice achievements of my group. (reversed)

8. The true worth of my group is often misunderstood.

9. I will never be satisfied until my group gets the recognition it deserves.

Measures of Perceived Social Status

Answer Format: 1-10 placement on the ladder

Scoring:
The Socioeconomic Status Ladder subscale item is Q1. The Community Ladder subscale item is Q2.

Each rung of the ladder corresponds with numbers from 1 through 10. If a participant marks an "X" on the bottom rung, their response is scored as *1*. If they mark an "X" on the middle rung, their response is scored as *5*. If they mark an "X" on the top rung, their response is scored as *10*.

Instructions: Think of this ladder as representing where people stand in society. At the **top** of the ladder are the people who are the best off – those who have the most money, the most education, and the most respected jobs. At the **bottom** are the people who are the worst off – those who have the least money, least education, the least respected jobs, or no job. The higher up you are on this ladder, the closer you are to the people at the very top; the lower you are, the closer you are to the people at the very bottom.

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Contingencies of Self-Worth Scale

Subscales

Competition: 2, 8, 12, 15, 18

Appearance: 1, 3*, 11, 13, 17*,

Virtue: 4, 7, 9, 16, 19,

Approval from others: 5*, 6, 10*, 14*, 20

1. When I think I look attractive, I feel good about myself.
2. I feel worthwhile when I perform better than others on a task or skill.
3. My self-esteem is unrelated to how I feel about the way my body looks (**REV**).
4. Doing something I know is wrong makes me lose my self-respect.
5. I don't care if other people have a negative opinion about me (**REV**).

6. I can't respect myself if others don't respect me.
7. Whenever I follow my moral principles, my sense of self-respect gets a boost.
8. Knowing that I am better than others on a task raises my self-esteem.
9. I couldn't respect myself if I didn't live up to a moral code.
10. I don't care what other people think of me (**REV**).

11. My self-esteem is influenced by how attractive I think my face or facial features are.

12. Doing better than others gives me a sense of self-respect.
13. My sense of self-worth suffers whenever I think I don't look good.
14. What others think of me has no effect on what I think about myself (**REV**).
15. My self-worth is affected by how well I do when I am competing with others.

16. My self-esteem would suffer if I did something unethical.
17. My self-esteem does not depend on whether or not I feel attractive (REV).
18. My self-worth is influenced by how well I do on competitive tasks.
19. My self-esteem depends on whether or not I follow my moral/ethical principles.
20. My self-esteem depends on the opinion's others hold of me.

DEBRIEFING/EXPLANATION OF THE RESEARCH

Thank you for having participated in this study. As indicated at the onset of your participation, the study is about personality characteristics, preferred ways of processing information and aims to find its links to individuals' political ideologies. More specifically, this study explores how personality characteristics such as vulnerable and grandiose Narcissism, need for closure and quick and simple information processing may be related to extreme forms of identification with national groups (i.e., collective narcissism).

Narcissism as a personality trait can be found in all of us to an extent, though this study explored how higher levels may also affect one's attachment to national groups. This study explored if people who score highly on vulnerable and grandiose forms of narcissism were more likely to process information intuitively, and had a higher need for cognitive closure. Due to this, highly narcissistic individuals may be more likely to support collective narcissism. Further this research explores whether this relationship was influenced by one's perceived social status, theorising that how high one perceived one's status may impact how individuals identify with their national groups.

It is common to give participants a better insight into the study after the submission to avoid biased responses.

We would like to remind you, that the following contact details can be used for any questions that you may have, comments that you wish to share, or to indicate your interest in receiving information about the main outcomes and conclusions of the study: Michaela Großschädl, Bsc., Michaela.grossschaedl@gmx.net

Principal Investigator, Supervisor: Dr. Rita Guerra, ana_rita_guerra@iscte.pt

Secondary Supervisor: Dr Anca Minescu, anca.minescu@ul.ie

If you wish to access further information about the study topic, the following sources can also be consulted: https://collectivenarcissism.com/.

Once again, thank you for your participation.

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Appendix B

Einverständniserklärung

   Die vorliegende Studie entstand im Rahmen eines Forschungsprojekts für eine Masterarbeit am ISCTE - Instituto Universitário de Lisboa. Diese Studie zielt darauf ab, die Zusammenhänge von Persönlichkeitsmerkmalen, bevorzugter Informationsverarbeitung sowie die Überzeugungen über das eigene Land zu untersuchen.   Die Studie wird von Michaela Großschädl unter der Aufsicht von Rita Guerra (ana_rita_guerra@iscte.pt) und Anca Minescu (anca.minescu@ul.ie) durchgeführt, die bei Fragen oder für Kommentare kontaktiert werden können.

   Ihre Teilnahme, die sehr geschätzt wird, besteht daraus einige Fragen zu beantworten. Dies kann ungefähr 15 Minuten dauern. Mit der Teilnahme an der Studie sind keine wesentlichen Risiken verbunden. Obwohl Sie nicht direkt von der Teilnahme an dieser Studie profitieren, helfen Sie Sozial-WissenschaftlerInnen dabei, Zusammenhänge zwischen persönlichen Merkmalen, sozialen Umständen und politischen Ideologien zu verstehen. Die Teilnahme an dieser Studie ist völlig freiwillig: Sie frei entscheiden, ob Sie teilnehmen möchten oder nicht. Wenn Sie sich für eine Teilnahme entscheiden, können Sie diese jederzeit ohne Angabe von Gründen beenden. Ihre Teilnahme ist nicht nur freiwillig, sondern auch anonym und vertraulich. Die Daten dienen lediglich der statistischen Aufbereitung und werden nicht einzeln ausgewertet oder gemeldet. Sie werden zu keinem Zeitpunkt während der Studie aufgefordert, sich auszuweisen. In Anbetracht dieser Informationen geben Sie bitte an, ob Sie der Teilnahme an der Studie zustimmen:

Einverständnis

   Ich stimme zu. (1)

   Ich stimme nicht zu. (2)

Age **Wie alt sind Sie?** (bitte in Zahlen angeben)

   _____

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Ihr höchster erworbener Akademischer Abschluss ist:

Grundschule (1)

Pflichtschule - Lehre (2)

Hochschule - Matura (3)

Berufsabschluss - Meisterprüfung (4)

Universitätsabschluss - Bachelor, Diplom (5)

Universitätsabschluss - Magister, Master, Doktor (6)

Ich weiß nicht. (7)

Was ist Ihr derzeitiger beruflicher Status:

StudentIn (1)

Arbeitslos (2)

Angestellt / Selbstständig (3)
PensionistIn (4)
Sonstiges (5)

Geschlecht:

Männlich (1)

Weiblich (2)

Nicht definiert (3)

Ich möchte diese Frage nicht beantworten (4)

Sind Sie in Österreichischer Staatsbürger?

○ Ja (1)

○ Nein (2)

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Bitte geben Sie die nationale Gruppe an, mit der Sie sich identifizieren:

_____

Wie stark meinen Sie sich mit Ihrer nationalen Gruppe identifizieren zu können:

	1	2	3	4	5	6	7	
Gar nicht	◯	◯	◯	◯	◯	◯	◯	Sehr stark

Politische Orientierung: In der Politik wird von „Linken" und „Rechten" Orientierungen gesprochen. In welche Richtung meinen Sie sich, immer wieder zu bewegen, wenn Links sehr links (Sozialdemokratisch) repräsentiert, die Mitte „Liberal", weiter rechts „konservativ" und ganz rechts „radikal Rechts" repräsentiert:
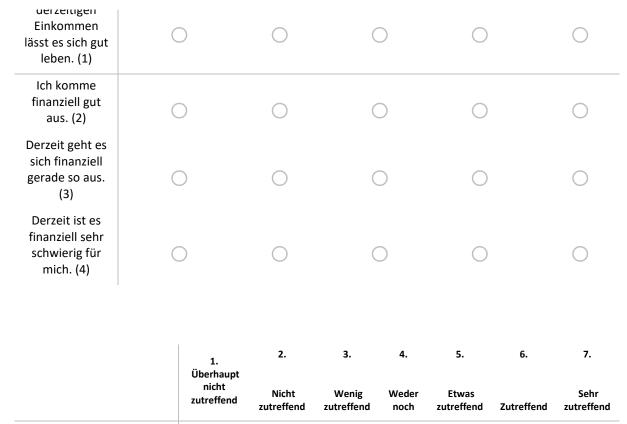
	1	2	3	4	5	6	7	
Links	◯	◯	◯	◯	◯	◯	◯	Rechts

Unabhängig davon, ob Sie einer bestimmten Religion angehören, wie religiös würden Sie sagen, dass Sie sind?

	1	2	3	4	5	6	7	
Gar nicht	◯	◯	◯	◯	◯	◯	◯	Sehr

Welche der Beschreibungen kommt Ihrer heutigen Einschätzung des Haushaltseinkommens am nächsten?

derzeitigen Einkommen lässt es sich gut leben. (1)	○	○	○	○	○
Ich komme finanziell gut aus. (2)	○	○	○	○	○
Derzeit geht es sich finanziell gerade so aus. (3)	○	○	○	○	○
Derzeit ist es finanziell sehr schwierig für mich. (4)	○	○	○	○	○

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Weder noch	5. Etwas zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich weiß, dass ich ein guter							

In den nächsten Fragen werden Sie gebeten Statements über Ihre Persönlichkeit so wahrheitsgemäß wie möglich zu beantworten. Bitte wählen Sie eine Antwortmöglichkeit aus der angeführten Liste.

Kompliment macht, reagiere ich zuerst schüchtern und verlegen. (3)	○	○	○	○	○	○	○
Ich bin gerne im Mittelpunkt und errege Aufsehen. (4)	○	○	○	○	○	○	○
Ich mag es lieber, wenn ich in der Menge untergehe und mit der Gruppe um mir verschmelze. (5)	○	○	○	○	○	○	○
Ich finde, dass ich eine besondere, herausragende Person bin. (6)	○	○	○	○	○	○	○
Ich bin nicht besser aber auch nicht schlechter als andere Menschen. (7)	○	○	○	○	○	○	○

Ich bin gerne etwas herrisch und Respekt einflößend. (8)	○	○	○	○	○	○	○
Ich habe nichts dagegen mich zu fügen und Befehle zu befolgen. (9)	○	○	○	○	○	○	○
Ich mag es, Menschen beeinflussen zu können und zu manipulieren. (10)	○	○	○	○	○	○	○
Ich mag es nicht, wenn ich mich dabei erwische, wie ich andere manipuliere. (11)	○	○	○	○	○	○	○
Ich bestehe darauf, den Respekt zu bekommen, der mir gebührt. (12)	○	○	○	○	○	○	○
Meist bekomme ich den Respekt, der mir zusteht. (13)	○	○	○	○	○	○	○
Bei passenden Gelegenheiten, neige ich dazu anzugeben. (14)	○	○	○	○	○	○	○
Ich versuche nicht anzugeben. (15)	○	○	○	○	○	○	○
Ich weiß immer was ich tue. (16)	○	○	○	○	○	○	○
Manchmal bin ich mir nicht sicher, was ich tue. (18)	○	○	○	○	○	○	○
Jeder mag es, meine Geschichten zu hören. (19)	○	○	○	○	○	○	○
Manchmal erzähle ich lustige Geschichten. (20)	○	○	○	○	○	○	○
Ich erwarte sehr viel von anderen. (21)	○	○	○	○	○	○	○
Ich setzte mich gerne für andere ein. (22)	○	○	○	○	○	○	○
Ich bin gerne im Mittelpunkt. (23)	○	○	○	○	○	○	○
Ich fühle mich etwas unwohl, wenn ich im Mittelpunkt stehe. (24)	○	○	○	○	○	○	○

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Leute um mich scheinen meine Obrigkeit wahrzunehmen. (25)	◯	◯	◯	◯	◯	◯	◯
Anderen überlegen zu sein, bedeutet mir nicht viel. (26)	◯	◯	◯	◯	◯	◯	◯
Ich werde ein großartiger Mensch sein. (27)	◯	◯	◯	◯	◯	◯	◯
Ich hoffe, dass ich erfolgreich sein werde. (28)	◯	◯	◯	◯	◯	◯	◯
Ich kann jeden glauben lassen, was ich will. (29)	◯	◯	◯	◯	◯	◯	◯
Manchmal gelingt es mir, dass Leute glauben, was ich ihnen erzähle. (30)	◯	◯	◯	◯	◯	◯	◯
Ich bin bei weitem fähiger als andere Leute. (31)	◯	◯	◯	◯	◯	◯	◯
Es gibt sehr viel, dass ich von anderen lernen kann. (32)	◯	◯	◯	◯	◯	◯	◯
Ich bin ein sehr außergewöhnlicher Mensch. (33)	◯	◯	◯	◯	◯	◯	◯
Ich bin mehr oder weniger wie jeder anderer. (34)	◯	◯	◯	◯	◯	◯	◯

Die folgenden Fragen beziehen sich auf persönliche Eigenschaften. Sie werden dazu gebeten diese so wahrheitsgemäß wie möglich zu beantworten.

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Weder noch	5. Etwas zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich denke oft über nichts Anders als meine persönlichen Angelegenheiten, meine Gesundheit, meine Fürsorge	◯	◯	◯	◯	◯	◯	◯

und meine Beziehungen nach. (1)

Meine Gefühle werden leicht durch Lächerlichkeit oder Bemerkungen anderer verletzt. (2)

Wenn ich einen Raum betrete, werde ich oft überaus sensibel und ich fühle wie die Blicke in meine Richtung wandern. (3)

Ich mag es nicht, wenn ich Erfolg mit anderen teilen muss. (4)

Ich bin ungern Teil einer Gruppe, es sei denn, ich weiß, dass mich mindestens einer der Anwesenden schätzt. (5)

Ich denke, dass mein Temperament auffallend anders ist, im Vergleich zu anderen Leuten. (6)

Ich interpretiere die Äußerungen anderer oft auf persönliche Weise. (7)

Oft passiert es mir, dass ich so beschäftigt mit meinen eigenen Dingen bin, dass ich auf andere

Leute um mich, vergesse. (8)	○	○	○	○	○	○	○
Ich denke, ich habe schon genug zu tun mit meinen eigenen Sorgen, ich möchte mich nicht auch noch mit Problemen anderer beschäftigen müssen. (9)	○	○	○	○	○	○	○
Ich fühle mich „distanziert", wenn andere Leute mit ihren Problemen zu mir kommen und mich um meine Zeit und mein Mitgefühl bitten. (10)	○	○	○	○	○	○	○
Ich rede sehr viel über mich selbst, über meine Erfahrungen, Gefühle und über meine Ideen. (11)	○	○	○	○	○	○	○
Ich glaube an meine Ideen und an mich selbst, und dass meine Träume wahr werden können. (12)	○	○	○	○	○	○	○

Die nächsten Fragen beziehen sich auf Ihr allgemeines Selbstwertgefühl und Wohlbefinden. Bitte wählen Sie ein passendes Statement.

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Wender noch	5. Etwas Zutreffend	6. Zutreffend	7. Sehr zutreffend

	○	○	○	○	○	○	○
Im Allgemeinen bin ich mit mir zufrieden. (1)	○	○	○	○	○	○	○
Manchmal habe ich das Gefühl ein Versager zu sein. (2)	○	○	○	○	○	○	○
Ich denke, ich habe viele positive Eigenschaften. (3)	○	○	○	○	○	○	○
Ich kann Dinge so gut wie die meisten anderen erledigen. (4)	○	○	○	○	○	○	○
Ich fühle mich, als hätte ich nicht viel worauf ich stolz sein kann. (5)	○	○	○	○	○	○	○
Ich fühle mich oft nutzlos. (6)	○	○	○	○	○	○	○
Ich wertschätze mich selbst und fühle mich wertgeschätzt. (7)	○	○	○	○	○	○	○
Ich wünschte, ich hätte mehr Respekt für mich selbst. (8)	○	○	○	○	○	○	○
Ich neige dazu mich selbst als einen Versager zu sehen. (9)	○	○	○	○	○	○	○
Ich sehe mich selbst in einem positiven Licht. (10)	○	○	○	○	○	○	○

Die nächsten 10 Fragen beziehen sich auf Ihren Umgang mit Informationen. Bitte wählen Sie ein zutreffendes Statement:

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Weder noch	5. Etwas zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich mag es nicht, wenn ich zu viel denken muss. (1)	○	○	○	○	○	○	○
Ich bevorzuge komplexe Probleme im Vergleich zu simplen Problemen. (2)	○	○	○	○	○	○	○
Ich mache lieber etwas, das meine Denkfähigkeiten herausfordert, als etwas, das wenig Nachdenken erfordert. (3)	○	○	○	○	○	○	○
Ich versuche Situationen zu vermeiden, in denen man über etwas gründlich nachdenken muss. (4)	○	○	○	○	○	○	○
Viel und gründlich über etwas nachzudenken langweilt mich eher und bring mir wenig Freude. (5)	○	○	○	○	○	○	○

When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

Bitte wählen Sie ein zutreffendes Statement:

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Weder noch	5. Etwas zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich vertraue meinem ersten Bauchgefühl, wenn es um Menschen geht. (1)	○	○	○	○	○	○	○
Ich schenke meinen Ahnungen und Vorurteilen Glauben. (2)	○	○	○	○	○	○	○
Mein erster Eindruck von Menschen, erweist sich meist als richtig. (3)	○	○	○	○	○	○	○
Wenn es darum geht anderen zu vertrauen, vertraue ich meist meinem Bauchgefühl. (4)	○	○	○	○	○	○	○
Ich fühle es meist, wenn eine Person richtig oder falsch liegt, auch wenn ich keine Erklärung dafür habe. (5)	○	○	○	○	○	○	○

When and how vulnerable- and grandiose narcissism predict collective narcissism: the role of perceived social status, dimensions of self-worth, intuitive cognition and need for closure

Die nächsten Fragen beziehen sich auf Ihren Umgang mit Situationen. Bitte nehmen Sie sich Zeit um über Ihr eigenes Verhalten nachzudenken, um so wahrheitsgemäß wie möglich antworten zu können.

	1. Überhaupt nicht zutreffend	2. Nicht zutreffend	3. Wenig zutreffend	4. Weder noch	5. Etwas zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich mag unsichere Situationen überhaupt nicht. (1)	○	○	○	○	○	○	○
Ich mag Fragen, mit mehreren Antwortmöglichkeiten, überhaupt nicht. (2)	○	○	○	○	○	○	○
Ich finde, eine geordnete, reguläre Lebensweise am angenehmsten. (3)	○	○	○	○	○	○	○
Ich fühle mich unwohl, wenn ich die Gründe eines Ereignisses in meinem Leben nicht kenne oder verstehe. (4)	○	○	○	○	○	○	○
Ich fühle mich irritiert, wenn Leute sich gegen die Meinungen anderer in der Gruppe stellen. (5)	○	○	○	○	○	○	○
Ich gehe ungern in eine neue Situation, in der ich nicht weiß, was mich erwarten könnte. (6)	○	○	○	○	○	○	○
Wenn ich eine Entscheidung getroffen habe, dann fühle ich mich erleichtert. (7)	○	○	○	○	○	○	○
Wenn ich ein Problem habe, dann versuche ich so schnell wie möglich	○	○	○	○	○	○	○

eine Lösung dafür zu finden. (8)							
Ich werde schnell ungeduldig und irritiert, wenn ich keine schnelle Lösung für ein Problem finde. (9)	◯	◯	◯	◯	◯	◯	◯
Ich umgebe mich ungern mit Leuten, die zu unerwarteten Handlungen fähig sind. (10)	◯	◯	◯	◯	◯	◯	◯
Ich mag es nicht, wenn das Kommentar von jemandem unklar scheint und Vieles bedeuten kann. (11)	◯	◯	◯	◯	◯	◯	◯
Wenn mein Leben eine gewisse Routine hat, dann kann ich das Leben genießen. (12)	◯	◯	◯	◯	◯	◯	◯
Ich genieße es ein klares, strukturiertes Leben zu leben. (13)	◯	◯	◯	◯	◯	◯	◯
Ich frage selten Anderen um deren Meinung, bevor ich meine eigene Meinung bilde. (14)	◯	◯	◯	◯	◯	◯	◯
Ich mag keine unerwarteten Situationen. (15)	◯	◯	◯	◯	◯	◯	◯

In nächsten Fragen werden Sie gebeten Stellung über Ihr Gruppenverhalten zu nehmen. Denken Sie dabei an eine Gruppe, die Sie angehören. Bitte wählen Sie passende Antwort:

	1.	2.	3.	4.	5.	6.	7.
	Überhaupt nicht zutreffend	Nicht zutreffend	Wenig zutreffend	Weder noch	Etwas zutreffend	Zutreffend	Sehr zutreffend

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Ich wünschte, dass andere Gruppen die Außergewöhnlichkeit und den Einfluss meiner Gruppe schneller erkennen würden. (1)	◯	◯	◯	◯	◯	◯	◯
Meine Gruppe verdient eine Sonderbehandlung. (2)	◯	◯	◯	◯	◯	◯	◯
Nicht viele Leute verstehen die Bedeutung meiner Gruppe. (3)	◯	◯	◯	◯	◯	◯	◯
Ich bestehe darauf, dass meine Gruppe den Respekt bekommt, den sie verdient. (4)	◯	◯	◯	◯	◯	◯	◯
Es macht mich wütend, wenn andere meine Gruppe kritisieren. (5)	◯	◯	◯	◯	◯	◯	◯
Wenn meine Gruppe das Sagen hätte, wäre die Welt ein viel besserer Ort. (6)	◯	◯	◯	◯	◯	◯	◯
Ich ärgere mich nicht, wenn die Leute die Erfolge meiner Gruppe nicht bemerken. (7)	◯	◯	◯	◯	◯	◯	◯
Der wahre Wert meiner Gruppe wird oft missverstanden. (8)	◯	◯	◯	◯	◯	◯	◯
Ich werde erst dann zufrieden sein, wenn meine Gruppe die Anerkennung erhält, die sie verdient. (9)	◯	◯	◯	◯	◯	◯	◯

Diese Frage bezieht sich auf Ihre Position in der Gesellschaft.

Bitte stellen Sie sich die abgebildete Leiter als eine Representation der gesellschaftlichen und wirtschaftlichen Ungleichheit vor. An der Spitze der Rangliste stehen die Menschen, die am besten dran sind - diejenigen, die das meiste Geld, die beste Bildung und die angesehensten Jobs haben. Im unterem Teil stehen die Menschen, denen es am schlechtesten geht - diejenigen, die das geringste Geld, die geringste Bildung und die am wenigsten geachteten Jobs oder keinen Job haben. Je höher Sie sich auf dieser Leiter befinden, desto näher sind Sie den Menschen ganz oben. Je niedriger Sie sind, desto näher sind Sie den Menschen ganz unten.

	1 2 3 4 5 6 6 7 8 9 10
Wenn 1 die unterste Stufe reprsentiert und 10 die höchste, wo würden Sie sich auf dieser Leiter positionieren?	

Die nächsten Fragen beziehen sich auf Ihr Selbstwertgefühl. Bitte wählen Sie ein passendes Statement.

	1. Überhaupt nicht zutreffend	2. Nicht zutreffen	3. Wenig zutreffend	4. Weder noch	5. Etwas Zutreffend	6. Zutreffend	7. Sehr zutreffend
Ich fühle mich gut, wenn ich den Eindruck habe, gut auszusehen. (1)	○	○	○	○	○	○	○
Wenn ich in einer Tätigkeit besser bin als andere, fühle ich mich besonders gut. (2)	○	○	○	○	○	○	○

Ich denke, mein Selbstbewusstsein wird nicht von meinen Äußerlichkeiten beeinflusst. (3)

Wenn ich eine Tat begehe, die ich als unmoralisch und falsch empfinde, habe ich Probleme mich selbst zu respektieren. (4)

Es stört micht nicht, wenn Andere eine negative Aussage über mich äußern. (5)

Ich finde es schwer, mich selbst zu respektieren, wenn mir Andere wenig Respekt erweisen. (6)

Wenn ich meinen moralischen Prinzipien folge, fühle ich mich gut und ich kann mich selbst respektieren. (7)

Zu wissen, dass ich in gewissen Tätigkeiten besser bin als andere, erhöht mein Selbstwertgefühl. (8)

Ich könnte mich selbst nicht respektieren, wenn ich meine Standards und Prinzipien nicht befolgen würde. (9)

Mir ist egal, was Andere über mich denken. (10)	◯	◯	◯	◯	◯	◯	◯
Mein Selbstwertgefühl ist beeinflusst von der Attraktivität meines Gesichts. (11)	◯	◯	◯	◯	◯	◯	◯
Besser zu sein als Andere, verleiht mir ein starkes Gefühl an Respekt mir gegenüber. (12)	◯	◯	◯	◯	◯	◯	◯
Mein Selbstbewusstsein leidet, wenn ich das Gefühl habe, nicht gut auszusehen. (13)	◯	◯	◯	◯	◯	◯	◯
Was andere über mich denken, hat nichts damit zu tun, was ich über mich selbst denke. (14)	◯	◯	◯	◯	◯	◯	◯
Mein Selbstwertgefühl ist betroffen von meinen Erfolgen oder Misserfolgen, wenn ich mit anderen konkurriere. (15)	◯	◯	◯	◯	◯	◯	◯
Mein Selbstbewusstsein würde leiden, wenn ich etwas Verächtliches tuen würde. (16)	◯	◯	◯	◯	◯	◯	◯
Mein Selbstwertgefühl hängt nicht davon ab, ob ich mich attraktiv fühle. (17)	◯	◯	◯	◯	◯	◯	◯

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Meine Fähigkeit zu konkurrieren, beeinflusst mein Selbstwertgefühl. (18)	○	○	○	○	○	○	○
Meine Selbstachtung ist zu einem gewissen Grad davon abhängig, wie sehr ich zu meinen Prinzipien stehen kann. (19)	○	○	○	○	○	○	○
Meinungen Anderer, über mich, können mein Selbstwertgefühl beeinflussen. (20)	○	○	○	○	○	○	○

Vielen Dank, dass Sie an dieser Studie teilgenommen haben. Wie bereits zu Beginn Ihrer Teilnahme erwähnt, befasst sich die Studie mit Persönlichkeitsmerkmalen und kognitiven Fähigkeiten. Genauer genommen wird in dieser Studie untersucht wie Menschen, die Merkmale des grandiosen oder verletzlichen Narzissmus aufweisen, ebenso tendenziell eher intuitiv handeln ohne gründlich über ein Thema nachzudenken. Weiters wird untersucht ob diese Denkweisen zu einem fanatischen Gruppenverhalten führen können.

Im Rahmen Ihrer Teilnahme wurden gemessen, wie hoch Ihre narzisstischen Persönlichkeitsmerkmale sind. Weiters wurde Ihre bevorzugte Art mit Informationen umzugehen befragt und wie sehr Ihr Leben Klarheit, Struktur und Plan braucht damit Sie funktionieren können. Da der verletzliche Narzissmus oft vom Selbstbewusstsein und Selbstwertgefühl eines Menschen beeinflusst wird, wurden Ihnen auch Fragen über Ihr allgemeines psychisches Wohlbefinden und über Ihre Selbstachtung gestellt.
Wir alle sind zu einem gewissen Grad narzisstisch, manche mehr, manche weniger. In dieser Studie wurde die Hypothese aufgestellt, dass Personen, die in Bezug auf Narzissmus eine hohe Punktzahl erzielen, Informationen mit höherer Wahrscheinlichkeit intuitiv verarbeiten und einen höheren Bedarf an kognitiver Klarheit haben. Man geht davon aus, dass Menschen mit starken narzisstischen Zügen, eher kollektive narzisstische Ansichten vertreten. Kollektiver Narzissmus führt oft zu fanatischem patriotischem und nationalistischem Denken, das im Übermaß gefährlich werden kann. Weiters versucht diese Studie zu erforschen, ob kollektive narzisstische Ansichten, die Liebe zu seiner Gruppe, vom wahrgenommenen sozialen Status beeinflusst werden kann. Kurz gesagt, versucht die Studie zu verstehen unter welchen Umständen der kollektive Narzissmus verstärkt werden kann.

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Um voreingenommene Antworten zu vermeiden, ist es üblich, den Teilnehmern erst nach dem
Einreichen des Fragbogens einen besseren Einblick in die Studie zu geben.

Falls Sie weitere Fragen haben, oder Kommentare über diese Studie teilen möchten oder einfach
Interesse an Informationen über die wichtigsten Ergebnisse und Schlussfolgerungen haben, dann
können Sie gerne jederzeit Michaela Großschädl, Bsc., (michaela.grossschaedl@gmx.net) oder
einer ihrer Leiterinnen kontaktieren:
Dr. Rita Guerra, ana_rita_guerra@iscte.pt
Dr Anca Minesc, anca.minescu@ul.ie

Wenn Sie weitere Informationen zum Studienthema erhalten möchten, können Sie mehr über das
Thema kollektiver Narzissmus unter diesem Link erfahren: https://collectivenarcissism.com/.

Ich möchte mich hiermit noch einmal sehr herzlich für Ihre Teilnahme bedanken.
Mit freundlichen Grüßen,
Michaela Großschädl