

---

Blowing hot air or serious talk?

A social recognition approach to the collective narcissistic claim for recognition

Wilma Marie Middendorf

*ERASMUS Mundus Joint Master* in the Psychology of Global Mobility, Inclusion and Diversity in Society (Global-MINDS)

Supervisor:

Professor Rita Guerra, Integrated Researcher,  
Iscte - Instituto Universitário de Lisboa

Co-Supervisor:

Professor Thomas Wolfgang Schubert, Professor at the Department of Psychology,  
UiO - Universitetet i Oslo, Norway

September, 2021

**iscte**

CIÊNCIAS SOCIAIS  
E HUMANAS



UiO • **University of Oslo**

---

Blowing hot air or serious talk?

A social recognition approach to the collective narcissistic claim for recognition

Wilma Marie Middendorf

*ERASMUS Mundus Joint Master* in the Psychology of Global Mobility, Inclusion and Diversity in Society (Global-MINDS)

Supervisor:

Professor Rita Guerra, Integrated Researcher,  
Iscte - Instituto Universitário de Lisboa

Co-Supervisor:

Professor Thomas Wolfgang Schubert, Professor at the Department of Psychology,  
UiO - Universitetet i Oslo, Norway

September, 2021

*I dedicate this thesis to my parents who awakened and encouraged my curiosity in life and my compassion for others; and to my friends who remind me of both when I feel lost.*



# Acknowledgments

*Words do not express thoughts very well. They always become a little different immediately after they are expressed, a little distorted, a little foolish.*

- Hermann Hesse

This quote has always been among my favourites but never as true as it was while writing my thesis. I don't know how many hours I was sitting in front of my laptop searching for the right words, but it must have been many because two wonderful years have passed in the meantime. One thing I learned during this time is the value of people who seem to understand your thoughts even if they are expressed a little foolishly.

In this sense, I would like to express my gratitude to my supervisor Rita whose lectures have inspired me, whose supervision has encouraged me and whose kind words have given me hope when I felt lost. When I thought I would fail, my co-supervisor Thomas reminded me that the true purpose is to learn. Not too seldomly my wild ideas ended up in a storm of confusion, but you two helped me focus and find words to my thoughts. I am truly thankful for your input, and guidance, both personally and academically.

While searching for words that express my feelings concerning those two years, I cannot help but think about all these inspiring and warm-hearted people I met along the way. We lived in turbulent times, but these times were filled with laughter, heated debates, and warm hugs. You were my safety net when I fell, my partners in crime, my flatmates, and my steady reminder of why diversity is worth fighting for.

Sometimes we forget that being on the move is not only challenging for ourselves but also for those we move away from. In that vein, I want to express my gratitude for the accepting and enduring support of my family which is always there, silently in the background, wherever I go. It takes a lot to support a daughter, sister or aunt who is not there, not seeing you grow, graduate, find your passion or change jobs.

The truth is, I hate to put my thoughts into words because they always become a little distorted, a little foolish. Somehow, I managed to write this thesis, yet the most important words remain:

Thank you.



## Resumo

A investigação sobre narcisismo colectivo, a crença na excepcionalidade do grupo e no direito ao reconhecimento especial, tem-se centrado nas suas consequências negativas e os seus antecedentes têm sido menos explorados. Com base na importância que a exigência de reconhecimento tem na definição de narcisismo colectivo, propomos uma nova abordagem para compreender os seus predictores. A investigação anterior mostrou uma ligação negativa entre narcisismo colectivo e auto-estima e ainda que as experiências de reconhecimento social (i.e., cuidado, respeito, estima social) moldam o nosso auto-conceito (i.e., auto-confiança, auto-respeito, auto-competência). Hipotetizamos uma relação negativa entre experiências de reconhecimento e narcisismo colectivo, sendo esta mediada pelas diferentes dimensões do auto-conceito. Esperávamos que o narcisismo colectivo mediasse a relação negativa entre as diferentes dimensões do auto-conceito e o sexismo ambivalente. Num estudo online com 257 participantes alemães do sexo masculino, testámos as nossas hipóteses. Com base nos nossos resultados, rejeitamos as hipóteses propostas. As análises exploratórias mostraram que o narcisismo colectivo e a satisfação com a pertença grupal estão associados a diferentes dimensões do auto-conceito. Enquanto a auto-confiança previu positivamente a satisfação com a pertença grupal, o auto-respeito encontra-se negativamente associado ao narcisismo colectivo. O narcisismo colectivo mediou a relação negativa entre o auto-respeito e o sexismo hostil. O presente estudo é o primeiro a focar-se na exigência de reconhecimento inerente ao narcisismo colectivo e mostra que quanto menos os homens se relacionam com o eu como uma pessoa de igual valor em comparação com outros, mais provável é que mantenham crenças narcisistas colectivas.

*Palavras Chave: Narcisismo colectivo, reconhecimento social, conceito de auto, auto-respeito, sexismo ambivalente*

### **Categorias e Códigos de Classificação segundo APA PsycINFO:**

3020 Processos de grupo e interpessoais

3040 Percepção e cognição social





## **Abstract**

Research on collective narcissism, the belief in the ingroup's exceptionality and entitlement to special recognition, has mostly focused on its negative consequences and only partially explored its antecedents. Building upon the claim for recognition in collective narcissism, we suggest a novel approach to understand the predictors of collective narcissism. We draw from research suggesting a negative link between collective narcissism and self-esteem and from research suggesting that experiences of social recognition (i.e., care, respect, social esteem) shape our concept of self (i.e., self-confidence, self-respect, self-competence). Building on this research, we predicted a negative relationship between experiences of recognition and collective narcissism via the concept of self. We further expected collective narcissism to mediate the negative relationship between concepts of self and ambivalent sexism. In an online study with 257 male German participants, we tested our assumptions in relation to male gender identity as the ingroup of interest. Based on our results, we rejected our hypotheses. However, the main analyses and further exploratory analyses showed that collective narcissism and ingroup satisfaction are associated with different concepts of self. While self-confidence positively predicted ingroup satisfaction, low self-respect predicted collective narcissism. Collective narcissism further mediated the negative relationship between self-respect and hostile sexism. The present study is the first focusing on claims for recognition and shows that the less men related to the self as a person of equal worth compared to others, the more likely they held collective narcissistic beliefs about their gender.

*Keywords: Collective narcissism, social recognition, concept of self, self-respect, ambivalent sexism*

### **APA PsycINFO Classification Categories and Codes:**

3020 Group & Interpersonal Processes

3040 Social Perception & Cognition

# General index

Resumo.....	i
Abstract .....	iii
Introduction .....	1
CHAPTER 1.....	3
Literature review .....	3
1.1.    Collective Narcissism .....	3
1.1.1. <i>The collective narcissistic claim for recognition</i> .....	5
1.2.    Social Recognition .....	6
1.2.1. <i>Need-based Care</i> .....	7
1.2.2. <i>Equality-based Respect</i> .....	8
1.2.3. <i>Achievement-based Social Esteem</i> .....	9
1.3.    Present study.....	9
CHAPTER 2.....	13
Empirical part.....	13
2.1.    Method.....	13
2.1.1. <i>Participants and procedure</i> .....	13
2.1.2. <i>Measures</i> .....	14
2.1.3. <i>Statistical Analyses</i> .....	15
2.2.    Results .....	16
2.2.1. <i>Preliminary analyses</i> .....	16
2.2.2. <i>Main analyses</i> .....	18
2.2.3. <i>Further exploratory analyses</i> .....	22
CHAPTER 3.....	24
Discussion .....	24
3.1.    Social Recognition and Collective Narcissism .....	25
3.2.    Concept of Self and Collective Narcissism.....	26
3.2.1. <i>Self-respect</i> .....	28

3.3.	Future directions .....	30
3.3.1.	<i>A politicized struggle for recognition</i> .....	30
3.3.2.	<i>Male collective narcissism and sexism</i> .....	31
3.4.	Further limitations .....	32
CHAPTER 4	.....	34
Conclusion	.....	34
Sources	.....	35
Bibliographical references	.....	36
Annexes	.....	45
A – Recruitment messages	.....	45
B – Informed consent	.....	46
C – Debriefing	.....	48
D – Scales	.....	50

## **Index of Tables**

<b>Table 2.1</b>	17
<b>Table 2.2</b>	20
<b>Table 2.3</b>	21
<b>Table 2.4</b>	21
<b>Table 2.5</b>	23

## **Index of Figures**

<b>Figure 1.1</b>	12
<b>Figure 2.2</b>	12
<b>Figure 2.1</b>	24

## **Glossary of acronyms**

<b>AfD</b>	Alternative für Deutschland
<b>CFA</b>	Confirmatory Factor Analysis
<b>CFI</b>	Comparative Fit Index
<b>CI</b>	Confidence Interval
<b>LGBTQ+</b>	Lesbian, Gay, Bisexual, Transgender, Queer, Plus
<b>LL</b>	Lower Limit
<b>UL</b>	Upper Limit
<b>RMSEA</b>	Standardized Root Mean Square Residual
<b>SDT</b>	Self-Determination Theory
<b>SRMR</b>	Standardized Root Mean Square Residual
<b>TLI</b>	Tucker-Lewis Index



# Introduction

*Even if one is the most miserable, the poorest, the least respected member of a group, there is compensation for one's miserable condition in feeling 'I am a part of the most wonderful group in the world. I, who in reality am a worm, become a giant through belonging to the group' [...] Group narcissism is one of the most important sources of human aggression, and yet this, like all other forms of defensive aggression, is a reaction to an attack on vital interests (Fromm, 1973, p. 204).*

Collective narcissism refers to the belief that one's own group (i.e., ingroup) is exceptional but not sufficiently recognized (Golec de Zavala & Lantos, 2020 for a review; Golec de Zavala et al., 2009; Golec de Zavala et al., 2019) and research shows it is robustly associated with intergroup hostility (Golec de Zavala et al., 2009; Golec de Zavala, 2019). Despite the acknowledged importance of collective narcissism for predicting intergroup hostility, there are still significant gaps in research on the antecedents of collective narcissism. Indeed, research has primarily focused on the negative outcomes of collective narcissism (Golec de Zavala & Lantos, 2020 for a review) and only scarcely researched its antecedents (Golec de Zavala et al., 2019 for a review).

Therefore, building upon the existing literature, we theoretically discuss a novel approach to understand the predictors of collective narcissism. Particularly, we identified recognition as a construct that, although frequently mentioned as a key aspect of collective narcissism, has not been studied in relation to it. We focus on social recognition (i.e., experiences of mutual recognition pave the way for a positive relation to self and an autonomous identity; Honneth, 1995, 2012) to explore the collective narcissistic claim for recognition. Specifically, we build on Honneth's (1995) notion that experiences of social recognition affect our concept of self (e.g., increases self-confidence, self-respect, and self-competence) and on research showing that low self-esteem triggers collective narcissism (Golec de Zavala et al., 2020) to propose that social recognition is associated with collective narcissism. In the present study we examine for the first time if different modes of social recognition (i.e., care, respect, social esteem) are associated with collective narcissism via the concepts of self (i.e., self-confidence, self-respect, self-competence). We further test whether the different concepts of self are related to intergroup hostility via collective narcissism. By examining if and how different modes of social

recognition and concepts of self are related with collective narcissism, we extend the scarce research focusing on the antecedents of collective narcissism.

Collective narcissism has been applied to a variety of ingroups, but most studies have focused on national collective narcissism (i.e., referring to one's national ingroup). In the current study we underline the need to understand collective narcissism beyond national identification. Specifically, we focus on male collective narcissism (i.e., the belief that men<sup>1</sup> are exceptional but not sufficiently recognized; Golec de Zavala & Bierwiazzonek, 2021) and examine its association with ambivalent sexism (i.e., prejudiced and discriminatory attitudes and behaviors targeted against women as a social group; Glick & Fiske, 1997) in Germany. Recent research shows that male collective narcissism is related to sexist attitudes against women when men are uncertain of their ingroup status (Golec de Zavala & Bierwiazzonek, 2021). Recent political developments in Germany indicate growing support for policies that torment the rights of women and defend the privileged position of men (Sauer, 2019). Particularly men who feel threatened by social change toward gender equality are more likely to hold collective narcissistic beliefs (Górska et al., 2019, Marchlewska et al., 2021) and sexist attitudes against women (Golec de Zavala & Bierwiazzonek, 2021). Thus, the present study examines the role of social recognition and concepts of self in relation to male collective narcissism and sexist attitudes against women in Germany.

In sum, research on collective narcissism has mainly focused on its negative consequences. While some studies focused on the predictors of collective narcissism (e.g., low self-esteem, individual narcissism, perceived intergroup threat), none researched an underlying feature of collective narcissism: the claim for recognition. Therefore, in an attempt to fill this research gap, we review key research on collective narcissism and social recognition and draw on their theoretical conjunction. In the context of male collective narcissism in Germany, the present research examines to what extent experiences of social recognition internalized by men are associated with collective narcissistic beliefs about masculinity and manhood, and indirectly to hostile attitudes towards women.

---

<sup>1</sup> Throughout the present study we use the word men meaning individuals that mostly identify with the male gender.



## Literature review

### 1.1. Collective Narcissism

Having its roots in the Frankfurt School, collective narcissism was first discussed by Erich Fromm (1973) and Theodor Adorno (1997). It was originally discussed in the context of the 1930s economic crisis and increasing support for the Nazi regime in Germany. Scholars of the Frankfurt School argued that the economic crisis and the expansion of capitalism impaired people's ability to assess their self-worth. The resulting undermined self-worth constituted a fruitful ground for collective narcissism in Germany. Recent approaches to collective narcissism have revised its formerly psychoanalytic understanding. They defined collective narcissism as the exaggerated belief that one's ingroup is exceptionally great and should receive special recognition (Golec de Zavala et al., 2009, 2019; Golec de Zavala & Lantos, 2020 for a review). Corresponding to the origins of collective narcissism, scholars argued that the financial crisis of 2008 and substantial social changes agitated people's sense of self-worth which may explain the growing support for populist movements in Europe (Golec de Zavala & Keenan, 2020; Golec de Zavala et al., 2017; Marchlewska et al., 2018). Hence, collective narcissism traces back to the Frankfurt School but remains important in understanding people's sentiments towards political happenings in our days.

Indeed, collective narcissism has been related to retaliatory hostility and hypersensitivity to threat (Golec de Zavala et al., 2016), conspiratorial thinking (Cichocka et al., 2015; Golec de Zavala & Cichocka, 2012; Golec de Zavala & Federico, 2018; Marchlewska et al., 2019), aggression and revengefulness (Dyduch-Hazar & Mrozinski, 2021), extremist violence (Jasko et al., 2020) and populism (Federico, 2018; Golec de Zavala & Keenan, 2020). Research focusing on collective narcissism relating to men as the ingroup (i.e., male collective narcissism) has demonstrated an association with perceived threat from women, less solidarity with women (Górska et al., 2019), and increased gender conspiracy beliefs (Marchlewska et al., 2019). These negative outcomes are generally motivated by ingroup orientated actions (e.g., hostile reactions to ingroup criticism to defend the ingroup's image) and are therefore considered to be subjectively defensive forms of intergroup hostility (Cichocka, 2016 for a review; Marchlewska et al., 2020).

The collective narcissistic beliefs about the ingroup's exceptionality and entitlement to special recognition have been assessed with respect to different ingroup identifications (e.g.,

national, religious, gender; Golec de Zavala & Bierwiazzonek, 2021; Golec de Zavala et al., 2019 for a review). However, the underlying beliefs of collective narcissism and consequences for intergroup relations seem to be independent of the context and ingroup identification (Golec de Zavala et al., 2019 for a review). In that vein, the preoccupation with the ingroup's exceptionality and entitlement to recognition but not the ingroup itself seem to be the driving force for intergroup hostility.

While the downstream consequences of collective narcissism are well established, less is known about its antecedents (Guerra et al., 2020). The few studies examining predictors of collective narcissism showed that it is triggered by low personal control (Cichocka et al., 2018), low self-esteem (Golec de Zavala et al., 2020), and it is also associated with intergroup threat (Guerra et al., 2020), and personal narcissism (Golec de Zavala et al., 2019 for a review).

The link between self-esteem and collective narcissism traces back to the Frankfurt School's premise that individuals aim at compensating on the group level what they lack in their personal life (Adorno, 1997; Fromm, 1973, 2010). However, not until recently this assumption was properly tested. A recent series of cross-sectional, longitudinal, and experimental studies revealed that low self-esteem triggers collective narcissism, especially when other forms of ingroup positivity are controlled for (Golec de Zavala et al., 2020). To that end, collective narcissism overlaps with some aspects of positive ingroup identification, specifically with ingroup satisfaction (i.e., being proud and satisfied for one's ingroup membership; Leach et al., 2008) (Golec de Zavala et al., 2013; Golec de Zavala et al., 2019 for a review). Despite this positive overlap, the two constructs are distinctively different. While ingroup satisfaction is associated with secure ingroup identification, collective narcissism relates to insecure beliefs about one's ingroup (Chichocka, 2016). Ingroup satisfaction, with collective narcissism partialled out, refers to a positive evaluation of one's ingroup that is free from concerns of recognition and entitlement. Collective narcissism, with ingroup satisfaction partialled out, may be interpreted as the exaggerated belief about the ingroup's entitlement to special recognition. In other words, people with high levels of ingroup satisfaction relate positively and proudly to their ingroup, while people holding collective narcissistic beliefs are mentally caught up in the entitlement for recognition (Golec de Zavala et al., 2020).

Research shows a negative relationship between self-esteem and intergroup hostility via collective narcissism but only when controlling for the positive overlap between collective narcissism and ingroup satisfaction (Golec de Zavala et al., 2020). This research was inspired by social identity theory's proposal that outgroup derogation enhances the positive evaluation of the ingroup which compensates for an undermined self-esteem (Rubin & Hewstone, 1998;

Tajfel & Turner, 1979). Recent research suggests that considering the particularities of different forms of ingroup positivity (e.g., collective narcissism, ingroup satisfaction) is decisive for understanding the link between low self-esteem and outgroup derogation. Consistent with this reasoning, collective narcissism and ingroup satisfaction were related to self-esteem in opposite directions and predicted different intergroup outcomes (Cichocka, 2016; Dyduch-Hazar & Mrozinski, 2021; Golec de Zavala et al., 2020; Marchlewska et al., 2020). Building on this research, we considered the positive overlap between ingroup satisfaction and collective narcissism in the current study. Given that collective narcissism and ingroup satisfaction are differently associated with intergroup relations, they may also be associated with different antecedents.

In sum, collective narcissism seems to be motivated by defending the ingroup's image or demanding appropriate recognition (Golec de Zavala et al., 2018; Marchlewska et al., 2020). The collective narcissistic claim for recognition is further emphasized if other forms of ingroup positivity are controlled for. Evidence seems to indicate that recognition lies at the heart of collective narcissism and may serve as a driving force for intergroup hostility. Still, to the best of our knowledge, no previous research specifically focused on the claim for recognition. We, therefore, identified recognition as an important construct in relation to collective narcissism. This relationship should exacerbate when we control for the positive overlap between collective narcissism and ingroup satisfaction.

### **1.1.1. The collective narcissistic claim for recognition**

Research has widely disregarded the role of recognition relating to collective narcissism. Yet, there are indicators that provide first insights into what recognition could mean to people holding collective narcissistic beliefs. For instance, collective narcissism is consistently related to hypersensitivity to ingroup insult, and this is followed by retaliatory intergroup hostility (Golec de Zavala et al., 2016). Across four studies, ingroup insult was conceptualized as an act of humiliation, undermined importance, and offensive behavior to the ingroup's positivity (Golec de Zavala et al., 2016). This is similar to research from Poland which shows that the more Poles perceived that their positive contributions to the collapse of the Eastern European communist regimes were not recognized by non-Poles, the more they believed in conspiratorial narratives and that was associated with collective narcissism (Cichocka et al., 2015). All these forms of ingroup insults are similar to what has been defined as acts of misrecognition (i.e., misrecognition of individual normative expectations and function; Honneth, 1995). This

suggests that people who score high on collective narcissism not only claim recognition but also react hypersensitively to acts of misrecognition directed towards their ingroup.

Based on previous research we propose that this hypersensitivity for and exaggerated reaction to acts of misrecognition are driven by a personal need for recognition. Indeed, research indicates that collective narcissism is mostly triggered by intrapersonal variables (e.g., personal control, self-esteem) (Cichocka et al., 2018; Golec de Zavala et al., 2020). Similarly, research in Poland supports the assumption that collective narcissism is motivated by personal needs as opposed to ingroup orientated action (e.g., solidarity). Those higher on collective narcissism showed greater willingness to leave their country if they could make more money abroad (Jaworska, 2016, as cited in Cichocka, 2016). Moreover, collective narcissism was related to reduced COVID-19 solidarity and connectedness with others in the fight against the spread of the virus (Federico et al., 2021). On the contrary, research shows that collective narcissism is associated with efforts to maintain a strong and independent ingroup image even if the consequences may harm the ingroup in the long run (Cislak, 2018). Seemingly, people with collective narcissistic beliefs are hypersensitive to acts of misrecognition and a negative ingroup image while the underlying processes seem to relate to personal needs and desires.

Overall, research has widely disregarded the content and role of recognition relating to collective narcissism. We reason in accordance with the Frankfurt School of scholars which assume that people holding collective narcissistic beliefs about their ingroup, compensate on the collective level what they lack on the personal level. Based on the outlined research, we propose that the collective narcissistic claim for recognition is to be taken seriously. We use a social recognition approach with the attempt to conceptualize and understand the collective narcissistic claim for recognition.

## **1.2. Social Recognition**

Research on social recognition has gained considerable importance in moral philosophical literature, particularly in Axel Honneth's theory of social recognition. Honneth based his theory of social recognition on the work of Mead (1967) and Hegel (1969) assuming that the "reproduction of social life is governed by the imperative of mutual recognition" (Honneth, 1995, p. 92). Accordingly, Honneth proposed that one can only fully form an autonomous identity if basic self-confidence, self-respect, and self-esteem have been acquired through previous experiences of mutual recognition. These experiences of recognition originate in close relations of love and friendship (i.e., care), in institutionalized relations wherein people relate

to each other with respect and dignity (i.e., respect), and in networks of shared values wherein the contributions of individuals are acknowledged and rewarded (i.e., social esteem). Each of these modalities of social recognition clear the way for a positive relation to self (Honneth, 1995, 2012).

We explore all three modes of social recognition (i.e., care, respect, social esteem) in relation to collective narcissism to extend the research on the collective narcissistic claim for recognition. Specifically, we argue for a conceptual overlap between social recognition and collective narcissism at the concept of self (i.e., self-confidence, self-respect, self-competence). We draw upon research linking low self-esteem with collective narcissism (Golec de Zavala et al., 2020) and research showing that experiences of social recognition shape our concept of self (Renger et al., 2019). While self-confidence (i.e., the ability to relate to the self as a likeable person; Renger, 2018) and self-competence (i.e., seeing the self as a competent person; Renger, 2018) constitute an integral part of the self-esteem scale (Rosenberg, 1965; Renger, 2018), self-respect (i.e., seeing the self as a person of equal worth compared to others; Renger, 2018) has been overlooked in social psychology. We propose that research on the distinct effects of social recognition and concept of self on collective narcissism extends the current understanding of what triggers collective narcissism. Therefore, we outline research on the three modes of social recognition and collective narcissism to draw upon their theoretical relations.

### **1.2.1. Need-based Care**

Care relates to the interpersonal experiences of reciprocal love and the recognition of emotional needs. Care enables people to relate to themselves with warmth and affection as well as confidently and autonomously (i.e., self-confidence). Research indicates that being seen as a likeable person elicits group membership's self-esteem, commitment, and identification with others in small groups (Spears et al., 2005). Acceptance and warmth by others positively impact one's self-esteem and serve as a preventative measure for individual narcissism in children (Brummelman et al., 2015, see also Williams & Galliher, 2006). Care and self-confidence are conceptually related to emotional security with others and the self. Collective narcissism has been related to negative emotionality, low social connectedness, and difficulties to express self-transcending emotions (Golec de Zavala, 2019). The latter relates to positive affective states (e.g., gratitude, compassion) which increase feelings of attachment to others (Stellar et al., 2017). We reason that negative emotionality and the lack of feeling self-transcending emotions amounts to a lack of recognition through care and self-confidence.

Specifically, a deficiency in care may account for the increased self-criticism and sensitivity to environmental stimuli in collective narcissism. Research argues that collective narcissism is analogous to self-referential narcissism wherein the emotional state depends on the admiration by others (Golec de Zavala et al., 2019 for a review; Morf & Rhodewalt, 2001). In the same vein, vulnerable narcissism was linked to need thwarting particularly focusing on needs of love and care (Buren & Meehan, 2015). We argue that the less one experiences affection and warmth from others (i.e., care), the harder it is to feel safe and worthy of love when thinking about the self (i.e., self-confidence). This insecurity may then be compensated by exaggerated beliefs about the ingroup's importance (i.e., collective narcissism).

### **1.2.2. Equality-based Respect**

Respect resembles the lived experience of being granted equal rights, worth, and dignity. People that obey the law recognize others' capacity to make autonomous and conscious decisions and acknowledge them as holders of equal rights (Honneth, 1995; see also Renger et al., 2017). Receiving this kind of recognition enables people to refer to themselves as morally responsible members of society who are worthy to receive respect from others (i.e., self-respect; Renger et al., 2019). Research indicates that experiences of respect not only increase personal life satisfaction (Renger et al., 2017) but positively influence pro-social behavior via increased collective identification (Renger & Reese, 2017; Renger & Simon, 2011; Simon & Stürmer, 2003). Research also demonstrates that if respect is denied, participants endorse more unethical behaviors due to acts of self-infrahumanization (i.e., reduced self-attribution of human uniqueness traits and secondary positive emotions; Renger et al., 2016). Collective narcissism relates to life satisfaction only via ingroup satisfaction (Golec de Zavala, 2019) and relates positively to intergroup hostility (Golec de Zavala & Lantos, 2020 for a review). We argue that a lack of respect is internalized, and the resulting undermined sense of self-respect is compensated by collective narcissistic beliefs about the ingroup's exceptionality.

Specifically, the collective narcissistic claim for recognition has commonly been understood as a quest for superiority (e.g., entitlement to special recognition) and the resulting intergroup conflict has been related to hostile behavior. Research demonstrated a link between low self-respect and hostile political demand for superiority (e.g., willingness to devalue others for their own group-based benefit, Renger et al., 2019, study 2). This research strengthens the assumption that an undermined sense of self-respect is compensated by collective narcissistic beliefs in the ingroups importance. Thus, we propose that people who lack recognition of equal rights by others (i.e., respect), internalize this notion. The resulting undermined sense of self-

respect is compensated on the group level through collective narcissistic beliefs about the ingroup's superiority.

### **1.2.3. Achievement-based Social Esteem**

Lastly, social esteem is associated with the recognition of achievements and one's value to society (Honneth, 1995). While Honneth argued that the experience of being recognized for one's contributions to society enables people to hold / develop self-esteem, social psychological research has associated social esteem with self-competence (Renger, 2018). Both conceptualizations relate to the very principle of being able to see the self as a competent and valuable member of society (Honneth, 1995, Renger, 2018). Honneth (1995) hypothesizes that social esteem elicits feelings of solidarity. This is supported by research suggesting that the more people are recognized for their contributions to society, the more willing they are to act on behalf of the group. For instance, research with immigrant students in Chile found a positive link between social esteem and positive attitudes towards school participation (Sirlopú & Renger, 2020). Collective narcissism, on the contrary, is associated with decreased solidarity for both, other ingroup members (Federico et al., 2021) and outgroup members (Górska et al., 2019).

Moreover, social esteem relates to the justice principle of equity (Deutsch, 1975). The more positively one contributes to society, the more this person deserves to be recognized. Scholars argue that change which subduces people's ability to positively refer to themselves elicits collective narcissism (e.g., financial crisis, social change towards gender equality) (Golec de Zavala et al., 2016; Marchlewska et al., 2019; Górska et al., 2019). We elaborate on this argument and say that people who do not receive recognition equivalent to their efforts (e.g., prestige, salary, esteem) relate to the self as incompetent. The feeling of being worthless to society is compensated by exaggerating the ingroup's importance (i.e., collective narcissism) and claiming recognition on their behalf.

## **1.3. Present study**

The present research aims to provide novel insights into the predictors of collective narcissism, specifically focusing on the claim for recognition in the context of male collective narcissism and ambivalent sexism in Germany.

The importance to look at German men arises in the context of the increasing support for anti-feminist policies (Hajek, 2020; Sauer, 2019). During the past decade, the *Alternative für*

*Deutschland* (AfD) has gained considerable importance in the German political landscape (4.7 % in 2013, 12.6 % in 2017 German Federal elections; Bundeswahlleiter, 2017). Upon their agenda are anti-feminist policy positions including statements against gender mainstreaming, statements for restricted abortion rights, and the general orientations towards traditional, meaning heterosexual, family structures (Grundsatzprogramm für Deutschland, 2016). These policy statements are overtly tormenting women's and LGBTQ+ rights while holding upon the political and societal influence of men (Sauer, 2019).

One way to explain the growing support for anti-feminism in Germany redounds to collective narcissism (Górska et al., 2019). Previous research shows that people who endorse male collective narcissism believe that men are exceptional, yet, not sufficiently recognized by others (Golec de Zavala & Bierwiazzonek, 2021). To that end, research demonstrated a positive relationship between male collective narcissism and ambivalent sexism. This relationship was mediated by the belief that manhood is a precarious state, and this generalized to other reference groups including religious and national collective narcissism (Golec de Zavala & Bierwiazzonek, 2021). Research also shows that male collective narcissism is associated with feeling threatened by women, and to being less likely to act in solidarity with women (Górska et al., 2019). Seemingly, the more women strive for gender equality, the more collective narcissistic men use hostility to protect their status.

This conflict is encouraged by populist parties who foment collective narcissistic rhetoric to mobilize for their goals (Golec de Zavala & Keenan, 2020). For instance, the AfD has succeeded in commencing gender debates with fearful terms and images (e.g., genderization) (Lang, 2017). Likewise, the 2015 New Year's Eve events in Cologne (Weiland, 2016) were instrumentalized to emphasize intergroup boundaries and sparked threats to promote narratives which are at the intersection of sexism and xenophobia (Boulila & Carri, 2017; Hajek, 2020). In order to tackle the well-established negative consequences of collective narcissism to a pluralistic society, it is important to understand the underlying processes that elicit collective narcissism.

We propose an integrative framework to understand the claim for recognition in collective narcissism. We suggest that the lack of recognition elicits the preoccupation with the ingroup's positive evaluation. Thus, claiming recognition on the collective level serves compensative for those who struggle for recognition personally. Building upon Honneth's (1995) assumption that experiences of recognition are internalized, we propose that a lack of recognition is equally internalized and leads to undermined concepts of the self which has been associated with collective narcissism (Adorno, 1997; Golec de Zavala et al., 2020). Hence, we propose that the



lack of recognition constitutes a fruitful ground for collective narcissistic beliefs. Specifically, we reason that a lack of recognition (e.g., care, respect, social esteem) and the resulting undermined self-confidence, self-respect, or self-competence result in collective narcissism. In line with previous research on the link between self-esteem and collective narcissism (Golec de Zavala et al., 2020), we account for the positive overlap with ingroup satisfaction.

We take an explorative approach proposing that care, respect, and social esteem are associated with collective narcissism via the respective concepts of self (i.e., self-confidence, self-respect, self-competence), when the positive overlap between ingroup satisfaction and collective narcissism is controlled for. Owing to the novelty of the present study, we explore all three modes of social recognition and cannot rule out different degrees of importance to collective narcissism.

**Hypothesis 1.** Specifically, we expect a negative relationship between respect and collective narcissism via self-respect. Hence, we expect a positive association between care and self-confidence, a negative association between self-confidence and collective narcissism and a direct and negative association between care and collective narcissism (H1.1). Similarly, we expect a negative relationship between respect and collective narcissism via self-respect. That is, we expect a positive relation between respect and self-respect, a negative relation between self-respect and collective narcissism and a direct and negative relation between respect and collective narcissism (H1.2). Finally, we expect a negative relationship between social esteem and collective narcissism via self-competence. Thus, we expect a positive relation between social esteem and self-competence, a negative relation between self-competence and collective narcissism and a direct and negative relation between social esteem and collective narcissism (H1.3) (see *Figure 1.1*).

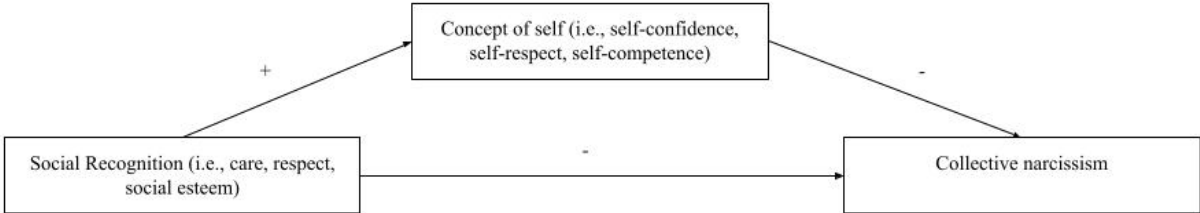
Additionally, based on Renger's (2018) trisection approach to concepts of self, we examined a mediation model linking concepts of self and intergroup hostility via collective narcissism while accounting for the positive overlap with ingroup satisfaction. Again, it is likely that differences in the degrees to which each concept of self is important to collective narcissism appear.

**Hypothesis 2.** We expect collective narcissism to mediate the negative relationship between self-confidence (H2.1), self-respect (H2.2) or self-competence (H2.3) and ambivalent sexism when the positive overlap with ingroup satisfaction is partialled out. We expect a negative relationship between each concept of self (i.e., self-competence, self-respect, self-competence) and collective narcissism, a positive relationship between collective narcissism

and ambivalent sexism and a direct and negative relationship between each concept of self (i.e., self-confidence, self-respect, self-competence) and ambivalent sexism (see *Figure 1.2*).

**Figure 1.1**

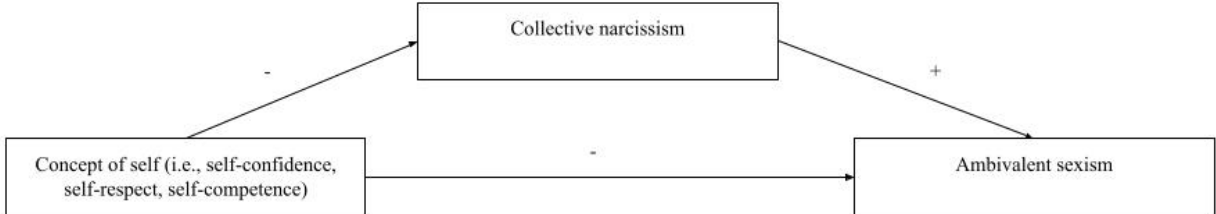
*Theoretical model for hypothesis 1*



*Note.* Theoretical model for hypothesis 1 where the negative relationship between care and collective narcissism is mediated by self-confidence (H1.1), the negative relationship between respect and collective narcissism is mediated by self-respect (H1.2) and the negative relationship between social esteem and collective narcissism is mediated by self-competence (H1.3). Ingroup satisfaction and collective narcissism are controlled for.

**Figure 1.2**

*Theoretical model for hypothesis 2*



*Note.* Theoretical model for hypothesis 2 where the negative relationship between self-confidence (H1.1), self-respect (H1.2), or self-competence (H1.3) and ambivalent sexism is mediated by collective narcissism. Ingroup satisfaction is controlled for.

## Empirical part

### 2.1. Method

#### 2.1.1. Participants and procedure

We collected our data online via Qualtrics ([www.qualtrics.com](http://www.qualtrics.com)) and Surveycircle ([www.surveycircle.com](http://www.surveycircle.com)). Participants were recruited between May and June 2021 using convenience sampling. The study has been preregistered on Aspredicted ([https://aspredicted.org/see\\_one.php](https://aspredicted.org/see_one.php))<sup>2</sup>. To facilitate recruitment, participants had the chance to win a 50€ voucher for a German electronic shop or get a crate of beer if a group of at least 10 men participated. We examined the distribution of missing data and excluded all participants that crossed a critical threshold of missing data which we determined to 20 percent. Only 6 participants had missing data, which included three with one missing value. Considering the low number of missing data, we decided against multiple imputation and for mean value imputation but only if sufficient items for scale reliability were secured. We excluded one participant with suspicious completion time (153sec) and three participants due to unengaged responses (e.g., same rating across several scales). After data preparation, our total sample comprised 257 participants. The demographic questions were presented at the beginning of the survey to ensure that participant's awareness of the exclusion criteria. Accordingly, we recruited individuals that identified as men/masculine, with excellent German proficiency and older than 18 years of age. We assessed gender identity following guidelines on gender diversity in psychological research (Cameron & Stinson, 2019). The vast majority of participants (96.5%) identified as male, 3.1% identified as masculine, and one participant identified as 'rather masculine'. The participants' age ranged between 18 and 77 ( $M = 33,84$ ,  $SD = 14,27$ ). 95.3% participants were German citizens, 4.7% of which did not have German citizenship, and 3.5% stated to have a second citizenship besides German. At the end of the survey, we assessed political orientation with the Left-Right Self-Placement scale (Breyer, 2015) which measures

---

<sup>2</sup> For reasons of comprehensibility, we changed the order of hypotheses and formulated them more detailed. We report CFA in the methods section. This deviates from the pre-registration but does not affect the credibility of the present study.

political orientation on a scale from one (left) to 10 (right). The average political orientation is leaning towards the political left ( $M = 4.04$ ,  $SD = 1.52$ ).

Limited research was available to predict effect sizes necessary to run accurate power analysis for the two hypothesized mediation models. We therefore applied Fritz and MacKinnon's (2007) suggestions for mediation analyses. Based on previous findings we expected large effect sizes of social recognition on concepts of self (Renger et al., 2019, study 3;  $\beta = .69$ ), we expected a small to medium effect size for the relationships between concepts of self and collective narcissism (Golec de Zavala et al., 2020;  $\beta = -.18$  to  $\beta = -.36$ ). Last, based on previous research showing a small effect for the unique relationship between male collective narcissism and ambivalent sexism (i.e., controlling for precarious manhood, traditional gender beliefs; Golec de Zavala & Bierwiazzonek, 2021, study 1;  $\beta = .11$ ) we expected medium effect sizes for the relation between collective narcissism and sexism without controlling for other variables. Considering our expectations, we needed a sample size between 115 and 396. We determined the sample size at a minimum of 200 observations yet aimed at 300 observations to secure robust findings even for large sample techniques such as confirmatory factor analyses (CFA) (Comrey & Lee, 1992; Hoe, 2008; Tabachnick & Fidell, 2013). With a total number of 257 cases, we reached a fair sample size.

### **2.1.2. Measures**

If not otherwise specified, we assessed all items on a 7-point Likert scale ranging from 1 (I definitely do not agree) to 7 (I completely agree). The order of the scales was the same for all participants. We first assessed social recognition, followed by the respective concept of self, collective narcissism, ingroup satisfaction, and ambivalent (hostile, benevolent) sexism. The order of items within a scale was randomized.

***Social Recognition.*** We measured the three modalities of recognition using the social recognition scales created and validated by Renger et al. (2017). We assessed each experience of recognition with reference to generalized others: Care (4 items, e.g., Other people behave toward me in a very caring manner;  $\alpha = .77$ ), respect (4 items, e.g., Other people always communicate with me as with a person of equal worth;  $\alpha = .83$ ), and social esteem (4 items, e.g., The people I interact with let me know very often that they see me as competent;  $\alpha = .79$ ). We averaged items per subscale to where higher values signify more experiences of care, respect, or social esteem.

***Concept of self.*** We assessed the threefold concept of self, using scales developed by Renger (2018): self-confidence (4 items, e.g., When I think about myself, I mostly feel safe and

secure,  $\alpha = .77$ ), self-respect (4 items, e.g., I am always aware that I have the same dignity as all other human beings,  $\alpha = .83$ ) and self-competence (4 items, I am capable of doing something great,  $\alpha = .76$ ). Accordingly, items have been averaged to measure self-confidence, self-respect, and self-competence whereas higher scores can be interpreted as greater belief in one's confidence, equal dignity compared to others or competence.

**Male Collective Narcissism.** We adopted the German version of the 9-item Collective Narcissism Scale to men as the reference group (Golec de Zavala et al., 2009, e.g., Men deserve special treatment,  $\alpha = .76$ ). In previous research, male collective narcissism has shown strong internal consistency ( $\alpha = .85-.93$ ; Golec de Zavala et al., 2020) even with respect to men as the reference groups ( $\alpha = .87$ ; Golec de Zavala & Bierwiazzonek, 2021). After averaging the items, higher scores signify stronger collective narcissistic beliefs about men as a social group.

**Male Ingroup Satisfaction.** We assessed male ingroup satisfaction using the German version of ingroup satisfaction subscale (Roth & Mazziotta, 2015) which we adopted to male ingroup identification (e.g., I am glad to be a man,  $\alpha = .83$ ). Roth and Mazziotta (2015) decided for a three-item solution for the German validation for ingroup satisfaction and found internal consistency ( $\alpha = .87$ ). Due to the lack of research on male ingroup identification in Germany, we decided to assess all four items and perform a post-hoc reliability test. In accordance with Roth and Mazziotta (2015) the item 'I think that men have a lot to be proud of' has been removed from the analyses. In Germany, being proud to be a group member has a negative connotation and is therefore not internally consistent with the definition of ingroup satisfaction. After removing this item, we averaged the score, with high values standing for greater ingroup satisfaction.

**Ambivalent Sexism.** Ambivalent Sexism was measured with the German translation of the 12-item version of the Ambivalent Sexism Inventory (Eckes & Six-Materna, 2015). The Ambivalent Sexism Inventory measures hostile sexism (i.e., derogatory, and hostile beliefs about women as a social group; e.g., Women seek to gain power by getting control over men,  $\alpha = .84$ ) and benevolent sexism (i.e., paternalistic prejudice rooted in the belief that women are incompetent and need to be protected, e.g., Women should be cherished and protected by men,  $\alpha = .74$ ) but can be also averaged to become an ambivalent sexism scale ( $\alpha = .85$ ).

### 2.1.3. Statistical Analyses

The dataset was prepared, and the analyses were conducted in the statistical program SPSS version 27.0 (IBM Corp, 2020). We tested our hypotheses following Baron and Kenny's (1986)

four conditions necessary to reveal mediation effects. Accordingly, we tested for the effect of the predictor on the mediator (path a) and the effect of the mediator on the outcome while controlling for the causal variable (path b). Next, we tested whether the predictor significantly related to the outcome variable (path c). If these conditions were met, we tested whether the effect of the predictor on the outcome via the mediator (i.e., indirect effect, path c) weakened compared to the direct effect (path c'). We used simple and multiple regression analyses to test Baron and Kenny's first three conditions and model 4 in PROCESS macro (Hayes, 2017) with 10,000 bootstrap samples and 95% bias-corrected bootstrap CI to test for the fourth condition. Since no direct comparisons are needed and variables are measured with the same scale, unstandardized coefficients are reported.

## **2.2. Results**

### **2.2.1. Preliminary analyses**

We aimed at replicating the three-factor structure of social recognition as validated by previous research (Renger et al., 2017). Specifically, we conducted CFA in Mplus 8.6 (Muthén & Muthén, 2021) to calculate the factor loadings and model fit. The model fit indices suggested acceptable model fit ( $\chi^2 = 115.770$ ,  $df = 51$ ,  $\chi^2/df = 2.3$ , Tucker-Lewis index [TLI] = .927, comparative fit index [CFI] = .944, root mean square error approximation [RMSEA] = .070 [.053-.088], standardized root mean square residual [SRMR] = .053) (Kline, 1998). Considering the comparability with previous findings on the model fit of social recognition (e.g.,  $\chi^2 = 127.4$ ,  $df = 51$ ,  $\chi^2/df = 2.5$ , TLI = .97, CFI = .98, RMSEA = .063; Renger et al., 2017), we accepted the three-factor solution.

We ran CFA in Mplus 8.6 (Muthén & Muthén, 2021) for the factor structure of concepts of self in accordance with Renger (2018). We assumed a three-factor structure with all items loading on the assumed factors. Our results suggested moderate model fit ( $\chi^2 = 108.027$ ,  $df = 51$ ,  $\chi^2/df = 2.1$ , TLI = .935, CFI = .950, RMSEA = .066 [.049-.083], SRMR = .050) (Kline, 1998). The suggested three-factor solution did not fit the observed data as well as initial research suggested (e.g.,  $\chi^2 = 72.0$ ,  $df = 51$ ,  $\chi^2/df = 1.4$ , TLI = .99, CFI = .99, RMSEA = .035; Renger, 2018, study 1) but comparable to subsequent research ( $\chi^2 = 146.0$ ,  $df = 51$ ,  $\chi^2/df = 2.9$ , TLI = .96, CFI = .97, RMSEA = .082). We therefore accepted the three-factor model.

**Table 2.1***Descriptive Statistics and Correlations for Study Variables.*

Variable	<i>M</i>	<i>SD</i>	<i>N</i>	1	2	3	4	5	6	7	8	9	10	11	12
1. Care	4.30	1.01	256	—											
2. Respect	5.66	.92	257	.50**	—										
3. Social Esteem	5.02	.94	257	.51**	.50**	—									
4. Self-confidence	4.86	1.07	257	.33**	.28**	.34**	—								
5. Self-respect	5.71	1.00	257	.36**	.49**	.34**	.59**	—							
6. Self-competence	5.20	.87	257	.13*	.09	.45**	.50**	.31**	—						
7. Collective Narcissism	2.69	.87	257	-.05	-.05	-.05	-.01	-.11	.14*	—					
8. Ingroup Satisfaction	5.13	1.05	257	.15*	.07	.12	.31**	.16**	.26**	.32**	—				
9. Ambivalent Sexism	3.46	1.02	256	-.04	-.07	-.02	.06	-.08	.10	.57**	.30**	—			
10. Hostile Sexism	3.15	1.15	256	-.13*	-.18**	-.09	.03	-.18**	.13*	.63**	.35**	.89**	—		
11. Benevolent Sexism	3.77	1.14	256	.05	.07	.05	.08	.04	.06	.38**	.19**	.89**	.57**	—	
12. Political orientation	4.04	1.52	254	.07	.06	.03	-.02	-.07	.00	.28**	.16*	.33**	.38**	.20**	—

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

### 2.2.2. Main analyses

Descriptives and zero-order correlations are reported in *Table 2.1*<sup>3</sup>. Overall, our data met the assumptions required to conduct mediation analyses<sup>4</sup>. We therefore proceeded to test our hypotheses. For each of our two hypotheses, we formulated three specifications (e.g., H1.1, H1.2, and H1.3). In the following, we reported the results of these specifications per path (e.g., path a, b, c, c'; Baron & Kenny, 1986).

**Hypothesis 1.** We tested our first hypothesis proposing relationships between the three modes of social recognition (i.e., care, respect, social esteem) and collective narcissism via the concept of self (i.e., self-confidence, self-respect, self-competence).

First, we tested if different modes of social recognition are positively related to concepts of self (path a). In three simple regression analyses, we regressed care on self-confidence (model 1), respect on self-respect (model 2) and social esteem on self-competence (model 3). All relationships were significant in the expected directions (see *Table 2.2*). This indicated that men who experienced warmth and affection (i.e., care), were more likely to feel confident about themselves (i.e., self-confidence). Similarly, the more men were granted equality-based respect (i.e., respect), the more likely they referred to the self as holder of equal rights (i.e., self-respect). Finally, the more men were recognized for their achievements (i.e., social esteem), the more likely they related to themselves as a competent person (i.e., self-competence).

We conducted three multiple regression analyses to test if concepts of self relate negatively to collective narcissism (path b). We entered self-confidence (model 1), self-respect (model 2) or self-competence (model 3) as the predictor, collective narcissism as the outcome variable and ingroup satisfaction as a covariate. To establish the effect of the mediator on the outcome, we controlled for care (model 1), respect (model 2) or social esteem (model 3). As predicted

---

<sup>3</sup> All scales reached the recommended cut-off value for internal consistency (Kline, 2011). Most scales were in the acceptable range of excess kurtosis and skewness with values between -1 one and 1 (Hair et al., 2017), only self-confidence (excess kurtosis = 1.055) and self-respect (excess kurtosis = 1.051) exceeded the suggested cut-off value and were non-normally distributed, thus, results shall be interpreted with cautions.

<sup>4</sup> The VIF scores were below 10 and tolerance scores were above 0.2 indicating that multicollinearity was not a problem. The Durbin-Watson statistics revealed values close to 2 suggesting that the values of the residuals were independent. The plots of standardized residuals versus standardized predicted values suggested that the assumption of homoscedasticity was met. Cook's Distance values were well below 1, suggesting that individual cases were not influencing the model (Myers, 1990).



self-respect related significantly and negatively to collective narcissism. We did not find support for a relationship between self-competence and collective narcissism or self-confidence and collective narcissism (see *Table 2.4*), possibly, due to the added covariates.

We ran three multiple regression analyses to test for the relationships between modes of social recognition and collective narcissism. We entered care (model 1), respect (model 2) or social esteem (model 3) as the predictor variable, collective narcissism as the outcome and ingroup satisfaction as covariate. None of the expected effects were significant (see *Table 2.4*). Indeed, different from the previous finding wherein we controlled for self-competence (see *Table 2.2.4*), the relationship between social esteem and collective narcissism was not significant. Based on our results and Baron and Kenny's (1986) conditions, we rejected our hypotheses.

**Hypothesis 2.** As to our second hypothesis, we proposed that each concept of self (i.e., self-confidence, self-respect, self-competence) relates negatively to ambivalent sexism via male collective narcissism.

We conducted three multiple regression analyses with self-confidence (model 1), self-respect (model 2) or self-competence (model 3) as the predictor, collective narcissism as the outcome variable and ingroup satisfaction as a covariate (path a). Like previous findings, self-respect related significantly and negatively to collective narcissism. Moreover, we found a significant and negative relationship between self-confidence and collective narcissism but based on the 95 % confidence interval [-.200, -.001], this effect was weak. We could not find support for a relationship between self-competence and collective narcissism (see *Table 2.4*).

Next, we tested whether collective narcissism positively related to ambivalent sexism (path b). We conducted three multiple regression analyses wherein we entered collective narcissism as predictor, ambivalent sexism as outcome and ingroup satisfaction as covariate. To establish the effect of the mediator on the outcome, we entered self-confidence (model 1), self-respect (model 2) and self-competence (model 3) as covariates. The relationship between collective narcissism and ambivalent sexism was positive and significant ( $\beta \geq .609, t \geq 9.558, p < .001$ ).

Last, we ran three simple regression analyses with self-confidence (model 1), self-respect (model 2) or self-competence (model 3) as the predictor and ambivalent sexism as the outcome (path c). The results demonstrated that none of the concepts of self were significantly related to ambivalent sexism (see *Table 2.3*). Thus, based on the first three steps of Baron and Kenny (1986), we did not find support for the hypothesized relationships between concepts of self and ambivalent sexism via collective narcissism.

**Summary.** Overall, our results did not support our hypotheses. Nevertheless, we gained insights into the nature of particular relationships. To that end, care, respect, and social esteem were positively and significantly related to self-confidence, self-respect, and self-competence, respectively. Moreover, self-respect and self-confidence significantly and negatively related to collective narcissism. Additionally, collective narcissism was positively related to ambivalent sexism.

**Table 2.2**

*Main effects of three simple regression analyses wherein care, respect or social esteem were entered as predictor, and self-confidence, self-respect, or self-competence as outcome.*

Model	Unstandardized Coefficients		t	Sig.	95% CI for B	
	B	SE			LL 95% CI	UL 95% CI
<b>1. Self-confidence</b>						
(Constant)	3,338	,278	11,996	,000	2,790	3,886
Care	,354	,063	5,619	,000	,230	,478
<b>2. Self-respect</b>						
(Constant)	2,692	,341	7,893	,000	2,020	3,364
Respect	,533	,060	8,952	,000	,416	,650
<b>3. Self-competence</b>						
(Constant)	3,115	,265	11,739	,000	2,592	3,638
Social esteem	,414	,052	7,971	,000	,312	,517

N ≥ 255. Unstandardized regression coefficients are reported. 5000 bootstrap samples; LL – lower limit; UL – upper limit; CI – Confidence interval.

**Table 2.3**

*Main effects of three simple regression analyses wherein self-confidence, self-respect or self-competence were entered as predictor and ambivalent sexism as outcome.*

Model	Unstandardized Coefficients		t	Sig.	95% CI for B	
	B	SE			LL 95% CI	UL 95% CI
<b>1. Ambivalent Sexism</b>						
(Constant)	3,180	,296	10,762	,000	2,598	3,762
Self-confidence	,058	,059	,970	,333	-,059	,175
(Constant)	3,944	,369	10,697	,000	3,218	4,670
Self-respect	-,085	,064	-1,332	,184	-,210	,041
(Constant)	2,822	,384	7,343	,000	2,065	3,579
Self-competence	,123	,073	1,685	,093	-,021	,267

N ≥ 255. Unstandardized regression coefficients are reported. 5000 bootstrap samples; LL – lower limit; UL – upper limit; CI – Confidence interval.

**Table 2.4**

*Main effects of six multiple regression analyses wherein care, respect, social esteem, self-confidence, self-respect, or self-competence were entered as predictor, collective narcissism as outcome and ingroup satisfaction as covariate.*

Model	Unstandardized Coefficients		t	Sig.	95% CI for B	
	B	SE			LL 95% CI	UL 95% CI
1. Collective narcissism						
(Constant)	1,810	,336	5,389	,000	1,148	2,471
Self-confidence	-,083	,053	-1,554	,121	-,187	,022
Care	-,057	,054	-1,049	,295	-,164	,050
Ingroup satisfaction	,297	,052	5,742	,000	,195	,399
(Constant)	2,005	,412	4,867	,000	1,194	2,817
Self-respect	-,149	,059	-2,509	,013	-,266	-,032
Respect	,010	,064	,159	,874	-,116	,136
Ingroup satisfaction	,288	,049	5,853	,000	,191	,385
(Constant)	1,426	,390	3,659	,000	,658	2,193
Self-competence	,116	,068	1,696	,091	-,019	,250
Social esteem	-,127	,061	-2,064	,040	-,248	-,006
Ingroup satisfaction	,253	,051	5,012	,000	,154	,353
(Constant)	1,635	,317	5,152	,000	1,010	2,260
Care	-,083	,052	-1,593	,112	-,185	,020
Ingroup satisfaction	,275	,050	5,512	,000	,177	,373
(Constant)	1,692	,397	4,265	,000	,911	2,473
Respect	-,068	,056	-1,200	,231	-,179	,043
Ingroup satisfaction	,269	,049	5,482	,000	,172	,366
(Constant)	1,694	,357	4,742	,000	,991	2,398
Social esteem	-,082	,056	-1,468	,143	-,191	,028
Ingroup satisfaction	,274	,049	5,557	,000	,177	,371
(Constant)	1,654	,303	5,452	,000	1,057	2,252
Self-confidence	-,100	,050	-1,988	,048	-,200	-,001
Ingroup satisfaction	,297	,051	5,790	,000	,196	,398
(Constant)	2,037	,359	5,675	,000	1,330	2,744
Self-respect	-,144	,052	-2,787	,006	-,246	-,042
Ingroup satisfaction	,288	,049	5,863	,000	,191	,384
(Constant)	1,106	,360	3,074	,002	,398	1,815
Self-competence	,055	,062	,883	,378	-,067	,176
Ingroup satisfaction	,253	,051	4,982	,000	,153	,354

N ≥ 255. Unstandardized regression coefficients are reported. 5000 bootstrap samples; LL – lower limit; UL – upper limit; CI – Confidence interval.

### 2.2.3. Further exploratory analyses

We ran additional analyses to further explore our data. The following analyses deviate from our initial hypotheses; thus, results shall be interpreted with caution. Specifically, we explored the relationships between different concepts of self (i.e., self-competence, self-respect, self-confidence) and collective narcissism. We thereby tested whether self-confidence and self-respect explain collective narcissism over and above other concepts of self. Multiple regression analyses with self-respect, self-confidence, and self-competence as predictors, collective narcissism as the outcome variable and ingroup satisfaction as covariate were conducted. The analyses yielded a negative relationship between self-respect and collective narcissism over and above other concepts of self. Moreover, and different from the previous findings presented above, we did not find a significant relationship between self-confidence and collective narcissism but a positive and significant relationship between self-competence and collective narcissism which existed over and above other concepts of self (see *Table 2.3*). In line with previous research (Golec de Zavala et al., 2020), we mirrored our analyses for ingroup satisfaction as the outcome variable and collective narcissism as the suppressor. Thus, we entered self-confidence, self-respect, and self-competence as the predictors, ingroup satisfaction as the outcome and collective narcissism as the suppressor. Multiple regression analyses revealed a positive and significant effect of self-confidence on ingroup satisfaction ( $\beta = .257, t = 3.444, p = .001$ ) over and above other concepts of self but none of the other effects were significant (see *Table 2.3*).

Based on the observed correlation between self-respect and hostile sexism (see *Table 2.1*), we adjusted the mediation model proposed in hypothesis two. Specifically, we used Baron and Kenny's (1986) approach to mediation analyses to explore whether self-respect relates to hostile sexism via collective narcissism. Previous results demonstrated a significant and negative relationship between self-respect and collective narcissism when ingroup satisfaction was controlled for (path a, see *Table 2.4*). For path b, we entered collective narcissism as the predictor, hostile sexism as the outcome and ingroup satisfaction as well as self-respect as covariates. As expected, we found a negative relationship between collective narcissism and hostile sexism ( $\beta = .733, t = 11.068, p < .001$ ). Next, we conducted simple regression analyses wherein we entered self-respect as the predictor and hostile sexism as the outcome (path c). The relationship was significant and negative ( $\beta = -.210, t = -2.952, p = .003$ ). Given the significant relationships, we continued to test whether collective narcissism accounts for the link between self-respect and hostile sexism. We entered self-respect as the predictor, hostile sexism as the

outcome, collective narcissism as the mediator and ingroup satisfaction as the suppressor (PROCESS macro for SPSS, Model 4; version 26, Hayes, 2017; 10,000 bootstrap samples and 95% bias-corrected bootstrap CI). The indirect effect of self-respect on hostile sexism through male collective narcissism ( $\beta = -.102$ ) was significant, CI [-.193, -.023] (see *Figure 2.1*). However, self-respect still explained variance in hostile sexism suggesting a partial mediation. Overall, the model explained 45% of variance in hostile sexism.

**Table 2.3**

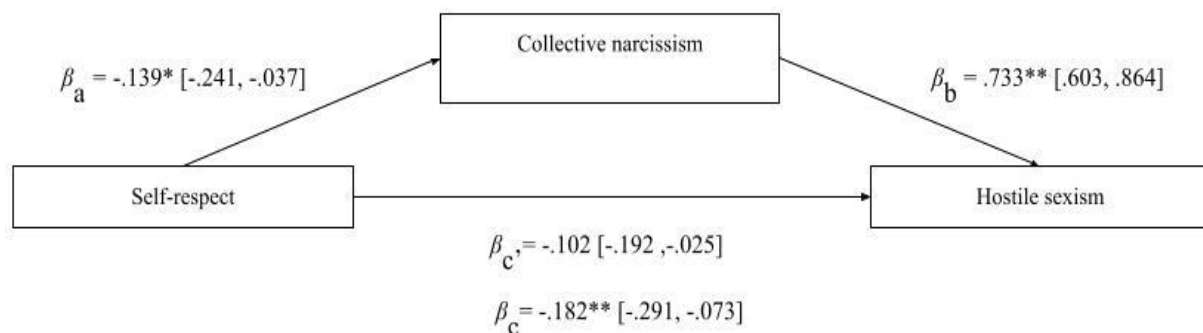
*Main effects of self-confidence, self-respect and self-competence on collective narcissism with ingroup satisfaction as covariate.*

Model	Unstandardized Coefficients		t	Sig.	95% CI for B	
	B	SE			LL 95% CI	UL 95% CI
<b>1. Collective narcissism</b>						
(Constant)	1,652	,404	4,087	,000	,856	2,449
Self-respect	-,131	,063	-2,088	,038	-,255	-,007
Self-confidence	-,081	,065	-1,234	,218	-,209	,048
Self-competence	,143	,068	2,098	,037	,009	,276
Ingroup satisfaction	,280	,051	5,475	,000	,179	,381
<b>2. Ingroup satisfaction</b>						
(Constant)	2,210	,466	4,744		1,292	3,127
Self-respect	,018	,074	,017	,239	-,128	,163
Self-confidence	,257	,075	,261	3,444	,110	,404
Self-competence	,106	,080	,087	1,335	-,050	,163
Collective narcissism	,380	,069	,314	5,475	,243	,516

N = 255. Unstandardized regression coefficients are reported. 5000 bootstrap samples; LL – lower limit; UL – upper limit; CI – Confidence interval.

**Figure 2.1**

*Mediation model*



*Note.* Effects of self-respect on hostile sexism via collective narcissism. Results from PROCESS macro are reported. Ingroup satisfaction was controlled for. \* $p < .05$ . \*\* $p < .01$ .

## CHAPTER 3

# Discussion

Conspiratorial thinking, support for populism and sexist attitudes against women are among the social consequences of collective narcissism (Golec de Zavala & Bierwiazzonek, 2021; Golec de Zavala & Keenan, 2020; Marchlewska et al., 2019). Therefore, collective narcissism is widely considered detrimental to social justice and a pluralistic society. While we know much about the implications of collective narcissism, we know little about its antecedents. In an attempt to fill this research gap, we identified recognition as a construct that, although frequently mentioned, has not been studied in relation to collective narcissism. Borrowing from moral philosophy, we applied a social recognition approach to the collective narcissistic claim for recognition. With regards to collective narcissism and its social consequences, a social recognition approach presumes that:

*The 'I' seeks the 'We' of shared group experience, because [...] we are dependent on forms of social recognition imbued with direct encouragement and affirmation. Neither self-respect nor self-esteem can be maintained without the supportive experience of practising shared values in the group. Therefore, social groups are always as good or as bad as the prevailing conditions of socialization. (Honneth, 2021, p. 214)*

In that sense and building upon social psychological research, we hypothesized a negative relationship between experiences of social recognition (i.e., care, respect, social esteem) and collective narcissism via concepts of self (i.e., self-confidence, self-respect, self-competence). Moreover, we hypothesized a negative relationship between the concepts of self (i.e., self-confidence, self-respect, self-competence) and ambivalent sexism via collective narcissism.

Whereas our results mostly converged to not support our hypotheses, we gained insights into the distinct nature of several relationships. Indeed, we found support for the positive relationships between different modes of social recognition (i.e., care, respect, social esteem) and concepts of self (i.e., self-confidence, self-respect, self-competence). Also, in line with the hypotheses, self-respect and self-confidence were negatively associated with collective narcissism. Nonetheless, several of the predicted relationships were not supported (e.g., self-competence was not related to collective narcissism; none of the predicted indirect effects were found). We ran further analyses to explore what triggers collective narcissism and gained

insights into the role of different concepts of self on collective narcissism and ingroup satisfaction.

Hereunder, we gradually discuss our findings. We start with social recognition and concepts of self in relation to collective narcissism and ingroup satisfaction respectively. Hereupon, we deepen the discussion on our findings concerning self-respect. Next, we discuss the relation between social recognition and concepts of self. We discuss a novel perspective on equality-based recognition with respect to collective narcissism and emphasize the specificity to male collective narcissism. Last, we discuss limitations of the present research and hope to initiate a fruitful discussion that inspires future research on social recognition and the collective narcissistic claim for recognition.

### **3.1. Social Recognition and Collective Narcissism**

Although the claim for recognition is embedded in collective narcissism, our findings indicate that people holding collective narcissistic beliefs are not lacking recognition more than others. To that end, our results converge to discard our hypotheses. Indeed, only social esteem related to collective narcissism, but this relationship was only marginally significant when self-competence was controlled for. Thus, none of the modes of social recognition related to collective narcissism as we expected, suggesting that the collective narcissistic claim for recognition is just ‘blowing hot air’. However, owing to the novelty of the present research topic, some important points (e.g., conceptualization, measurement) must be discussed before drawing such conclusions.

Firstly, we may have failed in assessing the kind of recognition that matters to people holding collective narcissistic beliefs. While we argued for a lack of recognition on the individual level, there is research that challenges our assumption. Accordingly, collective narcissism could be related to a claim for collective recognition. Indeed, people holding collective narcissistic beliefs react hypersensitively to insults targeting the group (Golec de Zavala et al., 2016), feel threatened when their ingroup’s distinctiveness is on trial (Guerra et al., 2020) and are overly concerned about the ingroup’s image (Marchlewska et al., 2020). Another study found a link between perceived long-term disadvantages of the home country and national collective narcissism (Marchlewska et al., 2018). These findings suggest that the more the group is perceived as deprived compared to others (e.g., immigrants) the more one holds collective narcissistic beliefs. Research on social recognition supports the conceptualization of social recognition relating to the ingroup. Sirlopú and Renger (2020)

successfully conceptualized recognition experience from Chileans to immigrants as a social group. Thus, future research should look at the relationships between perceived group-level social recognition and collective narcissism.

Secondly, the ratings of people holding collective narcissistic beliefs may have been biased. Whereas we assessed social recognition using self-reported measures, research on social recognition has conducted experiments to predict collective identification and intergroup behavior (Renger et al., 2017, study 3; Renger & Simon, 2011; Simon & Stürmer, 2003). Using self-reported measures might have been consequential to the accuracy of our measures. For instance, previous research has shown that collective narcissism relates to abstruse perceptions of justice and ostracism. Indeed, research using the cyberball paradigm (i.e., ostensibly online ball-tossing game) showed that those who held collective narcissistic beliefs felt most excluded in the inclusion condition while they were oblivious to the exclusion condition (Golec de Zavala et al., 2019). Thus, people holding collective narcissistic beliefs tend to be hypervigilant to perceived unfairness but avoid ego threats. This suggests that people scoring high on collective narcissism may restrain from reporting a lack of social recognition because acknowledging it could be threatening to the ego.

In sum, our findings provide evidence suggesting that the collective narcissistic claim for recognition is just people ‘blowing hot air’ and in that sense not to be taken seriously. However, we outlined two shortcomings of the present research that may explain why we could not find a direct link between different modes of social recognition and collective narcissism. As we will continue to discuss, there is evidence in our data showing that experiences of social recognition relate to concepts of self which in return relate to collective narcissism. Thus, a social recognition approach seems to help in understanding the collective narcissistic claim for recognition but not in the way we assumed it to be.

### **3.2. Concept of Self and Collective Narcissism**

Indeed, the present study sheds light on the distinct relationships between concepts of self and collective narcissism. We assumed that the three concepts of self are related to collective narcissism like previous research findings on self-esteem indicated (Golec de Zavala et al., 2020). Accordingly, we found significant and negative relationships between self-respect and collective narcissism and between self-confidence and collective narcissism. This is in line with the idea that collective narcissism serves to compensate on the collective level what one lacks on the personal level (Adorno, 1997; Golec de Zavala et al., 2020). Yet, this is novel in relation



to collective narcissism. In an attempt to explore the distinct effects of each concept of self on collective narcissism we ran further exploratory analyses.

Specifically, we ran multiple regression analyses with all three concepts of self as predictors of collective narcissism. Our results suggested that the degree to which participants related to the self as a person of equal worth compared to others (i.e., self-respect) negatively predicted collective narcissistic beliefs but some aspects of self-competence boost collective narcissism. Moreover, the less participants related to themselves with warmth and affection (i.e., self-confidence) the more likely they held collective narcissistic beliefs about their ingroup. The strength of this relationship weakened when self-respect was added to the equation suggesting that both constructs explain similar variance in collective narcissism. This is an interesting finding considering previous research (Golec de Zavala et al., 2020) and the commonalities between self-confidence and self-esteem (Renger, 2018). According to our results the link between low self-esteem and collective narcissism may weaken when self-respect is controlled for. First steps to explore this assumption could be taken by looking at the item in Rosenberg's (1965) self-esteem scale that refers to equality (i.e., I feel that I am a person of worth, at least on an equal plane with others). This could provide first insights into the role of self-respect on collective narcissism across different studies.

According to our results, ingroup satisfaction and collective narcissism were associated with different concepts of self. While collective narcissism was most reliably associated with low self-respect, ingroup satisfaction related to high self-confidence. These findings mostly oppose research assuming that collective narcissism and ingroup satisfaction are both elicited by low self-esteem but in different directions (Golec de Zavala et al., 2020).

There are indicators that underline the assumption that collective narcissism and ingroup satisfaction might be triggered by different processes. For instance, collective narcissism is related to negative emotionality and ingroup satisfaction to positive emotionality (Golec de Zavala, 2019). However, research has suggested that negative emotionality is related to genetic factors while positive emotionality relates to environmental influences (Baker et al., 1992; Tackett et al., 2013). Indeed, collective narcissism has been related to sensory processing sensitivity suggesting a genetically based reactivity to negative stimuli (Golec de Zavala, 2019). Research indicates that non-narcissistic in-group positivity (i.e., ingroup satisfaction) has desirable effects on individual functioning (Cichocka, 2016). Thus, the emotional component of ingroup satisfaction may equip people to handle drawbacks and receive recognition which strengthens their positive relation to the self (e.g., self-confidence). Perhaps people scoring high

on ingroup satisfaction as opposed to collective narcissism are more receptive to positive interpersonal experiences which strengthens their self-confidence. As previously mentioned, people holding collective narcissistic beliefs are hypersensitive to negative stimuli (Golec de Zavala, 2019), insults (Golec de Zavala et al., 2016), and threats (Guerra et al., 2020). The resulting negative experiences may jeopardize their relation to self (e.g., self-respect). In sum, different intrapersonal characteristics may influence how people perceive their environment, draw conclusions about the self, and thereupon relate to groups. Our results provide valuable insights into the antecedents of both ingroup satisfaction and collective narcissism, which we hope future research will continue to explore.

### **3.2.1. Self-respect**

Drawing from the present study, our results redound to the controversial discourse on equality versus superiority recognition. On the one hand, men who held collective narcissistic beliefs may have scored low on self-respect items (i.e., I am always aware that I have the same dignity as all other human beings; Renger, 2018) because they believed in their superiority which relates to collective narcissism. On the other hand, participants with an undermined understanding of the self as a holder of equal dignity, may have been more prone to collective narcissistic beliefs as a means to compensation. The latter is in line with previous research demonstrating that self-respect was related to hostile political demand towards superiority (Renger et al., 2019, study 2). We see an analogy between hostile political demand toward superiority (e.g., willingness to devalue others for their own group-based benefit, Renger et al., 2019, study 2) and collective narcissism. Accordingly, a lack of self-respect is not only compensated but overcompensated which explains the commonly accepted notion that the collective narcissistic claim for recognition is a claim for superiority.

We explored the effect of self-respect on collective narcissism in a mediation model with hostile sexism as the outcome variable. The effect of self-respect on hostile sexism via collective narcissism was significant. Although we controlled for the indirect path via collective narcissism, self-respect still explained a significant portion of the variance in hostile sexism. Hence, the less men perceived the self as equally dignified compared to others the more likely they held hostile attitudes against women and this was partially explained by the belief that men are exceptional but not sufficiently recognized by others (i.e., collective narcissism). Thus, our findings indicated that self-respect explained a significant portion of hostile sexism in men even if collective narcissism is controlled for. Previous research positively related psychological

entitlement in men with hostile sexism (Grubbs et al., 2014). While both constructs have been empirically distinguished from each other (Renger, 2018), it might be interesting to compare their association with hostile sexism.

The differential effects of self-respect and psychological entitlement have also been found in previous research. While self-respect predicted assertive approaches when rights were denied, psychological entitlement predicted aggressive responses (Renger, 2018). In other words, believing in the entitlement to receive more than others regardless of one's contributions has negative effects on intergroup relations but understanding the self as a holder of equal rights compared to others has positive effects on intergroup relations. Indeed, evidence indicates that self-respect is not only consequential to the self but also to others (Renger, 2018; Renger & Reese, 2017; Renger et al., 2019). Accordingly, if I perceive myself as holder of equal rights compared to others, I simultaneously ascribe the same rights to others that I perceive to have. To that end and in accordance with Wenzel (2000), people demand the same treatment as others that are perceived as psychologically equal to them. Thus, people would not expect or provide equal treatment if they do not relate to the self as equal to others. In the context of the present study, this suggests that the less individuals perceive the self as a holder of rights, the more this justifies hostility against women.

### **3.3. Social recognition and concepts of self**

In line with our first hypothesis and Honneth's (1995) proposal, we found relationships between care and self-confidence, respect and self-respect, and between social esteem and self-competence. As mentioned earlier, this is important considering the practical implications of a social recognition approach to the collective narcissistic claim for recognition.

While the relationship between respect and self-respect is well researched (Renger & Reese, 2017; Renger et al., 2019), there is little evidence for the association between care and self-confidence or for the association between social esteem and self-competence. In the present study, zero-order correlations indicated a mismatch between care and self-confidence. Indeed, all three modes of social recognition correlated with self-confidence similarly high and positive. Honneth (2012) suggests that care and self-confidence are conceptually prior to other forms of social recognition and practical relations to self. Correspondingly, Bowlby (1979) suggested that it is essential for self-development that others care and meet one's emotional needs. Other research indicates that it is more important to be liked than to be seen as competent and participants were preoccupied when they felt disliked (Spear et al., 2005). Supposing respect

and social esteem are dependent on care and self-confidence, this dependency might be reflected in our results.

In an attempt to understand the model fit, we found cross-loadings of the items pertaining to care and self-confidence which further support our assumption. Due to the scope of the present study, we cannot go into details concerning scale revision. However, we recommend future research to carefully examine reasons for why the model indices suggest only moderate model fit across several studies (Renger, 2018, study 2; Renger et al., 2017) including the present one. We hope that future research will solve questions of validity and provide insights into the relationships between social recognition and concepts of self particularly focusing on care and self-confidence. Such research would allow for empirical validation of Honneth's assumptions and for a firm ground for research on social recognition.

### **3.4. Future directions**

#### **3.4.1. A politicized struggle for recognition**

An interesting perspective on the relationship between experiences of respect and collective narcissism stems from a discourse on the relationship between social recognition and intergroup conflicts focusing on equality-based recognition (i.e., respect). We emphasize this discourse due to the increasingly supportive evidence in research on equality-based respect and collective narcissism.

Building upon the self-categorization theory, Simon (2020) argues that groups strive for collective self-worth. He continues that many intergroup conflicts that arise in the context of diverse societies are politicized struggles for recognition. In that sense, a politicized struggle for recognition comprises the recognition of equal worth applied to all group members of a larger superordinate identity (e.g., national, global citizen), while recognizing the particularity of each subgroup respectively. Simon (2020) further hypothesized that the fight for recognition is taken onto a public stage wherein those that struggle demand support from the larger society (Simon, 2020; Simon & Klandermans, 2001). Thus, Simon (2020) argues that politicized struggles for recognition promote polarization across groups because they are politicized.

Indeed, respect experiences predict superordinate identification (Renger et al., 2017, Renger & Reese, 2017) and research revealed a positive link between distinctiveness threat and hostile behavioral intentions via collective narcissism (Guerra et al., 2020). Participants who reported that the distinctiveness of the national ingroup was doubted (e.g., saying Spain instead

of Portugal). The more a fellow European nation was perceived as threatening, the more participants showed collective narcissistic tendencies to intergroup hostility. These findings indicate that collective narcissistic beliefs are influenced by other people's recognition about the ingroups distinctiveness which, if misrecognized, constitutes a fruitful ground for intergroup conflicts. Another finding in the context of the European Union (EU) was found with British participants. The more they perceived a long-term disadvantage of the United Kingdom in the EU, the more they supported Brexit (Marchlewska et al., 2018). The findings further emphasize the importance of the superordinate group in relation to collective narcissism.

Our findings provide first evidence that self-respect matters to collective narcissism. The relationship between respect and self-respect has been shown by various research (Renger et al., 2019, Renger & Simon, 2011) including the present. Following these findings, we may assume that individuals who experience equality-based recognition (i.e., respect) internalize these experiences which shape their notions of self-respect. As outlined earlier, there are a number of limitations concerning the conceptualization of respect (e.g., measurement, collective level). Thus, we recommend future research on the relationship between self-respect and collective narcissism to extend their focus and integrate respect considering Simon's (2020) discourse and the listed shortcomings.

Indeed, research testing Simon's (2020) assumptions could fruitfully contribute to our knowledge of collective narcissism in two ways. First, we could gain a better understanding of how recognition / misrecognition conceptualized on the group level relates to collective narcissism. Second, we could disentangle the role of subgroup and superordinate group identification in collective narcissism. We hope that future research accepts this challenge and integrates equality-based recognition in research on collective narcissism.

### **3.4.2. Male collective narcissism and sexism**

In an attempt to diversify research on collective narcissism, we referred to men as the relevant ingroup. We assumed that collective narcissistic beliefs are the driving force of intergroup hostility and not the ingroup (e.g., men) itself. Given our findings, the present study extends previous research on masculinity and manhood, on the one hand, and hostile sexism, on the other. We thereby extend research on the role of self-esteem (Pinquart & Sörensen, 2001) in men by distinguishing it in self-confidence, self-respect, and self-competence.

However, there are particularities relating to gender that challenge the assumption of generalizability and should be considered to correctly interpret our findings. Indeed, social

recognition should be discussed concerning its gendered nature. For instance, care and self-confidence are gendered constructs because they are typically ascribed to feminine norms and values (Poole & Isaacs, 1997). Similarly, relating to the self with warmth and affection or being emotionally secure (i.e., self-confidence) is more accepted and supported in women compared to men (Martínez-Morato et al., 2021, Čolović et al., 2021). Our results indicate that the more men related to the self with emotional security, warmth, and affection (i.e., self-confidence) the more secure they felt about their ingroup (i.e., male ingroup satisfaction) and the less they held collective narcissistic beliefs. This suggests that countering gender stereotypes, particularly those relating to concepts of self, could have positive outcomes on intergroup relations.

Moreover, zero-order correlations suggest a negative relationship between equality-based respect and hostile sexism. Due to the focus and scope of the present study, we could not further explore this relationship. However, future research should continue to explore this link as it provides for practical implications. Specifically, if men who feel disrespected as a person of equal worth, are more likely to hold hostile attitudes against women, could an increased emphasis on equality-based respect in interpersonal relations intervene?

### **3.5. Further limitations**

We already mentioned a number of important limitations of the present study, further limitations related to the study construction, data collection, analyses, and interpretation.

A possible limitation relating to our study construction is the choice of demographic variables. We assessed age, gender, country of birth, and citizenship but not sexual orientation and education. Previous research on ambivalent sexism indicates that sexual orientation should be controlled for (Cowie et al., 2019) and one may presume the same for male collective narcissism. Initially, the education level did not seem relevant for the purposes of this research, but its absence limited us in drawing conclusions about the sample's characteristics. Indeed, variables indicating the degree to which one is granted recognition in society (e.g., prestige, socio-economic status) could have been informative concerning the discrepancy between actual and perceived recognition.

Another limitation relating to our study construction is the order of the variables. Whereas we randomized the items pertaining to the same scale, we assessed the scales in the same order as we constructed our theoretical models which possibly influenced the answers. For instance, answering the items pertaining to social recognition could inflict positive feelings and thereupon a more positive concept of self. Similarly, a more positive concept of self may have

led to less collective narcissistic beliefs about the ingroup and thereby confounded our results. Thus, the social recognition approach to collective narcissism may have increased feelings of security and comfort relating to the ingroup and decreased threat perceptions about women.

Our data collection was limited by financial means. We therefore used convenience sampling. In our introduction, we referred to ‘individuals that identify as men/male’ which is in line with the current discussion on gender-inclusive language (Cameron & Stinson, 2019) but contested by many including supporters of the AfD (Grundsatzprogramm für Deutschland, 2016). Thus, we may have reached individuals with similar characteristics which could explain that most participants lean towards the political left. This may have affected the data insofar as politically left-oriented individuals are typically more confronted with social norms concerning toxic masculinity and sexism and therefore motivated to answer in socially desirable ways (i.e., social desirability bias). Given the gender-inclusive language that was applied in the present study, these social norms may have been salient. This may explain the skewness in collective narcissism and ambivalent sexism towards the lower end of the scale. The high rates in social recognition and concepts of self further indicate that the sample was skewed with participants generally receiving a lot of social recognition and relating positively to the self. Thus, we cannot rule out that our results are biased due to our sample.

Given the explorative approach of the present research analyses, we conducted a correlational study. Thus, the present study cannot answer questions of causality. However, we based our assumptions on the highly influential theory of Honneth (1995) and research on collective narcissism (Golec de Zavala et al., 2020) which provided indicators for the direction of effects. Moreover, we did our best to avoid confirmation bias by following the pre-registration. Yet, due to the scope of the present study, we had to select which findings we further wanted to explore, and this selection can be criticized. In general, all findings are to be seen as future directions or as hypotheses that have to be replicated to be meaningful.

We hope that future research continues to accept these challenges to tap the full potential of social recognition and particularly self-respect to collective narcissism.

## CHAPTER 4

# Conclusion

The more society changes towards gender-equality and social justice, the more this triggers hostility in those who feel threatened by change. Collective narcissism has been related to intergroup threat and hostility across various topics (e.g., populism, anti-Semitism, sexism). We moved away from the negative consequences and centered our attention on its antecedents. Specifically, we looked at the notion of recognition in collective narcissism and explored its importance in relation to it. While we argued that a lack of recognition elicits collective narcissism via concepts of self, we did not find support for this assumption. However, we gained valuable insights into the role of different concepts of self to collective narcissism. Owing to the novelty of self-respect to research on collective narcissism, their negative association appeared to be most interesting for future directions in research on the antecedents of collective narcissism. Indeed, the negative relationship between self-respect and collective narcissism not only existed over and above other concepts of self, but also partially mediated the relationship between self-respect and hostile sexism. Thus, the present study challenged the assumption that collective narcissism relates to the need for superiority (Cichocka & Cislak, 2019). Instead, collective narcissism seems to be triggered by an undermined sense of equal worth which is overcompensated by claims for superiority. The present research is the first of its kind, thus, to be seen as a starting point which hopefully will be followed by more research on equality recognition and collective narcissism.



## Sources

IBM Corp. (2020). *IBM SPSS Statistics for Macintosh* (27.0) [Computer software].

*Qualtrics* (Version 2021). (2005). [Computer software]. Qualtrics. <https://www.qualtrics.com/>

Hayes, A. F. (2017). *Introduction to mediation, moderation, and conditional process analysis: A regression-based approach*. New York: Guilford Publications.

## Bibliographical references

- Adorno, T. (1997). *Collected writings in 20 volumes* [Gesammelte Schriften in zwanzig Bänden]. Berlin, Germany: Suhrkamp/Insel.
- Baker, L. A., Cesa, I. L., Gatz, M., & Mellins, C. (1992). Genetic and environmental influences on positive and negative affect: Support for a two-factor theory. *Psychology and Aging*, 7(1), 158–163. <https://doi.org/10.1037/0882-7974.7.1.158>
- Baron, R. M. & Kenny, D. (1986). The Moderator-Mediator Variable Distinction in Social Psychological Research: Conceptual, Strategic, and Statistical Considerations. *Journal of Personality and Social Psychology*, 51, 1173-1182. <http://dx.doi.org/10.1037/0022-3514.51.6.1173>
- Boulila, S. C., & Carri, C. (2017). On Cologne: Gender, migration and unacknowledged racisms in Germany. *European Journal of Women's Studies*, 24(3), 286–293. <https://doi.org/10.1177/1350506817712447>
- Bowlby, J. (1979). *The Making and Breaking of Affectional Bonds*. London: Tavistok Publication.
- Breyer, B. (2015). Left-Right Self-Placement (ALLBUS). *Zusammenstellung sozialwissenschaftlicher Items und Skalen*. doi:10.6102/zis83
- Brummelman, E., Thomaes, S., Nelemans, S. A., de Castro, B. O., Overbeek, G., & Bushman, B. J. (2015). Origins of narcissism in children. *Proceedings of the National Academy of Sciences of the United States of America*, 112(12), 3659–3662. <https://doi.org/10.1073/pnas.1420870112>
- Bundestagswahl 2017: Endgültiges Ergebnis. (2017, October 12). *Der Bundeswahlleiter*. Retrieved September 22, 2021, from [https://www.bundeswahlleiter.de/info/presse/mitteilungen/bundestagswahl-2017/34\\_17\\_endgueltiges\\_ergebnis.html](https://www.bundeswahlleiter.de/info/presse/mitteilungen/bundestagswahl-2017/34_17_endgueltiges_ergebnis.html)
- Buren, B. R., & Meehan, K. B. (2015). Child Maltreatment and Vulnerable Narcissism: The Roles of Shame and Disavowed Need. *Journal of the American Psychoanalytic Association*, 63(3), 555–561. <https://doi.org/10.1177/0003065115593058>
- Cameron, J. J. & Stinson, D. A. (2019). Gender (mis)measurement: Guidelines for respecting gender diversity in psychological research. *Social and Personality Psychology Compass*. <https://doi.org/10.1111/spc3.12506>

- Cichočka, A. (2016). Understanding defensive and secure in-group positivity: The role of collective narcissism. *European Review of Social Psychology*, 27(1), 283–317. <https://doi.org/10.1080/10463283.2016.1252530>
- Cichočka, A., & Cislak, A. (2020). Nationalism as collective narcissism. *Current Opinion in Behavioral Sciences*, 34, 69-74.
- Cichočka, A., Golec de Zavala, A., Marchlewska, M., Bilewicz, M., Jaworska, M., & Olechowski, M. (2018). Personal control decreases narcissistic but increases non-narcissistic in-group positivity. *Journal of Personality*, 86(3), 465–480. <https://doi.org/10.1111/jopy.12328>
- Cichočka, A., Marchlewska, M., Golec de Zavala, A., & Olechowski, M. (2015). “They will not control us”: Ingroup positivity and belief in intergroup conspiracies. *British Journal of Psychology*, 107(3), 556–576. <https://doi.org/10.1111/bjop.12158>
- Cislak, A., Wojcik, A. D., & Cichočka, A. (2018). Cutting the forest down to save your face: Narcissistic national identification predicts support for anti-conservation policies. *Journal of Environmental Psychology*, 59, 65–73. <https://doi.org/10.1016/j.jenvp.2018.08.009>
- Čolović, M., Nikić, G., & Stamatović, M. (2021). The relation between gender and differences in emotional intelligence of female managers in modern rural tourism. *Ekonomika Poljoprivrede*, 68(1), 69–83. <https://doi.org/10.5937/ekopolj2101069c>
- Deutsch, M. (1975). Equity, Equality, and Need: What Determines Which Value Will Be Used as the Basis of Distributive Justice? *Journal of Social Issues*, 31(3), 137–149. <https://doi.org/10.1111/j.1540-4560.1975.tb01000.x>
- Dyduch-Hazar, K., & Mrozinski, B. (2021). Opposite associations of collective narcissism and in-group satisfaction with intergroup aggression via belief in the hedonistic function of revenge. *PLoS ONE*, 16. <https://doi.org/10.1371/journal.pone.0247814>
- Eckes, T., & Six-Materna, I. (1999). Hostilität und Benevolenz: Eine Skala zur Erfassung des ambivalenten Sexismus. *Zeitschrift Für Sozialpsychologie*, 30, 211-228.
- Federico, C. M., Golec de Zavala, A., & Baran, T. (2021). Collective Narcissism, In-Group Satisfaction, and Solidarity in the Face of COVID-19. *Social Psychological and Personality Science*, 12(6), 1071–1081. <https://doi.org/10.1177/1948550620963655>
- Fritz, M. S., & MacKinnon, D. P. (2007). Required sample size to detect the mediated effect. *Psychological Science*, 18(3), 233–239. <https://doi.org/10.1111/j.1467-9280.2007.01882.x>

- Fromm, E. (1973). *The anatomy of human destructiveness*. New York, NY: Holt, Rinehart & Winston.
- Fromm, E. (2010). *The heart of man: Its genius for good and evil*. New York, NY: The American Mental Health Foundation. (Original work published 1964)
- Glick, P., & Fiske, S. T. (1997). Hostile and benevolent sexism: Measuring ambivalent sexist attitudes toward women. *Psychology of Women Quarterly*, *21*(1), 119–135. <https://doi.org/10.1111/j.1471-6402.1997.tb00104.x>
- Golec de Zavala, A. (2019). Collective narcissism and in-group satisfaction are associated with different emotional profiles and psychological wellbeing. *Frontiers in Psychology*, *10*, 1–15. <https://doi.org/10.3389/fpsyg.2019.00203>
- Golec de Zavala, A. G., & Bierwiazzonek, K. (2021). Male, National, and Religious Collective Narcissism Predict Sexism. *Sex Roles*, *84*(11–12), 680–700. <https://doi.org/10.1007/s11199-020-01193-3>
- Golec de Zavala, A., & Cichocka, A. (2012). Collective narcissism and anti-Semitism in Poland. *Group Processes and Intergroup Relations*, *15*(2), 213–229. <https://doi.org/10.1177/1368430211420891>
- Golec de Zavala, A., & Federico, C. M. (2018). Collective narcissism and the growth of conspiracy thinking over the course of the 2016 United States presidential election: A longitudinal analysis. *European Journal of Social Psychology*, *48*(7), 1011–1018. <https://doi.org/https://doi.org/10.1002/ejsp.2496>
- Golec de Zavala, A., & Keenan, O. (2020). Collective narcissism as a framework for understanding populism. *Journal of Theoretical Social Psychology*, *5*(2), 54–64. <https://doi.org/10.1002/jts5.69>
- Golec de Zavala, A., & Lantos, D. (2020). Collective Narcissism and Its Social Consequences: The Bad and the Ugly. *Current Directions in Psychological Science*, *29*(3), 273–278. <https://doi.org/10.1177/0963721420917703>
- Golec de Zavala, A., Cichocka, A., & Bilewicz, M. (2013). The Paradox of In-Group Love: Differentiating Collective Narcissism Advances Understanding of the Relationship Between In-Group and Out-Group Attitudes. *Journal of Personality*, *81*(1), 16–28. <https://doi.org/10.1111/j.1467-6494.2012.00779.x>
- Golec de Zavala, A., Cichocka, A., Eidelson, R., & Jayawickreme, N. (2009). Collective Narcissism and Its Social Consequences. *Journal of Personality and Social Psychology*, *97*(6), 1074–1096. <https://doi.org/10.1037/a0016904>

- Golec de Zavala, A., Dyduch-Hazar, K., & Lantos, D. (2019). Collective Narcissism: Political Consequences of Investing Self-Worth in the Ingroup's Image. *Political Psychology, 40*, 37–74. <https://doi.org/10.1111/pops.12569>
- Golec de Zavala, A., Federico, C. M., Sedikides, C., Guerra, R., Lantos, D., Mroziński, B., Cypriańska, M., & Baran, T. (2020). Low self-esteem predicts out-group derogation via collective narcissism, but this relationship is obscured by in-group satisfaction. *Journal of Personality and Social Psychology, 119*(3), 741–764. <https://doi.org/10.1037/pspp0000260>
- Golec de Zavala, A., Guerra, R., & Simão, C. (2017). The Relationship between the Brexit Vote and Individual Predictors of Prejudice: Collective Narcissism, Right Wing Authoritarianism, Social Dominance Orientation. *Frontiers in Psychology, 8*, 2023. <https://doi.org/10.3389/fpsyg.2017.02023>
- Golec de Zavala, A., Peker, M., Guerra, R., & Baran, T. (2016). Collective Narcissism Predicts Hypersensitivity to In-group Insult and Direct and Indirect Retaliatory Intergroup Hostility. *European Journal of Personality, 30*(6), 532–551. <https://doi.org/10.1002/per.2067>
- Górska, P., Stefaniak, A., Malinowska, K., Lipowska, K., Marchlewska, M., Budziszewska, M., & Maciantowicz, O. (2019). Too great to act in solidarity: The negative relationship between collective narcissism and solidarity-based collective action. *European Journal of Social Psychology, 50*(3), 561–578. <https://doi.org/10.1002/ejsp.2638>
- Grubbs, J. B., Exline, J. J., & Twenge, J. M. (2014). Psychological Entitlement and Ambivalent Sexism: Understanding the Role of Entitlement in Predicting Two Forms of Sexism. *Sex Roles, 70*(5), 209–220. <https://doi.org/10.1007/s11199-014-0360-1>
- Grundsatzprogramm für Deutschland (2016, May 1). *AfD*. Retrieved September 22, from <https://www.afd.de/grundsatzprogramm/>
- Guerra, R., Bierwiazzonek, K., Ferreira, M., Golec de Zavala, A., Abakoumkin, G., Wildschut, T., & Sedikides, C. (2020). An intergroup approach to collective narcissism: Intergroup threats and hostility in four European Union countries. *Group Processes and Intergroup Relations*. <https://doi.org/10.1177/1368430220972178>
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis*: Pearson College Division.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2017). *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*. Thousand Oaks, CA: Sage

- Hajek, K. (2020, February 27). The AfD and right-wing (anti-)gender mobilisation in Germany. *LSE*. Retrieved September 25, 2021, from <https://blogs.lse.ac.uk/gender/2020/02/27/the-afd-and-right-wing-anti-gender-mobilisation-in-germany/>
- Honneth, A. (1995). *The struggle for recognition*. Cambridge: Polity Press.
- Honneth, A. (2012). *The I in We: Studies in the theory of recognition*. Cambridge: Polity Press.
- Jasko, K., Webber, D., Kruglanski, A. W., Gelfand, M., Taufiqurrohman, M., Hettiarachchi, M., & Gunaratna, R. (2020). Social context moderates the effects of quest for significance on violent extremism. *Journal of Personality and Social Psychology*, *118*(6), 1165–1187. <https://doi.org/10.1037/pspi0000198>
- Kenny, D.A., Kashy, D., & Bolger, N. (1998). Data analysis in social psychology. In D. Gilbert, S. Fiske, and G. Lindzey (Ed.), *Handbook of social psychology* (4th ed., pp. 23-265). New York: McGraw-Hill
- Kline, R. B. (1998). *Principles and practice of structural equation modeling (SEM)*. New York, NY: Guilford Press.
- Lang, J. (2017, November 20). "Gender" und "Genderwahn" – neue Feindbilder der extremen Rechten. *Bundeszentrale für politische Bildung*. Retrieved September 25, 2021, from <https://www.bpb.de/politik/extremismus/rechtsextremismus/259953/gender-und-genderwahn>
- Leach, C. W., Zomeran, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., Ouwerkerk, J. W., & Spears, R. (2008). Group-Level Self-Definition and Self-Investment: A Hierarchical (Multicomponent) Model of In-Group Identification. *Journal of Personality and Social Psychology*, *95*(1), 144–165. <https://doi.org/10.1037/0022-3514.95.1.144>
- Marchlewska, M., Cichocka, A., Jaworska, M., Golec de Zavala, A., & Bilewicz, M. (2020). Superficial ingroup love? Collective narcissism predicts ingroup image defense, outgroup prejudice, and lower ingroup loyalty. *British Journal of Social Psychology*, *59*(4), 857–875. <https://doi.org/10.1111/bjso.12367>
- Marchlewska, M., Cichocka, A., Łozowski, F., Górska, P., & Winiewski, M. (2019). In search of an imaginary enemy: Catholic collective narcissism and the endorsement of gender conspiracy beliefs. *The Journal of Social Psychology*, *159*(6), 766–779. <https://doi.org/10.1080/00224545.2019.1586637>
- Marchlewska, M., Cichocka, A., Panayiotou, O., Castellanos, K., & Batayneh, J. (2018). Populism as Identity Politics: Perceived In-Group Disadvantage, Collective Narcissism,

- and Support for Populism. *Social Psychological and Personality Science*, 9(2), 151–162. <https://doi.org/10.1177/1948550617732393>
- Marchlewska, M., Górska, P., Malinowska, K., & Jarosław, K. (2021). Threatened Masculinity: Gender-Related Collective Narcissism Predicts Prejudice toward Gay and Lesbian People among Heterosexual Men in Poland. *Journal of Homosexuality*, 1–16. <https://doi.org/10.1080/00918369.2021.1907067>
- Martínez-Morato, S., Feijoo-Cid, M., Galbany-Estragués, P., Fernández-Cano, M. I., & Arreciado Marañón, A. (2021). Emotion management and stereotypes about emotions among male nurses: a qualitative study. *BMC Nursing*, 20(1), 1–10. <https://doi.org/10.1186/s12912-021-00641-z>
- Morf, C. C., & Rhodewalt, F. (2001). Unraveling the paradoxes of narcissism: A dynamic self-regulatory processing model. *Psychological Inquiry*, 12(4), 177–196. [https://doi.org/10.1207/S15327965PLI1204\\_1](https://doi.org/10.1207/S15327965PLI1204_1)
- Myers, R. (1990). *Classical and Modern Regression with Applications*. Boston, MA: Duxbury.
- Pinquart, M., & Sörensen, S. (2001). Gender differences in self-concept and psychological well-being in old age. *The Journal of Gerontology*, 56(4), 195–213. <http://psychogerontology.oxfordjournals.org/content/56/4/P195.short>
- Poole, M., & Isaacs, D. (1997). Caring: A gendered concept. *Women's Studies International Forum*, 20(4), 529–536. [https://doi.org/10.1016/S0277-5395\(97\)00041-1](https://doi.org/10.1016/S0277-5395(97)00041-1)
- Renger, D. (2018). Believing in one's equal rights: Self-respect as a predictor of assertiveness. *Self and Identity*, 17(1), 1–21. <https://doi.org/10.1080/15298868.2017.1313307>
- Renger, D., & Reese, G. (2017). From Equality-Based Respect to Environmental Activism: Antecedents and Consequences of Global Identity. *Political Psychology*, 38(5), 867–879. <https://doi.org/10.1111/pops.12382>
- Renger, D., & Simon, B. (2011). Social recognition as an equal: The role of equality-based respect in group life. *European Journal of Social Psychology*, 41(4), 501–507. <https://doi.org/10.1002/ejsp.814>
- Renger, D., Eschert, S., Teichgräber, M. L., & Renger, S. (2019). Internalized equality and protest against injustice: The role of disadvantaged group members' self-respect in collective action tendencies. *European Journal of Social Psychology*, 50(3), 547–560. <https://doi.org/10.1002/ejsp.2637>

- Renger, D., Mommert, A., Renger, S., & Simon, B. (2016). When less equal is less human: Intragroup (dis)respect and the experience of being human. *Journal of Social Psychology, 156*(5), 553–563. <https://doi.org/10.1080/00224545.2015.1135865>
- Renger, D., Mommert, A., Renger, S., Miché, M., & Simon, B. (2019). Voicing One's Ideas: Intragroup Respect as an Antecedent of Assertive Behavior. *Basic and Applied Social Psychology, 41*(1), 34–47. <https://doi.org/10.1080/01973533.2018.1542306>
- Renger, D., Renger, S., Miché, M., & Simon, B. (2017). A Social Recognition Approach to Autonomy: The Role of Equality-Based Respect. *Personality and Social Psychology Bulletin, 43*(4), 479–492. <https://doi.org/10.1177/0146167216688212>
- Rosenberg, M. (1965). *Society and adolescent self-image*. New York, NY: Princeton University Press. <http://dx.doi.org/10.1515/9781400876136>
- Roth, J., & Mazziotta, A. (2015). Adaptation and validation of a German multidimensional and multicomponent measure of social identification. *Social Psychology, 46*(5), 277–290. <https://doi.org/10.1027/1864-9335/a000243>
- Rubin, M., & Hewstone, M. (1998). Social identity theory's self-esteem hypothesis: A review and some suggestions for clarification. *Personality and Social Psychology Review, 2*(1), 40–62. [https://doi.org/10.1207/s15327957pspr0201\\_3](https://doi.org/10.1207/s15327957pspr0201_3)
- Ryan, R. M., & Deci, E. L. (2017). *Self-determination theory: Basic psychological needs in motivation, development, and wellness*. The Guilford Press. <https://doi.org/10.1521/978.14625/28806>
- Sauer, B. (2019). Anti-feminist mobilization in Europe. Struggle for a new political hegemony? *Zeitschrift Fur Vergleichende Politikwissenschaft, 13*(3), 339–352. <https://doi.org/10.1007/s12286-019-00430-8>
- Simon, B. (2020). A new perspective on intergroup conflict: The social psychology of politicized struggles for recognition. *Theory and Psychology, 30*(2), 147–163. <https://doi.org/10.1177/0959354319887227>
- Simon, B., & Klandermans, B. (2001). Politicized collective identity: A social psychological analysis. *American Psychologist, 56*, 319–331. doi: 10.1037/0003-066X.56.4.319
- Simon, B., & Stürmer, S. (2003). Respect for group members: Intragroup determinants of collective identification and group-serving behavior. *Personality and Social Psychology Bulletin, 29*(2), 183–193. <https://doi.org/10.1177/0146167202239043>
- Sirlopú, D., & Renger, D. (2020). Social recognition matters: Consequences for school participation and life satisfaction among immigrant students. *Journal of Community and Applied Social Psychology, 30*(5), 561–575. <https://doi.org/10.1002/casp.2463>



- Spears, R., Ellemers, N., & Doosje, B. (2005). Let me count the ways in which I respect thee: Does competence compensate or compromise lack of liking from the group? *European Journal of Social Psychology*, 35(2), 263–279. <https://doi.org/10.1002/ejsp.248>
- Stellar, J. E., Gordon, A. M., Piff, P. K., Cording, D., Anderson, C. L., Bai, Y., Maruskin, L. A., & Keltner, D. (2017). Self-Transcendent Emotions and Their Social Functions: Compassion, Gratitude, and Awe Bind Us to Others Through Prosociality. *Emotion Review*, 9(3), 200–207. <https://doi.org/10.1177/1754073916684557>
- Tackett, J. L., Lahey, B. B., van Hulle, C., Waldman, I., Krueger, R. F., & Rathouz, P. J. (2013). Common genetic influences on negative emotionality and a general psychopathology factor in childhood and adolescence. *Journal of Abnormal Psychology*, 122(4), 1142–1153. <https://doi.org/10.1037/a0034151>
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin, & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-37). Monterey, CA: Brooks/Cole.
- Thomas, E. F., Amiot, C. E., Louis, W. R., & Goddard, A. (2017). Collective Self-Determination: How the Agent of Help Promotes Pride, Well-Being, and Support for Intergroup Helping. *Personality and Social Psychology Bulletin*, 43(5), 662–677. <https://doi.org/10.1177/0146167217695553>
- Viki, G. T., & Abrams, D. (2003). Infra-humanization: Ambivalent sexism and the attribution of primary and secondary emotions to women. *Journal of Experimental Social Psychology*, 39(5), 492–499. [https://doi.org/10.1016/S0022-1031\(03\)00031-3](https://doi.org/10.1016/S0022-1031(03)00031-3)
- Weiland, S. (2016, January 8). *Wie die AfD die Übergriffe von Köln instrumentalisiert*. Spiegel. <https://www.spiegel.de/impressum/autor-62c22fb8-0001-0003-0000-000000000997>
- Wenzel, M. (2000). Justice and identity: The significance of inclusion for perceptions of entitlement and the justice motive. *Personality and Social Psychology Bulletin*, 26(2), 157–176. <https://doi.org/10.1177/0146167200264004>
- Williams, K. & Galliher, R. (2006). Predicting Depression and Self-Esteem from Social Connectedness, Support, and Competence. *Journal of Social and Clinical Psychology*, 25, 855-874. 10.1521/jscp.2006.25.8.855.



# Annexes

## A – Recruitment messages

Figure A1

Recruitment text and picture published in Facebook



### German

- TEILNEHMER GESUCHT -

Ich suche für meine Masterarbeit nach Menschen, die sich der Gruppe der Männer zuordnen, volljährig sind und zwischen 5-10 Minuten Zeit haben. Als kleines Extra, könnt ihr am Ende der Befragung an einer Verlosung von einem 50 € Media Markt Gutschein teilnehmen. Im Zuge der Studie versuchen wir zu verstehen, welche Erfahrungen Männer in zwischenmenschlichen Beziehungen machen und welche Einstellungen sich daraus gegenüber der Gesellschaft ergeben. Die Teilnahme ist freiwillig, anonym und vertraulich. Wer gerne noch mehr Infos zur Studie haben möchte, muss entweder teilnehmen oder kann mir persönlich schreiben. Vielen Dank für euer Interesse und (hoffentlich) Teilnahme

### English

- PARTICIPANTS WANTED

For my master's thesis, I am looking for people who belong to the group of men, are of legal age and can spare between 5 and 10 minutes of free time. At the end of the survey, you have the chance to win a 50 € Media Markt voucher. With the help of this study, we try to understand the experiences of men in interpersonal relationships and their attitudes towards society. The participation is voluntary, anonymous and confidential. If you would like to receive more information concerning the study, you could either participate or contact me personally. Thank you for your interest and (hopefully) participation

## B – Informed consent

### ZWISCHENMENSCHLICHE BEZIEHUNGEN IN DER GESELLSCHAFT:

#### ERFAHRUNGEN, SELBSTWAHRNEHMUNG UND EINSTELLUNGEN ALS MANN

#### Vielen Dank für Ihr Interesse an der Studie!

Die vorliegende Studie entsteht im Rahmen einer Masterarbeit an der Universität *ISCTE* (Instituto Universitário de Lisboa). Die Studie wird von Wilma Middendorf ([wmmfe@iscte-iul.pt](mailto:wmmfe@iscte-iul.pt)) durchgeführt, welche bei Fragen oder Kommentaren kontaktiert werden kann.

Im Zuge der Studie versuchen wir zu verstehen, wie Menschen, die sich der Gruppe der Männer zuordnen, zwischenmenschliche Beziehungen in der Gesellschaft erfahren, sich selbst wahrnehmen und welche Einstellungen sich daraus gegenüber der Gesellschaft ergeben. In Anbetracht unserer Forschungsfrage ist es daher für die Teilnahme an dieser Studie wichtig, sich als **Mann / männlich** zu identifizieren, **volljährig** zu sein und über **sehr gute Deutschkenntnisse** zu verfügen.

Mit der Teilnahme an der Studie werden keine wesentlichen Risiken verbunden. Ihre Teilnahme an der Studie ist freiwillig. Sie können den Fragebogen daher jeder Zeit ohne Angabe von Gründen abbrechen. Die Teilnahme an der Studie ist des Weiteren anonym und vertraulich. Die Daten werden statistisch ausgewertet. Es wird demzufolge keine Antwort einzeln ausgewertet oder berichtet. Sie haben am Ende der Befragung die Chance an einer Verlosung von einem Media Markt Gutschein im Wert von 50€ teilzunehmen. Ihre Email wird getrennt von Ihren Antworten gespeichert, sodass keine Rückschlüsse auf Ihre Identität zugelassen werden.

**Mit dem Klick auf *weiter zum Fragebogen* erkläre ich mich bereit an der Studie teilzunehmen. Ich habe alle Angaben zur Anonymität und Freiwilligkeit verstanden.**

Weiter zum Fragebogen

Studie beenden



***English translation.***

Thank you very much for your interest in the study.

The present study arises in the context of a master thesis underway at Iscte - Instituto Universitário de Lisboa. The study is carried out by Wilma Middendorf (wmmfe@iscte-iul.pt), who can be contacted if you have any questions or comments.

We are interested in understanding how men think about themselves and their experiences as men in the German society. Hence, considering our research purposes, to participate in this study it is essential to identify as being men/male.

Your participation in the study, which will be highly valued, as it will contribute to the advancement of knowledge in this field of science, consists of filling out an online questionnaire with an estimated time 5-10 min. There are no significant expected risks associated with participation in the study. Participation in the study is strictly voluntary: you can freely 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, participation is also anonymous and confidential. The data are intended merely for statistical processing and no answer will be analyzed or reported individually. At the end of the study, you can insert your e-mail address to win a Media Markt voucher with a total value of 50€ in our lottery. Your e-mail will be saved separately from your answers to guarantee anonymity.

With the click on continue to questionnaire I agree on participating in this study. I have read and understood the conditions of anonymity and voluntariness.

## C – Debriefing

### Vielen Dank für die Teilnahme an unserer Studie.

Wie zu Beginn der Studie angegeben, untersuchen wir im weitesten Sinne, wie Menschen, die sich der Gruppe der *Männer* zuordnet, zwischenmenschliche Beziehungen erfahren, sich selbst wahrnehmen und welche Einstellungen sich daraus gegenüber der Gesellschaft ergeben. Im Detail untersuchen wir die Beziehungen zwischen Erfahrungen der Anerkennung, verschiedenen Formen der Selbstwahrnehmung, kollektivem Narzissmus und ambivalenten Sexismus. In der Forschung versteht man unter kollektivem Narzissmus die Überzeugung, dass die Eigengruppe (z.B. *Männer*) außergewöhnlich ist, jedoch nicht die Anerkennung bekommt, die sie verdient. Verschiedene Studien haben eine Verbindung zwischen kollektivem Narzissmus und feindlichen Einstellungen gegenüber anderen Gruppen (z.B. *Frauen*) gefunden. Konkret möchten wir herausfinden, inwiefern verschiedene Erfahrungen der Anerkennung, sowohl im privaten als auch im gesellschaftlichen Kontext, mit kollektivem Narzissmus zusammenhängen.

Ich möchte an der Verlosung eines 50€ Media Markt Gutscheines teilnehmen / Ich bin an den Ergebnissen der Studie interessiert.

Ja

Nein

Wir erinnern Sie daran, dass sie sich mit Fragen oder Kommentaren an Wilma Middendorf (wmmfe@iscte-iul.pt) wenden können. Bitte verwenden Sie für anonyme Kommentare oder Anmerkungen zum Fragebogen, das untenstehende Feld.



***English translation.***

Thank you for participating in our study.

As stated at the beginning of the study and in the broadest sense, we investigate how people who belong to the group of men experience interpersonal relationships, relate to themselves and how this influences their attitudes towards society. Specifically, we look at the relationships between experiences of recognition, various forms of self-concepts, collective narcissism, and ambivalent sexism. Research has defined collective narcissism as a belief that the ingroup (e.g. men) is exceptional but not sufficiently recognized by others. Various studies have found a link between collective narcissism and hostility toward other groups (e.g. women). We want to understand to what extent different experiences of recognition relate to collective narcissism.

## D – Scales

German	English
<b>Respect</b>	
Insgesamt behandeln mich andere Menschen eindeutig als gleichberechtigt.	All in all, other people definitely treat me as a bearer of equal rights.
Andere Menschen kommunizieren mit mir stets wie mit einer gleichwertigen Person.	Other people always communicate with me as with a person of equal worth.
Andere Personen behandeln mich immer als gleichwertigen Menschen.	Other people always treat me as a human being with equal worth.
Von anderen werde ich durchgängig als ernstzunehmendes Gegenüber behandelt.	I'm consistently treated as a counterpart that is to be taken seriously.
<b>Social esteem</b>	
Meine Leistungen werden von anderen Personen immer als äußerst wertvoll angesehen.	My accomplishments are regarded as being of high value by other people.
Meine Mitmenschen geben mir oft zu verstehen, dass sie mich für kompetent halten.	The people I interact with let me know very often that they see me as competent.
Ich erhalte durchweg positive Bewertungen für das, was ich leiste.	I consistently get positive feedback for what I'm doing.
Andere Personen signalisieren mir sehr oft, dass sie mich als leistungsfähig ansehen.	Other persons express very often that I'm seen as very capable.
<b>Care</b>	
Andere Personen erfüllen stets meine emotionalen Bedürfnisse.	Other persons always satisfy my emotional needs.
Andere Menschen verhalten sich mir gegenüber äußerst fürsorglich.	Other people behave toward me in a very caring manner.
Andere Menschen zeigen mir bedingungslose Zuneigung.	Other persons show unconditional affection toward me.
Relativ unabhängig davon was ich tue, bringen mir andere Personen immer viel Wärme entgegen.	Quite independently of my behavior, other people show a lot of warmth toward me.
<b>Self-respect</b>	
Ich sehe mich jederzeit als gleichwertige Person neben den anderen Menschen in meinem Leben.	I always see myself as a person of equal worth compared with other people in my life.
Mir ist zu jedem Zeitpunkt bewusst, dass ich die gleiche Würde besitze wie alle anderen Menschen auch.	I am always aware that I have the same dignity as all other human beings.



<p>Ich sehe mich im täglichen Leben stets als gleichberechtigte Person.</p> <p>Wenn ich auf mich selbst blicke, sehe ich eine Person, die anderen Menschen gleichwertig ist.</p>	<p>In everyday life I always see myself as a person with equal rights.</p> <p>If I look at myself, I see a person who is equally worthy compared with others.</p>
--	---

**Self-competence**

<p>Ich bin äußerst leistungsfähig.</p> <p>Ich bin zu Großem fähig.</p> <p>Ich denke, dass ich in den Dingen, die ich tue, sehr gut bin.</p> <p>Wenn ich auf mich selbst blicke, sehe ich einen kompetenten Menschen.</p>	<p>I am very capable.</p> <p>I am capable of doing something great.</p> <p>I think that I'm very good at the things I do.</p> <p>If I look at myself, I see a competent person.</p>
--	---

**Self-confidence**

<p>Wenn ich an mich denke, fühle ich mich meist sicher und geborgen.</p> <p>Ich habe das Gefühl im Leben emotional auf einer sehr sicheren Basis zu stehen.</p> <p>Ich blicke auf mich selbst mit Wärme und Zuneigung.</p> <p>Ich bin es mir jederzeit wert, gut für mich zu sorgen.</p>	<p>When I think about myself, I mostly feel safe and secure.</p> <p>I have the feeling that, emotionally, I stand on very firm ground in life.</p> <p>I look at myself with warmth and affection.</p> <p>It is always worth taking good care of myself.</p>
--	---

**Collective narcissism**

<p>Ich wünschte mir, andere Gruppen würden die Autorität von Männern schneller anerkennen.</p> <p>Männer verdienen es, besonders behandelt zu werden.</p> <p>Nicht allzu viele Menschen scheinen die Wichtigkeit von Männern voll zu verstehen.</p> <p>Ich bestehe darauf, dass Männer den Respekt bekommen, den sie verdienen.</p> <p>Es macht mich wirklich wütend, wenn andere Menschen Männer kritisieren.</p> <p>Wenn Männer viel in der Welt zu sagen hätten, wäre die Welt ein sehr viel besserer Ort.</p>	<p>I wish other groups would more quickly recognize authority of men.</p> <p>Men deserve special treatment.</p> <p>Not many people seem to fully understand the importance of men.</p> <p>I insist upon men getting the respect that is due to them.</p> <p>It really makes me angry when others criticize men.</p> <p>If men had a major say in the world, the world would be a much better place.</p>
---	---

Es regt mich nicht besonders auf, wenn Menschen die Errungenschaften von Männern nicht zur Kenntnis nehmen.

Der wahre Wert von Männern wird häufig missverstanden.

Ich bin niemals ganz zufrieden, bis Männer die Anerkennung erhalten, die sie verdienen.

I do not get upset when people do not notice achievements of men.

The true worth of men is often misunderstood.

I will never be satisfied until men gets the recognition it deserves.

### **Ingroup satisfaction**

Ich bin froh, dass ich ein Mann bin.

Ich finde, dass Männer auf vieles stolz sein können.

Ich finde es angenehm, ein Mann zu sein.

Es gibt mir ein gutes Gefühl, ein Mann zu sein.

I am glad to be a man.

I think that men have a lot to be proud of.

It is pleasant to be a man.

Being a man gives me a good feeling.

### **Benevolent Sexism**

Viele Frauen haben eine Art von Ehrlichkeit, die nur wenige Männer besitzen.

Frauen sollten von Männern umsorgt und geschützt werden.

Jeder Mann sollte eine Frau haben, die er wirklich liebt.

Männer sind ohne Frauen unvollkommen.

Verglichen mit Männern haben Frauen ein besseres moralisches Empfinden.

Ein Mann sollte bereit sein, sein eigenes Wohl zu opfern, um für seine Frau sorgen zu können.

Many women have a quality of purity that few men possess.

Women should be cherished and protected by men.

Every man ought to have a woman whom he adores.

Men are incomplete without women.

Women, compared to men, tend to have a superior moral sensibility.

Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives.

### **Hostile sexism**

Frauen versuchen, Macht zu erlangen, indem sie Männer immer mehr beherrschen.

Frauen übertreiben Probleme, die sie am Arbeitsplatz haben.

Hat eine Frau erst mal einen Mann ‚rumgekriegt‘ dann versucht sie, ihn an die kurze Leine zu legen.

Wenn Frauen in einem fairen Wettbewerb gegenüber Männern den Kürzeren ziehen,

Women seek to gain power by getting control over men.

Women exaggerate problems they have at work.

Once a woman gets a man to commit to her, she usually tried to put him on a tight leash.

When women lose to men in a fair competition, they typically complain about being discriminated against.

behaupten sie gerne, sie seien diskriminiert  
worden.

Viele Frauen haben Spaß daran, mit Männern  
zu ‚spielen‘, indem sie sich zuerst  
verführerisch geben, dann aber die  
Annäherungsversuche der Männer  
zurückweisen.

Feministinnen stellen an Männer vollkommen  
berechtigte Forderungen.

Many women get a kick out of teasing  
men by seeming sexually available and  
then refusing male advances.

Feminists are making reasonable demands  
of men.