



INTERNATIONAL CONFERENCE

BETWEEN NARCISSISM AND ENTITLEMENT: SELF-ENHANCEMENT IN A CROSS-CULTURAL PERSPECTIVE

LOCAL ORGANIZERS

INSTITUTE OF PSYCHOLOGY, CARDINAL STEFAN WYSZYNSKI
UNIVERSITY IN WARSAW

&

FACULTY OF PSYCHOLOGY, UNIVERSITY OF WARSAW

APRIL 4TH - 6TH WARSAW 2018

Table of Contents

TABLE OF CONTENTS	1
SCIENTIFIC COMMITTEE	6
ORGANIZING COMMITTEE	7
GENERAL PROGRAM	8
ABSTRACTS: WEDNESDAY, 04.04	9
KEYNOTE LECTURE: THREE-DIMENSIONAL MODEL OF ENTITLEMENT ATTITUDES: INSIGHTS FROM THREE INTERNATIONAL PROJECTS	
<i>Magdalena Żemojtel-Piotrowska</i>	10
ABSTRACTS: THURSDAY, 05.04	11
KEYNOTE LECTURE: DOES A COMMUNAL LIFE-ORIENTATION REALLY QUIET THE EGO? THE CASES OF EAST-ASIAN CULTURE, CHRISTIAN RELIGION, AND MIND-BODY EXERCISES	
<i>Jochen Gebauer</i>	12
PAPER SESSION: S1. TRANSCENDING BOUNDARIES OF SELF AND SELF-ENHANCEMENT	
<i>Chair: Jarosław Piotrowski</i>	13
S1.1. RELIGIOUS INSIGHT AND NARCISSISM – CONVERGENT OR MUTUALLY EXCLUSIVE PHENOMENA?	
<i>Agnieszka Krzysztof-Świdarska, Jacek Prusak</i>	14
S1.2. IS SPIRITUAL TRANSCENDENCE OPPOSITE TO SELF-ENHANCEMENT OR NOT?	
<i>Jarosław Piotrowski, Magdalena Żemojtel-Piotrowska, Maria Magdalena Kwiatkowska, Radosław Rogoza, Ramzi Fatfouta</i>	15
S1.3. IDENTIFICATION WITH ALL HUMANITY AND PROSOCIAL ACTIVITIES TOWARD PEOPLE FROM DIFFERENT COUNTRIES - A STUDY IN POLAND, CHILE AND THE US	
<i>Katarzyna Hamer-den Heyer, Sam McFarland, Anna Włodarczyk, Magdalena Łuźniak-Piecha, Hanna Hamer, Piotr Gasparski</i>	16
S1.4. INITIAL VERIFICATION OF THE KOZIELECKI'S PSYCHOLOGICAL TRANSGRESSION MODEL	
<i>Sławomir Ślaski, Radosław Rogoza</i>	17
SYMPOSIUM S2. CROSS-CULTURAL STUDY ON NARCISSISM, ENVY, SHYNESS, AND HUMOR	
<i>Organizers and chairs: Radosław Rogoza, Maria Magdalena Kwiatkowska</i>	18
S2.1. TO BE SHY NOT TO GET HURT: INVESTIGATING THE RELATION OF NARCISSISM AND SHYNESS	
<i>Maria Magdalena Kwiatkowska</i>	19
S2.2. NARCISSISTIC ADMIRATION VS. NARCISSISTIC RIVALRY: DOES HUMOR AND CULTURAL ORIENTATION MATTER?	
<i>Nataliya Pylat, Inna Haletska</i>	20
S2.3. PREDICTORS OF BENIGN AND MALICIOUS ENVY: UNDERSTANDING THE ROLE OF NARCISSISM, VULNERABILITY, AND SELF-CONSTRUAL	
<i>Rahkman Ardi, Handy Pratama, Adismara Putri Pradiri</i>	21
S2.4. INDIVIDUAL AND COLLECTIVE ENHANCEMENT IN DEFENSE FROM THE FEAR OF DEATH: THE CASE OF WESTERN BALKANS	
<i>Marija Branković, Iris Žeželj, Mark Dechesne</i>	22
S2.5. IS SHYNESS PAN-CULTURALLY BAD? ANALYSIS OF A JAPANESE STUDENT SAMPLE ON SHYNESS, HUMOR STYLES AND SELF-ESTEEM	
<i>Joonha Park</i>	23
PAPER SESSION S3. PRACTICAL CONCERNS IN SELF-ENHANCEMENT STUDIES	
<i>Chair: Katarzyna Lubiewska</i>	24

S3.1. PREVENTION REGULATORY FOCUS AND INTERDEPENDENT SELF-CONSTRUAL ENHANCE THE USE OF THE MAJORITY RULE IN INDIVIDUAL DECISION MAKING	
Yong Lu, Marek Nieznański	25
S3.2. POWERFUL DREAMS. SELF-ENHANCEMENT IN THE FACE OF TRAUMA IN THE NARRATIVES OF AUSCHWITZ PRISONERS	
Weronika Wosińska, Wanda Zagórska	26
RELATION BETWEEN MATERNAL AND ADOLESCENT ATTACHMENT MEDIATED BY PARENTING IN WEST AND EAST POLAND	
Katarzyna Lubiewska	27
S3.4. ANTAGONISM AND ITS LINKAGE TO INSECURE ATTACHMENT AND PROBLEM BEHAVIOUR IN ADOLESCENCE	
Ilona Skoczeń	28
PAPER SESSION S4. CROSS-CULTURAL STUDIES ON SELF-ENHANCEMENT	
Chair: Magdalena Żemojtel-Piotrowska	29
S4.1. INITIAL ADAPTATION OF THE NARCISSISTIC PERSONALITY INVENTORY – 15 IN BULGARIAN SAMPLE	
Sonya Dragova-Koleva	30
S4.2. HOW TO MEASURE NARCISSISM CROSS-CULTURALLY? NPI-15 AS A NEW PROPOSAL IN ASSESSMENT OF GRANDIOSE NARCISSISM	
Magdalena Żemojtel-Piotrowska, Radosław Rogoza, Jarosław Piotrowski, Jochen Gebauer, Constantine Sedikides, W. Keith Campbell, & 50 members of the Self-Enhancement Cross-cultural Project	31
S4.4. DOWNWARD SLOPING CURVE OF SATISFACTION. TESTING THE LINK WITH SELF-ENHANCEMENT WITH AN INTERNATIONAL STUDENT SAMPLE	
Sergiu Bălțătescu, Magdalena Żemojtel-Piotrowska, Jarosław Piotrowski, Rachel Calogero, Melania Chargazia, Amanda Clinton, Pablo Perez de Leon, Eva Letovancova, Kadi Liik, Hilde T. Nord, Elena Paspalanova, Mariano Rojas, Habib Tiliouine, Kees van den Boss, Ha Khanh Troung	32
PAPER SESSION S5. POLITICAL ISSUES AND SELF-ENHANCEMENT	
Chair: Katarzyna Growiec	33
S5.2. DONALD TRUMP'S SELF-ENHANCEMENT THROUGH A RELEVANCE-THEORETIC APPROACH	
Teodor Pikula	34
S5.3. POPULISM AS IDENTITY POLITICS: PERCEIVED INGROUP DISADVANTAGE, COLLECTIVE NARCISSISM AND SUPPORT FOR POPULISM	
Marta Marchlewska, Aleksandra Cichocka, Orestis Panayiotou, Kevin Castellanos, Jude Batayneh	35
S5.4. THE ROLE OF SELF-ESTEEM AND NEED FOR COGNITIVE CLOSURE IN BRIDGING AND BONDING SOCIAL CAPITAL FORMATION	
Katarzyna Growiec, Ewa Szumowska	36
PAPER SESSION S6. DIFFERENT FORMS OF NARCISSISM	
Chair: Bojana Bodroza	37
S6.1. RELATIONSHIP BETWEEN GRANDIOSE AND VULNERABLE NARCISSISM AND TYPE OF COMMITTED CRIME IN THE POPULATION OF POLISH PRISONERS	
Oliwia Maciantowicz, Joanna Witowska, Anna Zajenkowska, Marta Bodecka, Marta Skrzypek	38
S6.2. WHEN ADAPTIVE AND MALADAPTIVE NARCISSISM MEET: THE PRECISE COMBINATION MATTERS IN STRESSFUL COGNITIVE PERFORMANCE	
Shuge Zhang, Ross Roberts, Tim Woodman	39
S6.3. PREDICTION OF LEXICAL SOCIAL ATTITUDES IN SERBIA: IMPORTANCE OF AGENTIC-COMMUNAL AND INDIVIDUAL-COLLECTIVE NARCISSISMS	
Boban Petrovic, Ljiljana B. Lazarevic, Bojana Bodroza	40
S6.4. SELF-HANDICAPPING STYLES AND OVER-CLAIMING TENDENCIES AMONG GRANDIOSE AND VULNERABLE NARCISSISTS	
Jovana Mandarić, Miroslav Milosavljević, Bojana Bodroža	41

KEYNOTE LECTURE: THE UNBEARABLE LIGHTNESS OF BEING WONDERFUL	
<i>Constantine Sedikides</i>	42
ABSTRACTS: FRIDAY, 06.04	43
KEYNOTE LECTURE: MOVING SELF-ENHANCEMENT ONLINE: NARCISSISM AND THE GREAT FANTASY MIGRATION	
<i>W. Keith Campbell</i>	44
PAPER SESSION S7. VALUES AND SOCIAL APPROVAL AS ASSOCIATED WITH SELF-ENHANCEMENT	
<i>Chair: Paweł Boski</i>	45
S7.1. WE VALUE SELF-ENHANCEMENT MORE THAN WE THINK: REPORTS FROM RESEARCH ON THE CIRCULAR MODEL OF PERSONAL VALUES	
<i>Ewa Skimina, Jan Cieciuch</i>	46
S7.2. SELF-RELATED VALUES, SELF-ESTEEM, AND SOCIALLY DESIRABLE RESPONDING	
<i>Paweł Boski, Marta Penczek</i>	47
S7.3. NARCISSISM OR NEED FOR SOCIAL APPROVAL? DIFFERENT TRAITS PREDICT DIFFERENT IMPRESSION MANAGEMENT STRATEGIES	
<i>Alejandra del Carmen Dominguez Espinosa, Leticia Rodriguez, Emiliano Gutierrez</i>	48
S7.4. RELATIONSHIP BETWEEN NARCISSISM AND GRATITUDE IN POLAND	
<i>Artur Sawicki</i>	49
PAPER SESSION S8. DARK SIDE OF PERSONALITY	
<i>Chair: Ljiljana B. Lazarevic</i>	50
S8.1. POSITION OF BRIGHT AND DARK SIDE OF NARCISSISM IN THE BASIC PERSONALITY STRUCTURE DEFINED BY BIG FIVE + DISINTEGRATION	
<i>Ljiljana B. Lazarevic, Goran Knezevic</i>	51
S8.3. DARK SIDE OF PERSONALITY: A PSYCHOLEXICAL APPROACH	
<i>Mateusz Stępień</i>	52
S8.4. SEVEN DEADLY SINS WITHIN THE CIRCUMPLEX OF PERSONALITY METATRAITS	
<i>Piotr Brud</i>	53
S8.5. DOES THE DARK TRIAD PREDICT HAPPINESS? EXPLORING THE ADAPTIVE INFLUENCES OF NARCISSISM ON WELLBEING	
<i>Ana Blasco</i>	54
PAPER SESSION S9. NEUROTICISM AND NARCISSISM	
<i>Chair: Marcin Zajenkowski</i>	55
S9.1. WHY DO ANGRY PEOPLE OVERESTIMATE THEIR INTELLIGENCE? EVIDENCE FOR THE DIFFERENTIAL ROLES OF NARCISSISM AND NEUROTICISM	
<i>Marcin Zajenkowski</i>	56
S9.2. NARCISSISM AND SATISFACTION WITH LIFE: MEDIATING ROLE OF NEUROTICISM AND EXTRAVERSION	
<i>Kinga Szymaniak</i>	57
S9.3. NEUROTIC ANGER IN NARCISSISM: ROLE OF NEUROTICISM IN NARCISSISM - ANGER RELATIONSHIP	
<i>Oliwia Maciantowicz</i>	58
S9.4. REACTIONS TO FAILURE IN (UN)IMPORTANT DOMAIN: HIGH IMPLICIT SELF-ESTEEM HAS PROTECTIVE ROLE AMONG LOW (EXPLICIT) SELF-ESTEEM INDIVIDUALS	
<i>Bojana Bodroža</i>	59
S9.5. WHAT DOES YOUR FACE SAY ABOUT YOU? INTRAPSYCHOLOGICAL TRAITS AND FACIAL EXPRESSION	
<i>Marta Doroszuk, Wanda Zagórska</i>	60
PAPER SESSION S10. THINKING ABOUT SELF	
<i>Chair: Waclaw Bąk</i>	61
S10.2. HOW WE BIAS INFORMATION ABOUT THE SELF? DYNAMIC INTEGRATIVE MODEL OF SELF-CONSTRUAL	
<i>Tomasz Jankowski, Waclaw Bąk, Łukasz Miciuk</i>	62

S10.3. THE DUALISTIC NATURE OF THE SELF-ABSORPTION PARADOX	
Agnieszka Laskowska	63
S10.4. SELF-ENHANCEMENT IN A MIRROR REFLECTION – AUTHENTICITY IN RELATION TO OTHER EXISTENTIAL VARIABLES	
Jan Kutnik	64
POSTER SESSION: FRIDAY, 06.04	65
P1. PSYCHO-DIAGNOSTIC CAPACITY OF DREAM DRAWINGS: LOOKING FOR SELF-ENHANCEMENT TENDENCIES OF TEENAGERS	
Iryna Kryvenko (Horbal)	66
P2. SYSTEM JUSTIFICATION AS A FORM OF COLLECTIVE SELF-ENHANCEMENT?	
Agnieszka Ewa Łyś, Kamilla Bargiel-Matusiewicz	67
P3. VULNERABLE AND GRANDIOSE NARCISSISM DIFFERENTLY ASSOCIATED WITH ABILITY AND TRAIT EMOTIONAL INTELLIGENCE	
Kinga Szymaniak, Oliwia Maciantowicz	68
P4. AUTOBIOGRAPHICAL RECONSTRUCTIONS: NARCISSISM AND THIRD-PERSON VISUALIZATIONS OF SELF-THREATENING PAST	
Marta Marchlewska	69
P5. NARCISSISTIC PERVERSION - HIDDEN VIOLENCE	
Monika Sabaj-Sidur	70
P6. NON-CLINICAL NARCISSISM AND RISKY FINANCIAL CHOICES AMONG WOMEN AND MEN	
Katarzyna Sekścińska	71
P7. SELF-MOTIVES AS PSYCHOLOGICAL DETERMINANTS OF SELF-IMAGE CONGRUITY: A STUDY OF YOUNG CONSUMERS	
Magdalena Kolańska, Oleg Gorbaniuk, Eliza Budzan, Aleksandra Gołębiowska, Radosław Świątek, Monika Bandyk, Dominika Kozołubska	72
P8. THE ROLE OF NARCISSISM IN THE RELATIONSHIP BETWEEN TIME PERSPECTIVE AND RELIGIOSITY	
Paweł Łowicki, Oliwia Maciantowicz, Joanna Witowska, Marcin Zajenkowski	73
P9. IN SEARCH OF AN IMAGINARY ENEMY: CATHOLIC COLLECTIVE NARCISSISM AND THE ENDORSEMENT OF GENDER CONSPIRACY BELIEFS	
Filip Łozowski, Marta Marchlewska, Aleksandra Cichocka, Paulina Górska, Mikołaj Winiewski	74
P10. THE TENDENCY FOR INSTRUMENTAL OBJECTIFICATION OF OTHER PEOPLE IN GRANDIOSE AND VULNERABLE NARCISSISM: IS SELF-ESTEEM INVOLVED?	
Marta Kochan-Wójcik, Kinga Lachowicz-Tabaczek, Bianka Lewandowska, Beata Andrzejewska, Anna Juszkiewicz	75
P11. SELF-ENHANCEMENT AND SELF-VERIFICATION VS SELF-OTHER AGREEMENT AND META-ACCURACY OF PERSONALITY SELF-KNOWLEDGE – A 360-DEGREE STUDY	
Łukasz Miciuk, Piotr Oleś, Tomasz Jankowski	76
P12. THE POLISH ADAPTATION OF SELF-MOTIVE ITEMS SCALE BY GREGG, HEPPEL & SEDIKIDES	
Łukasz Miciuk, Piotr Oleś	77
P13. THE ADAPTIVE SELF-CONCEPT SCALE (ASCS). FACTOR STRUCTURE AND CONVERGENT VALIDITY	
Wacław Bąk, Tomasz Jankowski, Łukasz Miciuk	78
P14. CAN LOW SELF-ESTEEM INDIVIDUALS BENEFIT MORE FROM INTRINSIC THAN EXTRINSIC SELF-AFFIRMATION?	
Irena Makower, Magdalena Piosek, Kinga Lachowicz-Tabaczek	79
P15. SELF-MOTIVES AND COMMUNAL NARCISSISM: EVIDENCE FROM ARMENIAN CONTEXT	
Narine Khachatryan	80
P16. BETWEEN NARCISSISM AND EGOCENTRISM: SELF-CENTEREDNESS IN EMERGING ADULTHOOD	
Wanda Zagórska	81
P17. PERSONALITY TRAITS AND SELF-MOTIVES AMONG ADOLESCENTS	
Katarzyna Kwiatkowska, Maria Magdalena Kwiatkowska, Radosław Rogoza, Henryk Gasiul	82
P18. DARK TRIAD AT WORK: MOTIVATION SOURCES AND BURNOUT	
Monika Prusik, Michał Szulawski	83

P19. A TRIUMPH OF DARK TRIAD AND AUTHORITARIANISM? AMERICAN PRESIDENTIAL ELECTION BETWEEN TRUMP AND CLINTON FROM THE PERSPECTIVE OF THE POLISH SOCIETY Monika Prusik, Maciej Gajewski	84
INVITED SYMPOSIUM: THE MIXED BLESSING OF NARCISSISTS IN RELATIONSHIPS	
Organizer and chair: Carolyn C. Morf	85
IS1. ACCURACY AND BIAS IN PERCEPTIONS OF PARTNER BEHAVIOR IN RELATIONSHIPS OF NARCISSISTS Carolyn C. Morf, Loredana Torchetti	86
IS2. BREAKING UP WITH NARCISSUS: GRANDIOSE AND VULNERABLE NARCISSISM AND DISSOLUTION OF ROMANTIC RELATIONSHIPS Anna Z. Czarna, Julia Herrmann, Loredana Torchetti, Carolyn C. Morf	87
IS3. SELF-ENHANCEMENT AND PSYCHOLOGICAL ADJUSTMENT: A META-ANALYTIC APPROACH Michael Dufner, Constantine Sedikides, Jochen E. Gebauer, Jaap J. A. Denissen	88
IS4. SELF-REGULATORY STRENGTH BUFFERS AGAINST LACK OF EMPATHY IN NARCISSISM Michela Schröder-Abé, Fay C.M. Geisler	89
KEYNOTE LECTURE: A WORLD SHROUDED IN DARKNESS: THE DARK TRIAD DIRTY DOZEN AROUND THE WORLD Peter K. Jonason	90

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General Program

WEDNESDAY, April 4th

Wóycickiego Campus, building no. 21 (Auditorium Maximum), ground floor, room 001/002 (Schuman Hall)

9.00-13.00	Preconference Workshops Radosław Rogoza <i>Introduction to Structural Equation Modeling in cross-cultural research using Mplus</i>
14.30-16.00	Meeting of the Cross-cultural Psychology Section of Polish Society of Social Psychology
17.00-18.00	Welcome & Keynote Lecture Magdalena Żemojtel-Piotrowska <i>Three-dimensional model of entitlement attitudes: Insights from three international projects</i>
18.00-20.00	Welcome Reception

THURSDAY, April 5th

University of Warsaw Library at Dobra Street 55/56

9.00-10.00	Keynote Lecture Jochen Gebauer <i>Does a communal life-orientation really quiet the ego? The cases of East-Asian culture, Christian religion, and mind-body exercises</i>
3 rd floor, room 316 Samuel Bogumił Linde Hall	
10.00-10.30	Coffee Break
10.30-12.00	Parallel Paper Sessions
3 rd floor, room 316 Samuel Bogumił Linde Hall	S1: Transcending boundaries of self and self-enhancement
2 nd floor, room 256	S2: Cross-cultural study on narcissism, envy, shyness, and humor
3 rd floor, room 315	S3: Practical concerns in self-enhancement studies
12.00-13.00	Lunch Break
13.00-14.30	Parallel Paper Sessions
3 rd floor, room 316 Samuel Bogumił Linde Hall	S4: Cross-cultural studies on self-enhancement
2 nd floor, room 256	S5: Political issues and self-enhancement
3 rd floor, room 315	S6: Different forms of narcissism
14.30-15.00	Coffee Break
15.00-16.00	Keynote Lecture Constantine Sedikides <i>The Unbearable Lightness of Being Wonderful</i>
3 rd floor, room 316 Samuel Bogumił Linde Hall	
19.00-... ☺	Gala Dinner at the Warsaw Old Town (Bazyliiszek)

FRIDAY, April 6th

Wóycickiego Campus, building 14 (Institute of Psychology)

10.00-11.00	Keynote Lecture W. Keith Campbell <i>Moving self-enhancement online: Narcissism and the great fantasy migration</i>
3 rd floor, room 1454	
11.00-11.30	Coffee Break
11.30-13.00	Parallel Paper Sessions
3 rd floor, room 1454	S7: Values and social approval as associated with self-enhancement
2 nd floor, room 1421	S8: Dark side of personality
2 nd floor, room 1423	S9: Neuroticism and narcissism
2 nd floor, room 1424	S10: Thinking about self
13.00-14.30	Lunch Break Poster Session
14.30-16.00	Invited Symposium Carolyn Morf <i>The mixed blessing of narcissists in relationships</i>
3 rd floor, room 1454	
16.15-17.15	Keynote Lecture Peter Jonason <i>A world shrouded in darkness: The Dark Triad Dirty Dozen around the world</i>
3 rd floor, room 1454	
17.15-17.30	Closing Ceremony
3 rd floor, room 1454	

Abstracts:

Wednesday, 04.04

KEYNOTE LECTURE:

Three-dimensional model of entitlement attitudes: Insights from three international projects

Magdalena Żemojtel-Piotrowska

Cardinal Stefan Wyszyński University in Warsaw, Poland

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Wednesday, 04.04, 17.00-18.00

Wóycickiego Campus, building no. 21 (Auditorium Maximum), ground floor, room 001/002 (Schuman Hall)

Starting in 2009 a cross-cultural part of validating three-dimensional model of entitlement, our team could not predict that after near ten-year research we will finish with the data collected in three international projects from over 60 countries and 30,000 participants. In current presentation I will summarize basic findings from three projects: (1) Entitlement and values conducted in 28 countries (2009-2011); (2) Entitlement and well-being conducted in 42 countries; and (3) Self-enhancement cross-cultural project conducted in 53 countries. I will discuss cultural map of entitlement dimensions (active, passive and revenge), cultural and socio-economic correlates, relationship to self-enhancement versus self-transcendence values, hedonic and eudaimonic well-being and narcissism. Our data support the thesis that entitlement serves as an adaptation to difficult economic conditions, and all of three forms have different psychological meaning: from (1) active entitlement related to agency, grandiosity and good psychological adjustment, through (2) passive entitlement, which is related to communal aspects of psychological functioning and unrelated to psychological adjustment, finishing with (3) maladaptive revenge entitlement associated to poor psychological adjustment, and relatively independent from cultural conditions.

Abstracts:

Thursday, 05.04

KEYNOTE LECTURE:

Does a communal life-orientation really quiet the ego?

The cases of East-Asian culture, Christian religion, and mind-body exercises

Jochen Gebauer

University of Mannheim, Germany

mail@jochengebauer.info

Thursday, 05.04, 9.00-10.00

University of Warsaw Library at Dobra Street, 3rd floor, room 316 Samuel Bogumił Linde Hall

A communal life-orientation can quiet the ego, thus, reducing self-enhancement. This ego-quieting view of communion is influential in psychology. In an effort to buttress that view, advocates typically refer to three instantiations of a communal life-orientation and describe them as particularly effective antidotes to self-enhancement: East-Asian culture, Christian religion, and mind-body exercises (yoga, mindfulness meditation). I will report on a broad research program that examines the ego-quieting function of East-Asian culture (Studies 1-2), Christian religion (Studies 3-4), and mind-body exercises (Studies 5-6). The results painted a coherent picture: All three instantiations of a communal life-orientation exacerbated self-enhancement in the communal domain. This pattern of results runs counter to the ego-quieting view. Instead, it is fully consistent with the self-centrality breeds self-enhancement principle. According to this principle, human beings have a deeply rooted proclivity to self-enhance on domains that are central to their self-concept (here: the communal domain). The present results have important ramifications for many psychological theories on the self, because many of those theories are based on the premise that the self-centrality breeds self-enhancement principle is a universal part of human nature.

PAPER SESSION:

S1. Transcending boundaries of self and self-enhancement

Chair: Jarosław Piotrowski

SWPS University of Social Sciences and Humanities, Poznań Faculty, Poland

Thursday, 05.04, 10.30-12.00

University of Warsaw Library at Dobra Street, 3rd floor, room 316 Samuel Bogumił Linde Hall

S1.1. Religious insight and narcissism – convergent or mutually exclusive phenomena?

Agnieszka Krzysztof-Świdarska, Jacek Prusak

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Could be Religious Insight motivated by narcissistic needs? What kind of insights could be bind with narcissism? Finally what kind of narcissism could influence human tendency to religious reflection? To answer those questions 119 individuals were examined with use of Questionnaire of Religious Insight (QRI) and three scales measuring different kinds of narcissism: Grandiose (Narcissistic Personality Inventory), Communal (Communal Narcissism Inventory) and Hypersensitive (Vulnerable Enmity and Isolation Questionnaire). The Questionnaire of Religious Insight (QRI) contains scales designed to measure different kind of religious insights: Doubt, where individual remains passive in the face of religious and spiritual dilemmas, and Quest, where one takes active attitude. What is more Quest could be differently motivated and: by epistemic motivation, by the need of maintain self-esteem or just by a need of arousal and therefore different subscales are distinguished within the Quest Scale. The study designed with a use of such sensitive measurement tools gives a precise picture of mutual relationships between religious insights and narcissistic traits.

S1.2. Is spiritual transcendence opposite to self-enhancement or not?

Jarosław Piotrowski¹, Magdalena Żemojtel-Piotrowska², Maria Magdalena Kwiatkowska², Radosław Rogoza², Ramzi Fatfouta³

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Spiritual transcendence, constituting sixth „big” factor of personality, „represents the ability of an individual to stand outside of his/her immediate sense of time and place and to view life from a larger, more objective perspective” (Piedmont, 2010). It is associated with transcending boundaries of the self and feeling part of something bigger. One may therefore expect that spiritual transcendence will be in opposition with self-enhancement motives. In this presentation we will try to show, that it is not necessarily true. Quite opposite, spiritual transcendence correlates positively with some forms of narcissism. In the first study (N = 307) associations between two forms of spiritual transcendence (religious and non-religious), four forms of narcissism (individual agentic, individual communal, collective agentic and collective communal) and tendency to overclaim were examined. According to expectations, religious form of spiritual transcendence correlated positively with both collective forms of narcissism, and with overclaiming. Nonreligious form of spiritual transcendence correlated positively with individual communal narcissism and negatively with individual agentic narcissism. The second study (N = 727) examined relations between spiritual transcendence and two narcissistic motives (admiration and rivalry). Religious form of spiritual transcendence was associated positively with admiration, and nonreligious form negatively with rivalry. Results show, that spiritual transcendence is about extending one’s self, not about quieting it. And being “spiritual” does not mean not being self-enhancing.

S1.3. Identification with all humanity and prosocial activities toward people from different countries - a study in Poland, Chile and the US

Katarzyna Hamer-den Heyer¹, Sam McFarland, Anna Włodarczyk, Magdalena Łuźniak-Piecha, Hanna Hamer, Piotr Gasparski

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Individuals who strongly identify with all humanity feel close to people all over the world, care for them, and perceive them as an in-group. Identification with all humanity (IWAH) is positively correlated with empathy, openness to experience and universalism and negatively correlated with ethnocentrism, blind patriotism, right-wing authoritarianism, social dominance orientation and religious fundamentalism. It predicts a human rights orientation and concern for global issues. The studies made in Poland (N = 311), Chile (N = 231) and the US (N = 313) explored the predictive role of IWAH on willingness to participate in real-life prosocial activities toward people from different countries and cultures, beyond the role of empathy and ethnocentrism. We asked participants from Poland, Chile and the US about their willingness to participate in three different real-life tasks (in the name of “real” organizations): collecting signatures in a petition to cloth companies against their use of slave employees in developing countries, giving time to help the refugees center and organizing workshops for school pupils concerning tolerance towards different cultures. Measures of willingness to help in the three tasks were highly intercorrelated and their mean was used as the dependent variable. Regression analyses showed the same pattern of results in all three countries: IWAH and empathy were positive predictors of willingness to participate in these real-life tasks, while ethnocentrism – a negative one. These results show a universal predicting role of identification with all humanity on prosocial activities toward people from different countries and cultures.

S1.4. Initial verification of the Koziński's psychological transgression model

Sławomir Ślaski, Radosław Rogoza

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Conducted research aimed to scrutinize transgressive behaviors within the psychological domain as described by Koziński (2001). Transgression regards transcendence of the boundaries of one abilities in psychological domain, thus – it could be interpreted as a form of self-improvement. Koziński (2001) argued that among the key elements of transgressive behaviors is the self-esteem, authentic and hubristic pride and rivalry. Taking into account these characteristics, it could be concluded that they share many common elements with the narcissistic personality. Verification of this hypothesis was investigated throughout the study. During the study we used following measures of in their Polish adaptations: transgressive behaviors (Alternative Behaviors List; Ślaski, 2010), self-esteem (Rosenberg Self-Esteem Scale; Dzwonkowska, Lachowicz-Tabaczek, Łaguna, 2007), authentic and hubristic pride (Authentic and Hubristic Pride Scale; Ślaski, Rogoza, Strus, 2017), narcissism (Narcissistic Admiration and Rivalry Questionnaire; Rogoza, Rogoza, Wyszyńska, 2016) and hubristic desire (My Behaviors; Ślaski, 2015). The study was carried out in a convenience sample of N = 206 students (58% females) aged between 18 to 29 years. Obtained results partially confirmed assumed hypotheses. Step-wise linear regression model demonstrated ($F(3,83)=24,11$ $p<0,001$) that in a group of females, narcissism and authentic pride were the strongest positive predictors of transgressive behaviors, whereas in the group of males – these predictors were also accompanied with the self-esteem.

SYMPOSIUM

S2. Cross-cultural study on narcissism, envy, shyness, and humor

Organizers and chairs: Radosław Rogoza, Maria Magdalena Kwiatkowska

Cardinal Stefan Wyszyński University in Warsaw, Poland

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Thursday, 05.04, 10.30-12.00

University of Warsaw Library at Dobra Street, 2nd floor, room 256

Current symposium comprises five presentations, which present the preliminary findings gathered in the research project entitled “Cross-cultural study on narcissism, envy, shyness, and humor”. Each of the presented papers discuss their main findings in their respective cultural context, i.e., authors present their data from Poland, Ukraine, Indonesia, Serbia, and Japan. In the first presentation, the theoretical assumptions underlying narcissism and its relations with shyness are presented. The second presentation discuss how does the differentiation of the bright and the dark face of narcissism regard the cultural orientation and humor styles. Third presentation examines how does the whole spectrum of narcissistic strategies and self-construal predict benign and malicious envy. Fourth presentation examines the defensive role of the individual and collective enhancement when confronted with the death-anxiety. The last presentation scrutinizes the problem is shyness indeed a pan-cultural construct or does it have different correlates in some cultures. Summarizing, the research presented during the symposium advances our understanding of narcissism, envy, shyness and humor and their mutual relations in the different cultural contexts.

S2.1. To be shy not to get hurt: Investigating the relation of narcissism and shyness

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According to previous research, shyness on the one hand is in opposite to grandiose narcissism, while on the other it is one of the markers of vulnerable narcissism. However, this relationship was never investigated in consideration of different narcissistic strategies proposed within Narcissistic Admiration and Rivalry Concept as well as newly developed Vulnerable Isolation and Enmity Concept. Participants were 245 Poles (68% females) aged 18-40. We administered three self-report measures: the Revised Cheek and Buss Shyness Scale (RCBS), Narcissistic Admiration and Rivalry Questionnaire, and the experimental version of Vulnerable Isolation and Enmity Questionnaire. To verify hypotheses concerning the relations of shyness with grandiose and vulnerable narcissistic strategies, we tested structural equation model. Within grandiose narcissism, shyness was negatively predicted by admiration; in turn, the prediction by rivalry was null. In accordance to previous findings, vulnerable narcissism was a positive predictor of shyness; however, isolation was significantly stronger predictor than enmity. The results are discussed within the narcissism spectrum model framework (Krizan & Herlache, 2017) – according to this view, shyness ranks specifically close to vulnerability dimension, as it is strongly related to isolation (suffering arising from a sense of incomprehension and protecting oneself from getting hurt or ridiculed) and enmity (marked by the feeling hostility and insultance from others), what underlines neurotic character of shyness as measured by RCBS. Conversely, no relation with rivalry suggests the distinctiveness of shyness from self-importance, while being negatively related to admiration gives a hint that shyness seems to be in opposition to grandiosity dimension.

S2.2. Narcissistic admiration vs. narcissistic rivalry: Does humor and cultural orientation matter?

Nataliya Pylat¹, Inna Haletska²

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Focus on narcissism as a personality trait in the general population (normal narcissism), not on pathological forms of narcissism (narcissistic personality disorders) is crucial for the recent social psychological studies. In particular the normal narcissism can play the important role in a horizontal (valuing equality) and vertical (emphasizing hierarchy) cultural distinction among individualist or collectivistic societies. For narcissists, positive self is transformed to a grandiose self that causes them to search for external admiration by means of self-promotion or to prevent social failure by means of self-defense. According to the Narcissistic Admiration and Rivalry Concept (NARC; Back et al., 2013) there are two positively related but distinct dimensions of narcissism: admiration and rivalry. The current study determined two types of opposite narcissistic tendencies obtained from a sample of 340 participants from Ukraine. The first type describes a greater propensity to admiration and lower propensity to rivalry, while the other, on the contrary, has a greater tendency to rivalry, and less to admiration. Results of the study support the distinctiveness of the two narcissistic dimensions that are described in the NARC model. Moreover, these two types of narcissistic tendencies differ in style of humor and have different level of horizontal individualism which emphasizes their importance in a horizontal (valuing equality) cultural distinction in individualistic society.

S2.3. Predictors of benign and malicious envy:

Understanding the role of narcissism, vulnerability, and self-construal

Rahkman Ardi, Handy Pratama, Adismara Putri Pradiri

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The study aims to investigate the predictors of envy i.e. narcissism (admiration and rivalry), vulnerability (enmity and isolation), and self-construal based on cultural pattern comprised of 4 different dimensions, i.e. Vertical Individualism, Vertical Collectivism, Horizontal Collectivism, and Vertical Collectivism in Indonesian emerging adults. Envy consists of two distinguish dimensions, i.e. benign and malicious envy. Data collection was performed in November 2017 using e-survey. The data collection obtained 282 University students as participants consisting of 140 females and 142 males. The participants age ranged from 18-25 years. Path analysis was conducted to analyze the data. The result showed that narcissism have different roles in predicting distinct forms of envy. Different types of Self-construal and vulnerable enmity also influenced on distinct forms of envy. It can be concluded that benign envy was predicted by narcissistic admiration, vulnerable enmity, vertical individualism, vertical collectivism, horizontal collectivism. On the other hand, malicious envy was predicted by narcissistic rivalry, vulnerable enmity, vertical individualism, and horizontal individualism.

S2.4. Individual and collective enhancement in defense from the fear of death:

The case of Western Balkans

Marija Branković¹, Iris Žeželj¹, Mark Dechesne²

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In the present study, we explored psychological strategies engaged to defend oneself from the basic existential insight: the one of the inevitable personal mortality. Serbia, as a specific cultural context, at the crossroads of the individualist Western and collectivist Eastern cultural regions, as well as a part of the post-conflict region of Western Balkans, makes an interesting case study. In a series of five experiments (N=465) we investigated two types of defensive reactions: enhancement of the individual self-image and enhancement of collective self (i.e. ethnic identity), as well as the potential moderating role of individualism/collectivism. Reminders of personal mortality lead to an enhancement of the collective self expressed through more unified and positive perceptions of the ethnic group as well as strengthened identification with this group. Our studies did not offer a convincing support for the defensive role of individual self-enhancement. However, we found that the extent to which a person embraces individualism/collectivism affect the preference for the defensive strategies to mortality reminders. The findings offered a mixed support for the fundamental tenets of terror management theory, most convincingly the function of collective self-enhancement. The local conceptions of ethno-religious identification – as an inherited and largely unchangeable identity – make it particularly suitable for alleviating basic fears. The findings highlight the relevance of the socio-cultural context in studying death-anxiety buffers and suggest individual self-enhancement might be a culturally specific rather than a universal defense. We will discuss their implications for the study of inter-ethnic relations.

S2.5. Is shyness pan-culturally bad? Analysis of a Japanese student sample on shyness, humor styles and self-esteem

Joonha Park

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Research on shyness in social psychology often suggests that shyness is a characteristic reflecting one's inferiority related to anxiety and inhibition in social contexts. Shy people tend to use more self-defeating humor and less affiliative humor than non-shy people in interpersonal relations (Hampes, 2005; 2006). It is a common finding that shyness is associated with deficit of self-esteem, which further mediates the effect of shyness on depression along with social support (Chan, 2012). The present study based on analysis of a recent Japanese student sample ($N=198$, 66.7% male) supports the robust negative effects in general. Shyness had a negative correlation with affiliative humor and a positive correlation with loneliness. However, it was uncorrelated with the use of self-defeating humor and so with self-esteem. These findings imply that the negative effects of shyness are not pan-cultural as in some cultures like Japan, this characteristic appears not necessarily associated with low self-esteem, which is involved in mental well-being. I discuss the importance of studying social functioning of shyness in non-Western cultures.

PAPER SESSION

S3. Practical concerns in self-enhancement studies

Chair: Katarzyna Lubiewska

Kazimierz Wielki University, Poland

University of Warsaw, Poland

Thursday, 05.04, 10.30-12.00

University of Warsaw Library at Dobra Street, 3rd floor, room 315

S3.1. Prevention regulatory focus and interdependent self-construal enhance the use of the majority rule in individual decision making

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The majority rule has attracted much attention in recent debate on preference for aggregation strategies, which individuals may use in making choices or judgments for binary, weak-dominant multi-attribute options. The present research extends previous work on factors determining application of the majority rule. The experiment evidenced that individual decision makers are more likely to use the majority rule when increasing their orientation toward prevention rather than promotion regulatory focus. The results also confirmed a certain favorable tendency for individual decision makers to comply with the majority rule when priming their preference for interdependent rather than independent self-construal. These findings highlight a dynamic association between individual differences in goal pursuit motivation and perceived self-definition and behavioral judgment strategies.

Note from authors: The full text of this submission has just been accepted by *Studia Psychologica* published by Slovak Academy of Sciences.

S3.2. Powerful dreams. Self-enhancement in the face of trauma in the narratives of Auschwitz prisoners

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As research shows, dreams that occur during and after a traumatic experience are involved in a process of self-enhancement in various ways. The aim of the paper is to present self-enhancement in the face of a highly traumatic experience of staying in the Nazi Auschwitz-Birkenau concentration camp. This phenomenon will be showed on the basis of an analysis of the narratives of 147 former Auschwitz prisoners (46 women and 101 men) regarding dreams that arise during their stay in the camp and after the liberation. The analyzed source material currently belonging to the Auschwitz-Birkenau State Museum was collected in the 1970s by a psychiatrist – Prof. Stanisław Kłodziński. The content as well as the form of the narratives were subjected to qualitative analysis using emic and ethical categories respectively. Among others, the method of competent judges, were used. The mechanisms of self-defense and self-empowerment, appearing both at the level of content and the form of narratives were identified. The occurrence of such categories as searching for their former identity, searching for strength in contact with the supernatural world, strongly experienced sense of beauty, striving of agency, reference to social contacts and generativity were observed. What is particularly interesting in the context of self-enhancement, the results related to the form of narratives concerned the parameters of emotionality and symbolism. It turned out that narratives about the dreams with the presence of camp scenes were often not emotional, which may point to the mechanism of dissociation rescuing from the psychic breakdown. A relatively high degree of symbolism of the camp dreams was found, which may be an expression of the merging force of the symbolization mechanism in the face of experiencing a traumatic event. The thesis that the level of symbolism of post-camp dreams may indicate the degree of coping with trauma and the occurrence of PTSD was formulated.

Relation between maternal and adolescent attachment mediated by parenting
in West and East Poland

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Attachment and self-management studies indicate that attachment insecurity is a factor that may undermine the development of human agency (e.g., self-efficacy). Mechanisms of agency and attachment insecurity development are evidenced to be culture-dependent. Using the framework of ecological model of intergenerational transmission of attachment the present study aimed to analyze moderating effects of culture on relation between maternal and adolescent attachment mediated by maternal parenting control/coercion, acceptance and rejection. The Adult Attachment scale and Parental Acceptance - Rejection Questionnaire were used in a sample of 575 adolescents and their mothers. Socio-historical perspective was used to define culture as individual residence of informants in East or West Poland recognized as culturally different country regions. Results revealed that region of Poland moderated relations under scrutiny. Relation between maternal and adolescent's attachments was mediated by parenting quality of mothers only in West but not in East Poland. Relations between maternal attachment, parenting and adolescent's attachment in East Poland were scarce. Results are discussed in terms of social change in Poland and their potential meaning in adolescents' agency development across different cultural settings.

S3.4. Antagonism and its linkage to insecure attachment and problem behaviour in adolescence

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Antagonism is related to behavior that put the individual at odds with other people with unawareness of others' needs and feelings and a readiness to use others in the service of self-enhancement. Based on the DSM-5 classification, antagonism is characterized by three main features: manipulateness, deceitfulness, and grandiosity (Wright et al., 2012). Current literature supports the link between insecure attachment and psychopathology, experienced during life-span development (e.g. Madigan et al., 2013, Muris, Meesters, van der Berg, 2003). The purpose of this presentation is to investigate the role of antagonism in explaining the association between insecure attachment and problem behaviour in adolescence. Data was collected from a community sample of 390 Polish adolescents aged 12-19 ($M = 16.64$; $SD = 1.72$). Participants were asked to fill out a set of questionnaires: Experiences in Close Relationships Scale-Revised Child Version (ECR-RC) by Brenning et al. (2011) to measure attachment-related anxiety and avoidance, The Personality Inventory for DSM-5 Brief Form (PID-5-BF) by Krueger et al. (2013) to assess antagonism and Youth Self-Report by Achenbach, Rescorla (2001) to measure externalizing problems. Antagonism was positively related to both types of insecure attachment and to externalizing problem behaviour. Boys reported higher levels of antagonism compared to girls. Regression analyses showed that insecure attachment anxiety had a positive effect on antagonism, which in turn influenced the occurrence of externalizing problem behaviour. Further implications of these results will be discussed.

PAPER SESSION

S4. Cross-cultural studies on self-enhancement

Chair: Magdalena Żemojtel-Piotrowska

Cardinal Stefan Wyszyński University in Warsaw, Poland

Thursday, 05.04, 13.00-14.30

University of Warsaw Library at Dobra Street, 3rd floor, room 316 Samuel Bogumił Linde Hall

S4.1. Initial adaptation of the Narcissistic Personality Inventory – 15 in Bulgarian sample

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The aim of the present study was to assess the psychometric properties of the Narcissistic Personality Inventory-15 (NPI-15), proposed by Zemojtel-Piotrowska, Rogoza et al. (in press), in Bulgarian context. 237 students from various bachelor programs took part in the research. The factor structure, reliability and validity of the NPI-15 were examined. Several factor models were tested using principal axis factoring analysis with Direct oblimin rotation. The five-factor solution of the Bulgarian language version of NPI-15 found support, confirming the factor structure identified by Zemojtel-Piotrowska, Rogoza et al. (i.e., Leadership, Vanity, Superiority, Manipulativeness, Exhibitionism). The NPI-15 and its subscales showed satisfactory internal consistency. Differences in narcissism between students from different majors and also age differences were established.

S4.2. How to measure narcissism cross-culturally?

NPI-15 as a new proposal in assessment of grandiose narcissism

Magdalena Żemojtel-Piotrowska¹, Radosław Rogoza, Jarosław Piotrowski, Jochen Gebauer, Constantine Sedikides, W. Keith Campbell, & 50 members of the Self-Enhancement Cross-cultural Project

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Based on data collected at the Cross-Cultural Self-Enhancement project, we included twenty two items from the two abbreviated versions of NPI-13 and NPI-16. A factor analysis yielded a 15-item 5-factor solution (i.e., Manipulativeness, Exhibitionism, Leadership, Vanity, Superiority). Combined into total narcissism score, this scale is a valid measure of global grandiose narcissism cross-culturally. Further, we examined the scale's reliability, external validity (correlations with self-esteem, psychological entitlement, and Big Five), and cross-level isomorphism. The pattern of correlations was stable across compared variables and scale exhibited good psychometric validities. NPI-15 is a promising method of assessing global grandiose narcissism across countries.

S4.4. Downward sloping curve of satisfaction.

Testing the link with self-enhancement with an international student sample

Sergiu Bălătescu¹, Magdalena Żemojtel-Piotrowska, Jarosław Piotrowski, Rachel Calogero, Melania Chargazia, Amanda Clinton, Pablo Perez de Leon, Eva Letovancova, Kadi Liik, Hilde T. Nord, Elena Paspalanova, Mariano Rojas, Habib Tiliouine, Kees van den Boss, Ha Khanh Troung

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People report being more satisfied with their lives than the average person, and this was mostly explained by a self-enhancement effect. Studying this regularity in relationship with psychological distance, Bălătescu (1999, 2001, 2014) asked people to evaluate their personal satisfaction but also the evaluation of the life satisfaction of their family, colleagues/friends, neighbors, people in their city and people in the country. Thus, what he called “the downward sloping curve of life satisfaction”: the higher is the psychologically distance to a category of people, the less satisfied with their lives people from this category are judged to be. We studied this relationship within a sample of university students from 14 countries: Algeria (n=338), Bulgaria (n=264), Georgia (n=100), Estonia (n=302), Mexico (n=196), Netherlands (n=190), Norway (n=188), Puerto Rico (n=101), Romania (n=397), Slovakia (n=188), Uruguay (n=94), USA (n=297), and Vietnam (n=157). In all countries except Vietnam, we confirmed this above mentioned regularity. Family members, neighbors, colleagues and friends are judged to be slightly less satisfied than the respondent, while people from the city and people from the country are judged to be the least satisfied. Motivational explanations (bias induced by the self-enhancement effect) are discussed against effects such as cognitive (construct-level theory), methodological (less well-off groups are excluded in surveys), and sociological (negative news in media induce the idea that the distant other is more struck by infortunes and thus unhappier).

PAPER SESSION

S5. Political issues and self-enhancement

Chair: Katarzyna Growiec

SWPS University of Social Sciences and Humanities, Poland

Thursday, 05.04, 13.00-14.30

University of Warsaw Library at Dobra Street, 2nd floor, room 256

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Incumbent US President Donald J. Trump has been recently a subject of research from multiple perspectives, including leadership and salesmanship traits (Lakoff 2016), sociolinguistics (Sclafani 2017), discursive delegitimation (Ross et al 2017), conversational style and grandiosity (Ahmadian et al 2016), and even a skilful use of tweeter account (Lee et al 2016). Some mainstream media, including New York Times, suggested that Trump's broadly-defined success could be a result of his narcissistic nature. The Atlantic suggested that "For psychologists, it is almost impossible to talk about Donald Trump without using the word narcissism". Even though such claims cannot be officially confirmed by psychiatrists under Goldwater rule, which forbids psychiatrists from making any official comments on public figures without conducting first a formal assessment, it is self-evident that Trump manifests in his speech multiple narcissist traits as defined in Diagnostic and Statistical Manual of Mental Disorders (DSM-5)". All this points to Trump's self-enhancement bias, which "presents itself as the perception of being better than the average person" (Heck et al) and can be expressed linguistically. As a linguist I intend to investigate the problem of narcissism from a pragmalinguistic side, and specifically how Trump manifests his narcissism through explicit and implicit language within a relevance-theoretic approach (Wilson, 1986/95). I focus on Trump's speaking style and grandiosity during the 2016 presidential campaign as part of selected communicative events, including tweets and speeches, and in particular the man's conversational style which allows him to maintain or boost self-esteem and resonate with the voters.

S5.3. Populism as identity politics:

Perceived ingroup disadvantage, collective narcissism and support for populism

Marta Marchlewska¹, Aleksandra Cichocka, Orestis Panayiotou, Kevin Castellanos, Jude Batayneh

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Populists combine anti-elitism with a conviction that they hold a superior vision of what it means to be a true citizen of their nation. We expected support for populism to be associated with national collective narcissism—an unrealistic belief in the greatness of the national group, which should increase in response to perceived ingroup disadvantage. In Study 1 (Polish participants; $n=1007$), national collective narcissism predicted support for the populist Law and Justice party. In the experimental Study 2 (British participants; $n=497$), perceived long-term ingroup disadvantage led to greater support for Brexit and this relationship was accounted for by national collective narcissism. In Study 3 (American participants; $n=403$), group relative deprivation predicted support for Donald Trump and this relationship was accounted for by national collective narcissism. These associations were present even when we controlled for conventional national identification. We discuss implications of the link between collective narcissism and support for populism.

S5.4. The role of self-esteem and need for cognitive closure in bridging and bonding social capital formation

Katarzyna Growiec¹, Ewa Szumowska

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Our paper test the relationship between self-esteem and Need for Cognitive Closure (NFC), referring to a basic motivational tendency to avoid and quickly reduce uncertainty in social situations, and social capital. Specifically, we want to check whether there is a relationship between self-esteem, NFC and the degree to which people invest in building social ties with similar (bonding social capital) or dissimilar (bridging social capital) others. The later seems to provide positive outcomes both for the individual and society while the former seems to give mixed outcomes. Participants of the study were 300 students (262 women) who took part in an online study announced via university sites. We expect that NFC is positively related with accumulation and investment in bonding, and negatively with bridging, social capital. On the contrary, we expect that self-esteem is positively related with accumulation and investment in bridging, and negatively with bonding, social capital. Furthermore, we argue that self-esteem moderates the relations between NFC and social capital. NFC negatively predicts bridging social capital but the effect is significant at low, and medium values of the moderator. The effect is not-significant at high values of self-esteem.

PAPER SESSION

S6. Different forms of narcissism

Chair: Bojana Bodroza

University of Novi Sad, Serbia

Thursday, 05.04, 13.00-14.30

University of Warsaw Library at Dobra Street, 3rd floor, room 315

S6.1. Relationship between grandiose and vulnerable narcissism and type of committed crime in the population of Polish prisoners

Oliwia Maciantowicz¹, Joanna Witowska, Anna Zajenkowska, Marta Bodecka, Marta Skrzypek

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It is observed that the level of return to crime in Poland is slightly increasing and in the period 2009–2014 its rate was about 26%. In connection with this fact, exploring factors associated with the probability of offense is very important. The conducted study focused on personality traits and its aim was to analyze potential relationships between two types of narcissisms (grandiose and vulnerable) and committed crime (robberies, murder/attempted murder, fraud). The data were collected among prisoners (n = 109, 12 men). Vulnerable narcissism was measured with Hypersensitive Narcissism Scale in the Polish adaptation. Grandiose narcissism was measured with NPI in the Polish adaptation. The results show that vulnerable narcissism is a factor, which differentiates robber group of prisoners and prisoners convicted of a fraud. The current study sheds more light on the relationships between narcissisms and aggressive behavior. Moreover, these findings may be important for creating therapeutic tools and programs in the penitentiaries.

S6.2. When adaptive and maladaptive narcissism meet:

The precise combination matters in stressful cognitive performance

Shuge Zhang, Ross Roberts, Tim Woodman

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Narcissism-performance literature has focused on narcissism at a global level but has yet to examine its so-called “adaptive” and “maladaptive” components (see Roberts, Woodman, & Sedikides, 2017, for review). Indeed, neither adaptive narcissism, reflecting over-confidence, nor maladaptive narcissism, reflecting strong willing to dominate, in isolation may ensure good performance. We predicted that adaptive and maladaptive narcissism would interactively contribute to performance under stress – the more one’s inflated self (i.e. adaptive narcissism) is motivated by the ambitious willing to dominate (i.e. maladaptive narcissism), the more capable one may outperform when stressed. With institutional approval, seventy university students ($M_{age} = 22.96 \pm 3.68$; 48 female, 22 male) completed the Narcissistic Personality Inventory (Raskin & Hall, 1979), and performed letter transformation and Stroop tests under practice, low and high stress. We manipulated stress by combining different stressors including negative feedback, competitions, rewards and penalty, glory and shame, pressurised instructions, and peer pressure. Results showed significant adaptive x maladaptive interactions upon the reaction time in letter transformation ($\Delta R^2 = .07$, $F = 6.65$, $\beta = -.26$, $p = .012$) and Stroop test ($\Delta R^2 = .10$, $F = 8.11$, $\beta = -.30$, $p = .006$) after controlling for accuracy and NPI total score. Adaptive narcissism was only related to decreased reaction time (better performance) when maladaptive narcissism was high, in both letter transformation ($\beta = -.42$, $p = .016$) and Stroop tests ($\beta = -.50$, $p = .003$). The findings suggest that the precise combination of adaptive and maladaptive narcissism matters in performance under stress.

S6.3. Prediction of lexical social attitudes in Serbia:

Importance of agentic-communal and individual-collective narcissisms

Boban Petrovic¹, Ljiljana B. Lazarevic¹, Bojana Bodroza²

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The literature emphasizes differences between agentic and communal narcissisms both on the individual and collective level, and indicate that these forms of narcissisms have important social consequences. The Serbian model of lexical social attitudes has been conceptualized, comprising six dimensions: Traditional and religious sources of authority, Unmitigated self-interests, Humanism, Spirituality, Egalitarianism and Nationalism. Differences between these forms of narcissism and their specific contributions in the prediction of the lexical social attitudes proposed by the model were investigated. On a sample of 383 respondents (34% males) from Serbia, questionnaires assessing four forms of narcissism were administered: Narcissistic Personality Inventory, Communal Narcissism Inventory, Collective Narcissism Scale and Communal Collective Narcissism Inventory. For assessment of lexical social attitudes, Lexical Social Attitudes: Serbian-12 scale was administered. Results of hierarchical linear regression showed that four forms of narcissisms explained between 6% and 52% of the variance of social attitudes. Both agentic and communal collective narcissisms almost exclusively explained Traditional and Religious sources of authority and Nationalism (31% and 52% of the variance, respectively). Unmitigated self-interests were predicted by agentic narcissisms, both individual and collective (explaining 26% of variance). Individual communal narcissism positively contributed to the understanding of Humanism, Subjective Spirituality and Egalitarianism (explaining 11%, 6% and 12% of the variance, respectively). Both individual-collective and agentic-communal dimensions of narcissism are important for understanding socially-relevant phenomena like social attitudes. Differences on a dimension agentic-communal were registered only in the individual, but not in collective narcissism. Collective narcissism is important for the understanding conservative forms of social attitudes.

S6.4. Self-handicapping styles and over-claiming tendencies among grandiose and vulnerable narcissists

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Previous studies have found relationship between narcissism and constructs like self-handicapping or self-esteem. On the contrary, there are few studies that explored relations of these construct with different forms of narcissism – grandiose and vulnerable narcissism. Also, the concept of over-claiming has been recently linked to self-enhancement motivation which is regarded as one of the key motivational characteristics of grandiose narcissist. Nevertheless, there are no studies that directly explore relationship between over-claiming and different forms of narcissism. The goal of current study was to examine the relationship between self-esteem, self-handicapping strategies and over-claiming with grandiose and vulnerable narcissism. Participants (N = 121) filled out Five Factor Narcissism Inventory, Rosenberg Self-Esteem Scale, Self-Handicapping Scale and Over-Claiming Questionnaire. Hierarchical regression analyses were carried out to determine if gender and self-esteem (step 1), four strategies of self-handicapping: external handicapping in interpersonal relationships - EHIR, internal handicapping in interpersonal relationships - IHIR, internal handicapping in achievement situations - IHAS, external handicapping in achievement situations – EHAS (step 2) and over-claiming (step 3) can predict grandiose and vulnerable narcissism. Grandiose narcissism was determined by gender, higher self-esteem, higher EHIR, IHAS, and EHAS, as well as lower IHIR, but not by over-claiming. Vulnerable narcissism was significantly predicted only by lower self-esteem and higher IHIR. The results suggest that both grandiose and vulnerable narcissist have unique self-handicapping styles in interpersonal and achievement situations. Additionally, the results regarding over-claiming may indicate that this measuring technique needs further conceptual and psychometric refinement.

KEYNOTE LECTURE:

The unbearable lightness of being wonderful

Constantine Sedikides

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Thursday, 05.04, 15.00-16.00

University of Warsaw Library at Dobra Street, 3rd floor, room 316 Samuel Bogumił Linde Hall

What do people want to know about themselves? What kind of information do they solicit from others? What sort of feedback do they remember? These questions are addressed by self-evaluation motives and, in particular, self-enhancement/self-protection, self-assessment, and self-verification. The self-enhancement and self-protection motives refer to the pursuit of positive feedback and the avoidance of negative feedback. Self-assessment motivation refers to the pursuit of accurate feedback (be it positive or negative), whereas self-verification refers to the pursuit of feedback consistent with pre-existing self-beliefs (positive or negative). Adopting a comparative-testing framework, self-enhancement and self-protection motives are pit against self-assessment and self-verification motives in information-gathering settings and feedback situations. It is concluded the self-enhancement and self-protection are the predominant self-evaluation motivations. Support from this view is obtained from a cross-cultural perspective. Individual differences in self-enhancement will be considered. The talk will conclude with a consideration of the origins—societal, individual, evolutionary—of self-enhancement and self-protection motives.

Abstracts:

Friday, 06.04

KEYNOTE LECTURE:

Moving self-enhancement online: Narcissism and the great fantasy migration

W. Keith Campbell

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Friday, 06.04, 10.00-11.00

Wóycickiego Campus, building 14 (Institute of Psychology), 3rd floor, room 1454

One of the largest cultural changes happening in the world is the migration of individual's lives into virtual and fantasy worlds (i.e., Great Fantasy Migration). This is commonly seen in social media (e.g., Facebook), but also in fantasy realms like gaming, science fiction and other "geek" activities. In this talk, I propose that the drive for self-enhancement - both to actively promote the self but also to avoid negative feelings about the self - is an important driver of this migration. To this end, I present data from two meta-analyses and several studies that examine both social media and geek culture. The discussion will center on: (a) the strategic use of virtual and fantasy realms for self-enhancement, (b) the unfortunate downside risks to the self from these practices, and (c) the creation of new micro-cultures that interact with national cultures.

PAPER SESSION

S7. Values and social approval as associated with self-enhancement

Chair: Paweł Boski

SWPS University of Social Science and Humanities, Poland

Friday, 06.04, 11.30-13.00

Wóycickiego Campus, building 14 (Institute of Psychology), 3rd floor, room 1454

S7.1. We value self-enhancement more than we think:

Reports from research on the circular model of personal values

Ewa Skimina, Jan Ciecuch

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Schwartz (1992) proposed a circular model of personal values in which the relations among values are determined by motivational conflicts and compatibilities. Values are organized along two bipolar dimensions: openness to change vs. conservation and self-enhancement vs. self-transcendence. The aim of this presentation is to discuss the possibility that people have a tendency to underestimate the importance of self-enhancement values in their life. In Study 1 (N = 422, 59% women, age 15–88, M = 30.02, SD = 13.99) we compared the hierarchies of value importance based on self-reports and based on reports provided by well-acquainted informants. We found that self-enhancement values were rated as significantly more and self-transcendence values were rated as significantly less important in other- than in self-reports. In Study 2 (N = 374, 79% women, age 17–53, M = 23.72, SD = 4.67) we compared the hierarchy of value importance measured by self-report inventory with the hierarchy of value importance reported on repeated occasions in real time, using experience sampling methodology. In the former hierarchy benevolence (one of self-transcendence values) was on the top and power (one of self-enhancement values) was on the bottom, whereas in the latter hierarchy the two values were situated inversely. The results from Studies 1 and 2 suggest that (1) our everyday behavior is driven by self-enhancement more than it would be inferred from our scores in self-report inventories and that (2) other-reports might be more accurate than self-reports in assessing self-enhancement vs. self-transcendence value importance.

An important debate on Cultural specificity (Heine) vs. Universality of self-esteem/enhancement (Sedikides) tendencies has been inspiring theory and research over the last two decades. The key issue in this debate is, whether self enhancement may occur in competence and morality domains equally and similarly. Recently, Sedikides (2017) has proposed a SeCeBreSE (Self Centrality Breeds Self-enhancement) principle, according to which people self-enhance in domains which are of central importance to them. Accordingly, even religious people who otherwise are motivated to self-quieting modesty by their faith, should manifest self-enhancement in domains important for religious orientation. Gebauer, Sedikides, Schrade (2017) have demonstrated such effects. But serious theoretical problems still remain to be solved, in our view. Values are the pinnacles of self-centrality, and according to Schwartz, the self-enhancement (achievement, power) vs. self-transcendence (benevolence, universalism) is a super ordinate dimension in his circular value structure. It follows, according to this approach, that only the former values should be positively related to self-esteem. Self-transcendent values can be related, on the other hand, to morally normative behavior (socially desirable responding) but they should not serve self-enhancement. In our contribution, findings from an ongoing cross-cultural research project with student participants from six European countries will be presented. We will provide answers to alternative hypotheses: Are there specific paths between the two value types and self-esteem or socially desirable responding, respectively; or, Is there a universal link between any type of values and self-esteem?

S7.3. Narcissism or need for social approval?

Different traits predict different impression management strategies

Alejandra del Carmen Dominguez Espinosa¹, Leticia Rodriguez, Emiliano Gutierrez

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Need for social approval (NSA) and Narcissism has been related for many decades, and both are considered as the latent traits that drive impression management strategies. However, there are no so much empirical evidence of their prediction for different impression management strategies. Taking into consideration the impression Management taxonomy developed by Jones and Pittman, and the proposal of Chen of Modesty as an impression management strategy. Based on the voluntary participation of 170 Mexican students, we found that NSA in its negative dimension and Narcissism predict Ingratiation and Intimidation strategies; Narcissism predicts self- promotion, while NSA predicts Supplication and Exemplification; Neither, NSA nor Narcissism predicts Humility as a strategy. The result suggest that is important to consider the latent trait that supports each of the strategies displayed by individuals.

S7.4. Relationship between narcissism and gratitude in Poland

Artur Sawicki

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Gratitude is understood as a “generalized tendency to recognize and respond with grateful emotion to the roles of other people’s benevolence in the positive experiences and outcomes that one obtains” (McCullough, Emmons, Tsang, 2002, p.112). Its relationship with narcissism has been studied, and most research show that these traits are associated negatively. Aim of this study was to examine this relationship concerning multidimensionality of grandiose narcissism. Different effects for each narcissism dimension were assumed. National Polish sample (n = 680) was examined. It consists of 236 men (34,7%) and 444 women (65,3%) with mean age $M = 39.29$ ($SD = 14,22$). Multiple regression analyses and mediation analyses suggest that relationship between gratitude and narcissism differ for each of its components. Leadership/authority was related to gratitude negatively, and superiority was related to gratitude positively. Distrust partially mediated these associations. This study provides important contribution to the understanding of narcissists’ functioning in Poland, also giving some premises for cross-cultural studies concerning gratitude.

PAPER SESSION

S8. Dark side of personality

Chair: Ljiljana B. Lazarevic

University of Belgrade, Serbia

Friday, 06.04, 11.30-13.00

Wóycickiego Campus, building 14 (Institute of Psychology), 2nd floor, room 1421

S8.1. Position of bright and dark side of narcissism in the basic personality structure defined by Big Five + Disintegration

Ljiljana B. Lazarevic, Goran Knezevic

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A process model of narcissism proposes two positively related but distinct subdimensions of narcissism: admiration (bright) and rivalry (dark), each consisting of three facets. Recently, psychosis proneness was reconceptualized as a hierarchically organized basic personality trait (named Disintegration), found to be separate from the Big Five, and having normal distribution in the general population (Knezevic et al., 2017). Our main hypothesis is that Disintegration may be the ingredient of Narcissism with the potential to explain its maladaptive aspects beyond the Big Five. Our sample consists of 4900 panelists, collected within a probability-based mixed-mode access panel, representative of the German population. Narcissism was assessed by the 18-item NARQ questionnaire, Big Five traits by the 10-item Big Five Inventory, and Disintegration by the 20-item DELTA scale. Two out of four pairs of significant canonical correlations extracted between Big Five+Disintegration and six Narcissism facets appeared to reflect some important relations between these two sets of variates. The first pair of canonical variates ($R=.51$; $p<.001$) revealed that low Neuroticism, low Disintegration, high Extraversion, high Openness, high Agreeableness, and high Conscientiousness corresponded to the profile defined by the absence of all facets of Dark Narcissism. Second pair ($R=.36$; $p<.01$) revealed the following pattern of traits corresponding to the general factor of Narcissism: low Neuroticism, low Agreeableness, low Conscientiousness, high Extraversion, high Openness, and, importantly, high Disintegration. Switching from self-defensive (dark) to self-promotional (bright) strategies in approaching social admiration is primarily facilitated by lower Disintegration, then higher Agreeableness and higher Conscientiousness.

S8.3. Dark side of personality: A psycholexical approach

Mateusz Stępień

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Paulhus and Williams (2002) proposed a construct of Dark Triad. This construct describes three malevolent and maladaptive traits - Machiavellianism, narcissism, and psychopathy. The traits were selected based on the previous work (Kowalski, 2001) which described aversive behaviors and selected by the attention they gain in the literature. Thus the question arises whether the Dark Triad is representative for the dark traits of the personality. In order to answer this question we applied the psycholexical approach. We started with the list of Polish personality descriptors prepared by Gorbaniuk (2011). We extracted from Gorbaniuk's (2011) list of personality descriptors those with negative meaning and socially unacceptable. We have gathered the list of 240 adjectives which was later reduced to 120 descriptors of the dark personality traits. The sample of 200 respondents described themselves on the 5-points Likert's scale. Then two types of analysis were run: the typically used in the psycholexical approach like exploratory factor analysis, Goldberg's Bass-Ackwards method and the recently developed, like bifactor model. We hypothesized to obtain the hierarchy of dark traits that fit to the Circumplex of Personality Metatraits with two main factors located near to Alpha Minus and Beta Minus. During the presentation some proposals will be shown how the Dark Triad can be expanded based on the psycholexical research.

S8.4. Seven deadly sins within the Circumplex of Personality Metatraits

Piotr Brud

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There are various categorization of the dark traits of personality originating both in psychology as well in other social sciences and humanities. One of the best known is the seven deadly sins developed in the Christian theology. Recently Veselka, Giammarco, and Vernon (2014) operationalized the seven deadly sins in the Vices and Virtues Scales. The question arises how the sins are related to other dark, neutral and bright sides of personality. To answer this question the Polish version of the Vices and Virtues Scales was prepared. The seven deadly sins were theoretically located in the space of the Circumplex of Personality Metatraits (Strus et al., 2014) between Delta Minus and Beta Minus. The research was conducted on the group of 200 adults. The metatraits were measured using the Circumplex of Personality Metatraits Questionnaire-Sort Form and seven deadly sins by using the Vices and Virtues Scales (VAVS). The results were consistent with the theoretical predictions: seven deadly sins were located within the Circumplex of Personality Metatraits. Implications for further research on dark side of personality will be discussed.

S8.5. Does the Dark Triad predict happiness?

Exploring the adaptive influences of narcissism on wellbeing

Ana Blasco

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The Dark Triad regards to the variations of narcissism, psychopathy and Machiavellianism traits at non-clinical levels. The interest in the adaptive outcomes of this Triad has mushroomed the field of wellbeing, which aims to study what characteristics predict a happier life. The converging point between the Dark Triad and wellbeing evidenced that when assessed as a unique characteristic, the Dark Triad was positively associated with wellbeing. However, attending specifically at its subscales, research showed that narcissism related more to wellbeing, both in the hedonic, i.e., pleasure, and eudaimonic level, i.e., meaning, whereas psychopathy related negatively and Machiavellianism was non-significant. While narcissism has been attributed the “lighter” side of the Dark Triad, the other two are considered the “dark dyad”. The current study attempted to study the prediction of the Dark Triad on different types of wellbeing, i.e., emotional, psychological and social wellbeing. The analyses showed that: narcissism positively predicted the three types of wellbeing; psychopathy negatively predicted emotional and psychological wellbeing; and Machiavellianism negatively predicted the three types of wellbeing. Results evidenced the important role of sub-clinical levels of the Dark Triad in relation to wellbeing measures, suggesting that narcissism can contribute to a happier life and bring adaptive interpersonal and intrapersonal aspects (agentic dimension), in agreement with prior studies.

PAPER SESSION

S9. Neuroticism and narcissism

Chair: Marcin Zajenkowski

University of Warsaw, Poland

Friday, 06.04, 11.30-13.00

Wóycickiego Campus, building 14 (Institute of Psychology), 2nd floor, room 1423

S9.1. Why do angry people overestimate their intelligence?

Evidence for the differential roles of narcissism and neuroticism

Marcin Zajenkowski

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Trait-Anger and Neuroticism are substantially inter-correlated positively. However, there is some theoretical and empirical research that supports the notion that Trait-Anger and Neuroticism are influenced by several processes differentially. For instance, Trait-Anger is linked to optimistic bias, increased sense of control, approach motivation and high Grandiose Narcissism. In contrast, Neuroticism correlates with pessimism, low sense of control, withdrawal motivation and low Narcissism. Building on these previous findings, it was hypothesized that Trait-Anger and Neuroticism would be positively and negatively, respectively, associated with subjectively assessed intelligence (SAI). Furthermore, it was expected that these two traits would act as mutual suppressors in predicting SAI. The results of two studies ($n_s = 303$ and 225) supported these hypotheses. Trait-Anger was positively and Neuroticism negatively related to SAI, even after controlling for objective intelligence. Additionally, in study 2, it was found that Narcissism mediated the relationship between Trait-Anger and SAI. Thus, it is possible that there might be two faces of Trait-Anger: neurotic (related to anxiety) and narcissistic (related to overconfidence).

Kinga Szymaniak

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Recent studies show that there might be two types of narcissism: grandiose and vulnerable narcissism. The former correlates with more adaptive psychological profile and high well-being, whereas the latter is associated with maladaptive functioning including negative emotionality. In the current study we examined the relationships between two types of narcissism and satisfaction with life. Additionally, we controlled for Big Five personality traits, because they were shown to be relevant for both narcissism and well-being. A total of 233 subjects took part in the study with a range of age 18–39. Vulnerable narcissism was measured with the Polish version of the Hypersensitive Narcissism Scale and grandiose narcissism was assessed with Narcissistic Personality Inventory. Big Five was assessed with the Polish adaptation of International Personality Items Pool Big Five Factor Markers – 50. Satisfaction with life was measured with Satisfaction with Life Scale. We found that only one type of narcissism was significantly correlated with satisfaction with life. Specifically, vulnerable narcissism was negatively associated with life satisfaction, whereas grandiose type did not correlate significantly with it. The mediation analysis revealed that neuroticism and extraversion fully mediated the relationship between vulnerable narcissism and life satisfaction. The obtained results suggest that personality traits explain the level of happiness declared by vulnerable narcissists. This finding is consistent with recent data showing that vulnerable narcissism is highly correlated with personality traits, especially neuroticism.

Oliwia Maciantowicz

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Narcissism, because of its core characteristics like disregard for others and elevated sense of entitlement, is connected with anger outcomes. In this study we aimed to examine how lower level personality traits (Big Five) will take part in further examining of narcissism - anger relation. In the current study, we examined the relationship between two types of narcissism (grandiose and vulnerable), neuroticism, and various aspects of dispositional anger in four independent samples ($n_s = 121-233$). Based on prior research and the narcissistic rage concept, we hypothesized that the magnitudes of correlations between vulnerable narcissism and anger will be higher than between grandiose narcissism and anger. The obtained results confirmed this expectation. Furthermore, we examined the role of neuroticism in explaining vulnerable narcissism's association with anger. We found that neuroticism accounts for the latter relation to a high degree. The findings are discussed with reference to recent data and suggest that vulnerable narcissism might be reducible to basic personality traits, mostly neuroticism.

S9.4. Reactions to failure in (un)important domain:

High implicit self-esteem has protective role among low (explicit) self-esteem individuals

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Defensive self-enhancing reactions to failure among individuals with congruent high (high explicit and high implicit) and incongruent high (high explicit, but low implicit) self-esteem have been thoroughly documented. Nevertheless, not much attention has been given to defensive reactions of low (explicit) self-esteem individuals, especially not when it is combined with different levels of implicit self-esteem. In this experimental study, affective (anger) and cognitive reactions (external attribution) to success and failure in important and unimportant domain were followed among individuals with different combinations of explicit and implicit (IAT) self-esteem. Sample consisted of 204 students of psychology. The results showed that after failure in important domain, individuals with low explicit and high implicit self-esteem (i.e. incongruent low self-esteem) tended to attribute their failure to external factors more than individuals with congruent low self-esteem. Such attributional style enables these individuals to defend their sensitive feeling of self-worth more effectively. Additionally, individuals with congruent low (i.e. low both explicit and implicit) self-esteem reacted with more anger to failure in unimportant domain than individuals with low explicit and high implicit self-esteem, which suggests that failure in unimportant life domain is more stressful for persons with congruent low self-esteem. Generally, these results indicate that high implicit self-esteem has protective function for individuals with low self-esteem. When it comes to high self-esteem individuals, results support previous findings which suggest that persons with incongruent high self-esteem react more defensively than those with congruent high self-esteem – namely, in this study they expressed more anger after failure in important domain.

S9.5. What does your face say about you? Intrapyschological traits and facial expression

Marta Doroszuk, Wanda Zagórska

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Previous research highlighted that vulnerable and grandiose narcissism is connected with negative emotional reactivity (Besser & Priel, 2010). Conducted study had an aim to find the link between one temperament trait – emotional reactivity and facial expression, and, additionally, to see if there is significant difference between two cultures from the same continent. Regulatory Theory of Temperament explains emotional reactivity as ability to react to low stimulation (Strelau, 2007). Responding to research question how intensity and diversity of facial mimicry change with different outcome of emotional sensitivity, it is considered that people with higher emotional sensitivity have more diversified facial mimicry with higher intensity. Spanish students (N = 46) and Polish students (N = 60) filled in temperament questionnaire FCB-TI(R) (Cyniak-Cieciura, Zawadzki, & Strelau, 2018) and watched short, emotional video, during which their facial expression was recorded. For description of facial expression Facial Action Coding System was used, as it gives opportunity to describe facial activity with distinction of muscle's movements and intensity of movement (Ekman, Friesen, & Hager, 2002). Initial analysis confirm hypothesis that people with higher emotional reactivity have more diversified facial mimicry. Furthermore, if diversified facial expression is connected with high emotional reactivity, then can be assumed that narcissism is associated with more diversified facial activity likewise. Our research is a premise for further study about facial activity and narcissism.

PAPER SESSION

S10. Thinking about self

Chair: Waław Bąk

The John Paul II Catholic University of Lublin, Poland

Friday, 06.04, 11.30-13.00

Wóycickiego Campus, building 14 (Institute of Psychology), 2nd floor, room 1424

Self-enhancement can introduce a bias into the processing of self-relevant information. To describe and investigate this phenomenon in details, we formulated a computational model called the dynamic integrative model of self-construal (DIMSC). The model is inspired directly by the dynamic interactive theory of person construal by Freeman and Ambady (2011), and is based on the broader theories of cognitive processes, i.e. the theory of continuity of mind (Spivey, 2007) and the theory of parallel distributed processing (Rogers & McClelland, 2014; Rumelhart & McClelland, 1986). Formalizing the model as a system of differential equations allows for a computer simulation of cognitive processes as they unfold in time. Based on DIMSC we conducted a simulation study in which we investigated processing of schematic vs aschematic as well as positive vs negative information about the self. We made simulations for participants with different levels of self-esteem, self-concept clarity and self-compassion. As a result of this simulation study we formulated a set of hypotheses regarding the influence of various characteristics of self-concept on different types of self-related processing trajectories. We also proposed several experiments testing theoretical implications of DIMSC. Results obtained up to now confirmed the usefulness of DIMSC in understanding dynamic processes related to the self.

Defining the positive orientation, Caprara stated that it is a basic tendency “for the perception and evaluation of positive aspects of life, future and himself” (Caprara, 2010). Self-esteem being a derivative of the self-reflexive attitude needs to appeal to cognitive resources - in other words manners of thinking about oneself. Therefore, the question when the attitude towards oneself moderates the relationship between reflection and rumination arose. Does reflection become, and/or lead to rumination or is it the other way around? Three studies were conducted. It has been hypothesized that with low self-esteem the connection between reflection and rumination is stronger than with high self-esteem. The results show that with high self-esteem the relationship between reflection and negative affect fades, thereby reducing the mediatory effect of rumination. It was subsequently examined whether self-esteem moderates the relationship between reflection and negative effect mediated by rumination. A recent study determined that mindfulness moderates the connection between rumination and reflection: high mindfulness - a significant relationship versus low mindfulness - a lack thereof. The results of the first study (N = 130) indicate that self-esteem is an important moderator of the affiliation between reflection and rumination. More detailed results will be presented at the conference.

S10.4. Self-enhancement in a mirror reflection – authenticity in relation to other existential variables

Jan Kutnik

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Self-enhancement is a process associated with these personality characteristics that allow to achieve a deeper insight. Self-enhancement is also related to the nature of the relationship between I and other people. Kernis and Goldman claimed that authenticity is a form of 'reverse' self-enhancement. Low authenticity is related to strengthening the tendency to self-enhancement. And the impact of self-enhancement is reduced by high authenticity. Authenticity is a tendency of displaying specific behaviours, developed on the basis of deep and non-contingent self-knowledge. It involves an unbiased processing of self-relevant information. In this paper, I would like to present the results of my own research on authenticity. I analyze the model of structural relations between authenticity and other factors that shape the character of self-reference. These factors are: meaning of life, existential anxiety and present temporal orientation. To explain the analyzed phenomena, I use the findings and ideas of broad-understood existentialism (both philosophical and psychological). I refer, for example, to the concept of the will of meaning (Frankl) and the psychological typology of anxiety (based on the theory of Tillich). In the adopted model: the meaning and purpose of life is a predictor of existential authenticity and anxiety. Authenticity and anxiety affect the affirmative attitude to the present. The structural equation modelling was used to analyze the obtained results (on a group of 294 people). The proposed structure proved to be the best fitted model, while the alternative models proved to be unfitted.

Poster Session:

Friday, 06.04

P1. Psycho-diagnostic capacity of dream drawings:
Looking for self-enhancement tendencies of teenagers

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The study investigated drawings of the most impressive dream of teenagers (N=50, av. age 17,3) looking for its psycho-diagnostic capacity. It is based on analytic interpretive tradition of dreams as “the royal road to the unconscious” started by S. Freud (1900) and J. Hillmann’s phenomenological view of dreams telling about person’s “here and now” without any hidden senses. About 75% of pictures have realistic topics that may be explained by teenagers’ desire of treating them seriously, as adults. At least 45% of drawings are showing different professions stressing on importance of professional self-enhancement. A big amount of dynamic elements (road, river, active sports etc.) are interpreted as symbolic representation of personal growth. A correlative analysis revealed that some general characteristics of drawings are linked to personal peculiarities: putting a picture into the middle of the page is linked to R. Cattell’s (1989) personality factors – lower privateness (N, $r=-0,37$, $p<0,05$); higher emotional stability (C, $r=0,52$, $p<0,01$); higher perfectionism (Q3, $r=0,51$, $p<0,01$). The sharper are angles of the drawing, the lower emotional stability (C, $r=0,39$, $p<0,05$) and sensitivity (I, $r=-0,37$, $p<0,05$) show respondents. Those who shifted the picture upper or lower from the middle line have higher level of tension (Q4, $r=0,45$, $p<0,01$). Thus, dream drawings could be seen as a psycho-diagnostic procedure of using art-based inquiry (Pascoe 2016) avoiding the loss of unconscious content in verbal expression.

P2. System justification as a form of collective self-enhancement?

Agnieszka Ewa Łyś, Kamilla Bargiel-Matusiewicz

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According to the system justification theory (SJT), created by Jost and Banaji, stereotypes and prejudices are a result of the need of legitimizing the existing social order. This need is characteristic not only for the members of dominant groups but also for the members of subordinated groups. Given that changing the system is not easy, justifying it may seem the only way to alleviate the negative emotions resulting from having the inferior status. Considering that, we can recognize the system justification as a form of collective self-enhancement. In our poster we would like to describe the results of a study conducted between October and December 2017 among Polish students (N=183). We tried to scrutinize the most important correlates of system justification. The study demonstrated significant correlations between system justification and cultural conservatism ($r=0,36$), hostile sexism ($r=0,27$), benevolent sexism ($r=0,2$), right-wing authoritarianism ($r=0,2$), belief about biological origins of differences between men and women ($r=0,21$), need for social desirability ($r=0,29$) and rape myth acceptance ($r=0,18$). Especially the last result proves that system justification is an important social issue, worth further research. According to the multiple linear regression, the belief about biological origins of differences between men and women is the strongest predictor of the system justification. Relationship between system justification and culture, as well as the need for cross-cultural research concerning this topic, will also be discussed.

P3. Vulnerable and grandiose narcissism differently associated with ability and trait emotional intelligence

Kinga Szymaniak, Oliwia Maciantowicz

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An increasing body of evidence suggests that narcissism is not an unitary construct and that there might be two variants of narcissism: grandiose and vulnerable. Both of them share some basic phenomena, such as the sense of entitlement, disregard of others, and self enhancement. The latter one encompasses narcissists' motives and self-directed effort to increase the positivity of their self-concept or public image. Our goal was to examine the association between the two types of narcissism and emotional intelligence (EI) understood as both an ability and a trait. Grandiose narcissism is characterized by high self-esteem, interpersonal dominance and a tendency to overestimate one's capabilities whereas vulnerable narcissism presents defensive, avoidant and hypersensitive attitude in interpersonal relations. In the current study (n = 249) we found that vulnerable narcissism was significantly and negatively associated with trait EI, however it did not correlate with ability EI. Grandiose narcissism was significantly positively connected with trait EI. Moreover, when the two EI scores were analyzed together in one model, they predicted grandiose narcissism in opposite directions. Specifically, trait EI showed a positive relation with grandiose narcissism, while ability EI negatively predicted this type of narcissism. These results are consistent with previous findings showing that individuals with high level of grandiose narcissism tend to overestimate their abilities. Vulnerable narcissism is probably connected with more realistic self-perception of emotional abilities.

P4. Autobiographical reconstructions:

Narcissism and third-person visualizations of self-threatening past

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This research examines the retrieval of self-threatening autobiographical memories among individuals with narcissistic versus genuine self-esteem. Because narcissism is linked to sensitivity to psychological threat, it should predict retrieval of self-threatening (e.g., shameful) memories using a third-person perspective. Genuine self-esteem, on the other hand, is resilient to threats. Therefore it should be associated with retrieving self-relevant, even if threatening, memories from the first-person perspective. In three experiments I first measured narcissism and self-esteem. Experiment 1 and 3 manipulated self-threat (vs. boost) of recalled memories. Experiment 2 manipulated self-relevance of negative memories. Visual perspective was the dependent (Experiment 1, 2) and mediator variable (Experiment 3). In Experiments 1 and 3 narcissism predicted employing the third-person perspective especially in self-threatening memories, while genuine self-esteem predicted the first-person perspective. In Experiment 2 narcissism predicted the third-person perspective only in the case of self-threatening events, while self-esteem predicted the first-person perspective for self-threatening memories (but not for non-relevant negative ones). Experiment 3 showed that the third-person visual perspective adopted by narcissists during self-threatening mnemonic retrievals led to mnemonic reconstructions. Specifically, after adopting third-person point of view, narcissists scored lower on the levels of internal (personal) causal attributions (i.e., they declared that the event was not the cause of their actions). On other hand, adopting first-person point of view by people high in genuine self-esteem led to higher levels of internal causal attributions. Results shed light on the role of self-evaluation and ego threats in triggering different modes of processing autobiographical memories.

P5. Narcissistic perversion - hidden violence

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Narcissistic perversion is a form of hidden and quiet violence. The victim may feel being used and injured and not aware that violence is taking place for years. Moreover, the methods used by the aggressor may be almost invisible to an outside observer. A poster describes the phenomenon of narcissistic perversion, stages of violence (seduction phase, phase of violence) and communication that is characteristic for pervers narcissus e.g. devaluation, paradox, allusions. The poster presents personality characteristic of an aggressor and a victim. The effects of perverse action for the victim are shown.

Previous studies showed that the non-clinical narcissism is positively related to the risk preferences in various areas of life. Narcissism is associated with (1) unethical and socially unacceptable (therefore socially risky) behaviors, e.g. cheating, white-collar crime, (2) behaviors related to the risk of losing health or life, e.g. aggressive driving, frequent and intense alcohol consumption) (3) risky financial behavior, e.g. gambling, willingness to accept irrational bets, preference for investments in stocks characterized by high volatility in value over time. The aim of the present studies was to indicate the relationships between narcissism and the propensity to invest, to take investment risk and to adopt different strategies when making investment decisions. An additional objective of the studies was to compare the relationships described above in the group of women and men. Two studies on professionally active polish adults have been conducted (N1= 246, N2=271). The non-clinical narcissism was measured using the polish adaptation of NPI Questionnaire by Raskin and Hall, the propensity to invest and the tendency to investment risk were measured by the author's own tools. The results of the studies confirm the role of non-clinical narcissism, both the general indicator and particular dimensions, in explaining people's investment choices (propensity to invest, financial risk preferences). However, the role of non-clinical narcissism is different in the group of women and men. The financial risk preference is positively related to the level of leadership dimension of narcissism for women and demanding admiration dimension for men.

P7. Self-motives as psychological determinants of self-image congruity:

A study of young consumers

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Background. Self-image congruity theory is important in explaining consumer behaviour (Sirgy, 1982, 1986). Literature assumes self-image congruity is based on self-evaluation motives, but it hasn't been empirically proven. The aim of the study was to reveal (1) main dimensions of comparisons with typical brand-users and (2) to identify psychological determinants of self-image congruity. Method. The total number of 415 adolescents aged between 13 and 17 were examined using interviews based on 50 product brands. A list of brand-user descriptors for the study self-image congruity was developed based on interviews with 100 teenagers. Self-motives were measured with a modified scale Gregg, Hepper, Sedikides (2011). Results. The results showed that teenagers compare with typical brand users on six dimensions (Stylishness, Gregariousness, Aloofness, Self-responsibility, Originality, Financial intelligence) via three perspective of congruence (desired self, actual self, undesired self), which are strictly connected with self-motives (self-improvement, self-verification and self-protection). Conclusion. In comparison with users of brands among teenagers are important not only personality traits, but also other aspects. The study showed that adolescents buy a brand - not just for improve themselves or confirm this their own characteristics, but also to avoid undesirable image. Impact. Research has established ecologically valid scales to measure comparisons with typical brand-users. The results allow to identify the dimensions of comparisons that are important for teenagers and its determinants, pointing to their wider aspect than previously thought.

Two types of narcissism – vulnerable and grandiose – share some common core like the sense of entitlement and disregard of others. Apart from some shared characteristics, in recent studies those two constructs have been differentiated by some correlates, like different time perspective profiles and religious orientation. Up to date, though, the two types of narcissism, time perspective and religiosity have not been investigated and analyzed together. We aimed to explore this field and to further examine the type of identified relationships. The current study (N=162) was conducted using grandiose and vulnerable narcissism scales (NPI and HSNS), time perspective inventory (ZTPI) and religious orientation scale (ROS). The sample consisted of Polish young adults (age range: 18-37) with Roman Catholicism as a dominant religious denomination (73%). Only vulnerable narcissism was significantly connected with religiosity - positive connections with extrinsic religious orientation and its social subscale were found. On the top of that, both vulnerable narcissism and extrinsic religious orientation were connected with present fatalistic time perspective. Further analysis led to conclusion that the relationship between present fatalistic time perspective and extrinsic religious orientation is fully mediated by vulnerable narcissism variable. Our results indicate that higher concentration on present fatalism coexisting with higher levels of vulnerable narcissism may facilitate external and instrumental attitude towards religion.

P9. In search of an imaginary enemy: Catholic collective narcissism and the endorsement of gender conspiracy beliefs

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Gender theory and gender studies have often been criticised for undermining family and religious values. In this paper we argue that these criticisms exhibit the characteristics of conspiracy theories. We define gender conspiracy beliefs as convictions that gender studies and gender-equality activists represent an ideology secretly designed to harm traditional values and social arrangements. In two studies conducted among Catholics in Poland (Study 1 N = 1019; Study 2 N = 223), we examined the prevalence of gender conspiracy beliefs and their psychological concomitants. We hypothesized that gender conspiracy beliefs would be associated with a defensive identification with one's religious group, captured by religious collective narcissism. Collective narcissism is an exaggerated belief in in-group greatness, usually associated with hostility towards threatening out-groups. In both studies, gender conspiracy beliefs were associated with Catholic collective narcissism, but not with the strength of religiosity. We additionally demonstrated that Catholic collective narcissism predicted outgroup hostility: social distance towards gay men and lesbians (Study 1) and the intention to punish people who do not respect Catholic values (Study 2). The effects of Catholic collective narcissism on outgroup hostility were mediated by gender conspiracy beliefs. We discuss the implications for gender-based prejudice.

P10. The tendency for instrumental objectification of other people in grandiose and vulnerable narcissism: Is self-esteem involved?

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Narcissism defined as individual disposition exists in two forms: the grandiose and the vulnerable. While grandiose narcissism is connected with a high level of self-esteem and an approach orientation directed towards boosting one's self-esteem and gaining admiration of others, vulnerable narcissism is characterized by a low level of self-esteem and an avoidance orientation focused on avoiding threats to one's self-esteem posed by rejection or criticism from others. Despite these differences, individuals belonging to both groups are self-centered and strongly focused on their goals. They also disregard feelings of other people and have strong sense of entitlement. Thus, it is likely that they might perceive others in an instrumental and objectified way, i.e. mainly through the prism of usefulness in achieving one's goals, while ignoring others' subjectivity, autonomy and needs. In our study we examined the tendency for instrumental objectification in both types of narcissism. A group of 376 participants completed the Polish versions of four questionnaires: Raskin and Hall's grandiose narcissism scale NPI (1979), the vulnerable narcissism scale HSNS (Hendin & Cheek, 1997), the Objectification Scale (Gruenfeld et al., 2008), modified to measure the general tendency to treat others in an instrumental and objectifying way, and Rosenberg's Self-Esteem Scale (1965). The results showed that both types of narcissism, irrespective of the self-esteem level, are to a similar extent associated with the tendency to treat others in an instrumental and, at the same time, objectifying way.

P11. Self-enhancement and self-verification vs self-other agreement and meta-accuracy of personality self-knowledge – a 360-degree study

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The study aimed at identifying the relationships between self-motives (namely: self-enhancement, self-verification, self-assessment and self-improvement) and the objectivity of personality self-knowledge OPSK, understood as the level of convergence between a person's self-ratings and ratings of his/her acquaintances (i.e. self-other agreement and meta-accuracy). The theoretical framework of the study was cognitive personality psychology, i.e. the Model of Personality Self Knowledge by Back and Vazire (2012) and the newly-developed Theory of Self-Concept Adequacy (Miciuk, 2017). The sample consisted of groups of acquaintances at the age of early and middle adulthood. The measures applied were Polish adaptations of: Ten Item Personality Inventory TIPI (Gosling, Rentfrow & Swann) and Self-Motive Items SMI (Gregg, Hepper & Sedikides). Each participant completed TIPI about himself/herself (self-ratings) and about his/her acquaintances. In addition, participants completed SMI and were asked to declare how well they knew each other and to predict how the group assessed them on TIPI. Specific relationships between self-motives and the OPSK were revealed: self-enhancement predicted self-other agreement and self-verification predicted meta-accuracy. To conclude, there is some evidence that the OPSK can be predicted by self-motives. As the OPSK seems to be useful in everyday functioning, the links between the OPSK, self-motives and good adaptation should be the subject of further investigations.

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In this poster we present psychometric parameters of the Polish adaptation (Miciuk, Oleś) of the Self-Motive Items (Gregg, Hepper & Sedikides, 2011) - a short 8-item scale invented in order to measure four cardinal self-motives, namely: self-enhancement, self-assessment, self-verification and self-improvement. In a series of correlational studies, several hundred Polish participants at different age completed the Polish version of Self-Motive Items plus another measures (additional questionnaires and a purpose-built Q-sort). The data were then analyzed using exploratory factor analysis EFA, confirmatory factor analysis CFA, analysis of regression, cluster analysis CA, reliability analysis and analysis of variance ANOVA. The Polish adaptation of Self-Motive Items has satisfactory reliability (Spearman-Brown) and proven validity (content, factor and predictive) and can be used in further scientific research.

The paper presents the Adaptive Self-Concept Scale (ASCS) – a newly developed questionnaire designed to measure core adaptive aspects of self-concept. The development of ASCS was based on 142 items derived from existing measures of various facets of self-concept. Exploratory factor analysis (study 1, N = 847) allowed to choose the final pool of 25 items for ASCS. The results of confirmatory factor analysis, conducted on the final version of ASCS (study 2, N = 1523), confirmed the hypothesis that the core structural aspects of self-concept are: (1) clarity of self-knowledge, (2) curiosity and openness to new information about the self, (3) modifiability of self-knowledge, (4) non-ruminative thinking about the self, (5) self-distance. To establish the validity of ASCS we conducted a series of correlational studies focused on the relations between core adaptive aspects of self-concept and a number of psychological variables such as: self-esteem, optimism, satisfaction with life, hedonic balance (study 3, N = 147); purpose in life, ego resiliency, life engagement, basic needs (study 4, N = 89); mindfulness, self-compassion, experiential avoidance, and conditional self-esteem (study 5, N = 162).

P14. Can low self-esteem individuals benefit more from intrinsic than extrinsic self-affirmation?

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There is still a need to increase our knowledge how to enhance authentic (healthy) self-esteem. In line with self-verification theory, persons with low self-esteem (LSE) react negatively to positive feedback on success or to acceptance by others and there is even a tendency to backfire, leading to anxiety (Marigold, et al., 2007). However, the results of some studies show that persons with LSE may benefit more from self-affirmation than persons with high self-esteem (e.g. McQueen & Klein, 2006; Durling & Jessop, 2015). We assumed that intrinsic self-affirmation (less contingent on external sources) should be more credible for persons with LSE than extrinsic self-affirmation (more contingent on external sources) and thus, could possibly increase their current self-esteem. In our study, the participants (180 women) whose trait self-esteem was first established, were randomly assigned into the three conditions: extrinsic self-affirmation (being praised by others, e.g. for task performance), intrinsic self-affirmation (reflecting the "true self") (as used by Schimel et al., 2004), and control group. Dependent variables were state measures of both explicit (Rosenberg's Self-Esteem Scale, 1965) and implicit self-esteem (Name Letter Test; Nuttin, 1985 and Name-Liking Scale; Gebauer et al., 2008). The results showed that trait self-esteem moderated the impact of the type of self-affirmation on the level of name-liking, in such a way that low self-esteem individuals had highest name-liking after intrinsic self-affirmation and the lowest after extrinsic self-affirmation. These results indicate that intrinsic self-affirmation may be a promising intervention for increasing implicit self-esteem in LSE individuals.

Based on findings of cross-cultural psychology about different aspects of self on the one hand, and agency-communion model of narcissism on the other hand, we proposed that it would be the cultural specificity in the self-motives that determine communion narcissism. Thus, the following research question arises out: what type of self-esteem and entitlement determine communal narcissism in Armenian context? The students' sample comprised 266 participants (female=55%). Communal Narcissism Inventory (Gebauer et al., 2012), Rosenberg self-esteem scale (1965), Relational self-esteem (Du, King, Chi, 2012), Collective self-esteem (Luhtanen and Crocker, 1992), Entitlement Attitudes scale (Žemojtjel-et al., 2015), Psychological entitlement scale (Campbell et al., 2004) were tested. The results of stepwise multiple regression indicate that relational self-esteem explained 20% of the variance in communion narcissism ($F(1,248) = 62, p < 0.000$), while collective self-esteem explained only 2.1% ($F(1,247) = 6.6, p < 0.011$). In the second regression model psychological entitlement explained further 9.6% ($F(1,246) = 34.6, p < 0.000$), and revengefulness and passive entitlement added 2.2% ($F(1,245) = 8.2, p < 0.005$) and 2.3% ($F(1,244) = 8.7, p < 0.004$) respectively. Results suggest that relational self and interdependent ties with significant others could be the more valuable factor for prosocial behavior in Armenian context.

According to Arnett's conception (2004, 2007, Arnett et al., 2011) in hi-tech societies self-centeredness is one of the five distinctive features of emerging adulthood. Self-centeredness is treated here as a normal feature of a developmental stage taking place between adolescence and adulthood around the age of 30. The main purpose of the study was to stipulate to what extent personality qualities such as narcissism, egocentrism, focus on the private self and focus on the public self are characteristic for people entering adulthood. All the above characteristics were treated as components of self-centeredness. Participants were two hundred adults (119 females and 81 males), between the ages of 20 to 30 (average age was 24). There were used: Inventory of the Dimensions of Emerging Adulthood by Reifman, Arnett and Colwell, To Have and To Be Attitudes Scale by Grulkowski, Narcissistic Personality Inventory by Ruskina and Hall, Self-Consciousness Scale by Fenigstein, Scheier and Buss, Questionnaire of Social Approbation by Drwal and Wilczyńska. It turned out that: (1) the most significant aspects of self-centeredness are: narcissism and focus on private and public self, (2) self-focused understood after Arnett as concentration on own development and emotional preparation for adult life goes in hand with narcissistic attitude, especially with self-sufficiency and with focus on private self, (3) the egocentric attitude "to have", as well as the attitude "to be" is not typical for emerging adulthood. Self-centeredness of emerging adults is therefore closer to the "narcissistic personality of our times" than to the egocentrism.

Current research suggests that individuals with high extraversion and emotional stability will be disposed to self-enhancement and self-verification, however the other personality traits from the Big Five model (conscientiousness, agreeableness, openness to experience) were not included in the previous research. The main objective of this study was to replicate the results of earlier research and extend the theory by examining the relations between self-motives and all five basic traits of personality among adolescents. Self-motives can be divided into four types: (1) self-enhancement – to signify the desire to see oneself positively, it can involve either playing down one's negative attributes, (2) self-verification, which denotes the desire to confirm a preexisting view of self, (3) self-assessment, which mean the desire to know the truth about the self, but not biased search for preferred facts about oneself, and (4) self-improvement – denotes the desire to “make the self better than it currently is”. The study involved 256 students starting high school. Respondents were administered the Polish version of the Big Five Inventory-15 and Self-Motives Items. The Pearson correlation test was used to analyze the relationships between variables. As a result, all self-motives were positively linked with extraversion, openness, and conscientiousness. Moreover, agreeableness was positively associated with self-enhancement, self-verification, and self-assessment. This pro-social trait was not linked with self-improvement consisting in becoming a constantly better version of yourself. In the study between self-motives and neuroticism was not any related, thus this result may be related to the age of the students and developmental basis.

Acknowledgement: This work was supported by National Science Centre, Poland [grant number 2015/19/N/HS6/00685].

In the conducted study we focused on mechanisms of motivation which may explain the relation between the subclinical dark triad character traits (Machiavellianism, narcissism and psychopathy) and the level of burnout people experience at work. From the motivational perspective, the needs associated with dark triad traits, might be satisfied at work environment by selecting different goals or motives. The selection of different goals and motives might be related to the level of burnout syndrome that some people develop. In the study we used Short Dark Triad Personality Test, Barbutto's Motivation Sources Inventory and Oldenburg Burnout Inventory to measure triad traits, preferred work motives and level of burnout, respectively. The results showed that in general some part of the relation between dark triad traits and burnout is mediated by the motivational sources. As expected dark triad traits were more related to external sources of motivation (especially instrumental motivation), these on the other hand were partly associated with higher level of burnout. Also, this study revealed unexpected results suggesting that trajectory of relationship between dark triad and burnout via motivation sources was slightly different than expected and leaving a background for the discussion.

P19. A triumph of Dark Triad and authoritarianism? American presidential election between Trump and Clinton from the perspective of the Polish society

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In the conducted study we focused on mechanisms of motivation which may explain the relation between the subclinical dark triad character traits (Machiavellianism, narcissism and psychopathy) and the level of burnout people experience at work. From the motivational perspective, the needs associated with. This presentation examines how Polish people (N = 597-1407) would vote in the the latest American election, if the Polish Society were the electorate. This presentation investigates how psychological factors would shape a possible outcome from a cultural perspective. The study was conducted during the last week before the election. This study is approached by the perspective of personality features within the Dark triad taxonomy (subclinical form) and authoritarianism. Some general questions were raised: How Polish people relate to American presidential candidates? How do they perceive them? Do they ascribe dark triad features to them and if so, how does this affect their political preferences? Do they trust politicians in general? Specifically, did they trust Donald Trump and Hillary Clinton during the election campaign? Finally, how these factors could have shaped Polish people's potential political choices. We also tried to understand if the right-wing prone electorate in Poland would likely vote for the right-wing in the US and the Leftists in Poland would vote for the Democrats. The conducted study showed among other results that higher levels of Dark triad subclinical features assigned to Hillary Clinton and Donald Trump led to a lower tendency to vote for both presidential candidates. More authoritarian participants in the study had a higher willingness to vote for Donald Trump while the voters at the other end of the spectrum would have rather voted for Hilary Clinton. Our participants in the study ascribed more trustworthiness to Hilary Clinton. Support for right-wing in Poland favored Donald Trump. On the other hand support for left-wing coexisted with higher tendency to vote for Hilary Clinton. Some sociodemographics played a role as well. dark triad traits, might be satisfied at work environment by selecting different goals or motives. The selection of different goals and motives might be related to the level of burnout syndrome that some people develop. In the study we used Short Dark Triad Personality Test, Barbutto's Motivation Sources Inventory and Oldenburg Burnout Inventory to measure triad traits, preferred work motives and level of burnout, respectively. The results showed that in general some part of the relation between dark triad traits and burnout is mediated by the motivational sources. As expected dark triad traits were more related to external sources of motivation (especially instrumental motivation), these on the other hand were partly associated with higher level of burnout. Also, this study revealed unexpected results suggesting that trajectory of relationship between dark triad and burnout via motivation sources was slightly different than expected and leaving a background for the discussion.

INVITED SYMPOSIUM:

The mixed blessing of narcissists in relationships

Organizer and chair: Carolyn C. Morf

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Friday, 06.04, 14.30-16.00

Wóycickiego Campus, building 14 (Institute of Psychology), 3rd floor, room 1454

The symposium focuses on how narcissists' self-regulatory goals are pursued within interpersonal relationships. Two of the papers investigate how narcissists shape their relationships through their own and their partners' perceptions of behavior, as well as their attributions after relationship dissolution. Carolyn Morf's presentation focuses on accuracy and bias in perceptions of partner behavior in narcissists' ongoing romantic relationships and Anna Czarna's presentation examines post-breakup attributions and psychological adjustment of narcissists and their ex-partners. In both studies, the investigated interpretations appear geared towards maintaining and reinforcing the positive self-image of narcissists, often at the cost of their partners. In contrast to ex-partners, partners of narcissists in ongoing relationships seem to be oblivious to the narcissists' destructive behaviors. Michael's Dufner's meta-analysis examines costs and benefits of different forms of self-enhancement and finds that it is generally beneficial for personal adjustment but has both positive and negative aspects for interpersonal adjustment. Michela Schroeder-Abe's work analyzes conflict discussions that narcissists have with their romantic partners to investigate the link between narcissism and empathy. Results showed a negative relation between narcissism and empathy only in participants with low self-regulatory strength, confirming its moderating role in this relation.

Narcissists are intent on constructing and maintaining a grandiose self that is special and superior to others. In service of this self-enhancement goal, their perceptions of others are often negatively biased. This talk presents research in progress examining how these perceptual processes play out in their romantic relationships. 86 couples completed measures of support given and received from their partners over 14 days. Results (from APIM analyses) indicated that narcissists are particularly sensitive to their partners' shortcomings by being more accurate in detecting negative forms of support received (e.g., blaming the partner for his or her problems). Furthermore, high narcissists also showed a negative bias by underestimating the extent of altruistic support motives of their partners. Partners of narcissists, in contrast, appear to have a positive bias in ongoing relationships. They underestimated the significant amount of negative support provided by the narcissists. Results are discussed in terms of the self-regulatory goals of narcissists and their relationship partners and the possible impact of these biases on couple well-being.

IS2. Breaking up with Narcissus: Grandiose and vulnerable narcissism
and dissolution of romantic relationships

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We investigated how grandiose and vulnerable narcissists dealt with romantic relationship dissolution. We were interested in what kind of attributions they made and how the breakup and the attributions related to the participants' post-breakup psychological adjustment. Duration of relationships and participants' own and perceived self-esteem levels of their ex-partners were controlled for. Sex and breakup initiator status were tested as possible moderators. While vulnerable narcissism was related to massive blaming of both self and the ex-partner, often due to participants' low self-esteem, grandiose narcissists were partly "protected from" blaming by their own high self-esteem. Grandiose narcissists acknowledged having engaged in destructive behaviors mostly when they had been left by their partners and they only blamed their ex-partners for unforgiveness. We found indirect evidence of a certain level of consensus between narcissists and ex-partners of narcissists regarding destructive behaviors of grandiose and vulnerable narcissists on relationships. Furthermore, ex-partners of vulnerable narcissists who had been abandoned against their will tended to acknowledge their own guilt (attributing blame to themselves), in line with the attributions made by narcissistic ex-partners themselves. Grandiose narcissists made more adaptive attributions and their post-breakup psychological adjustment was higher. Vulnerable narcissism contributed to higher stress and lower well-being above and beyond the effects of the attributions.

This research advances the debate about costs and benefits of self-enhancement (the tendency to maintain unrealistically positive self-views) with a comprehensive meta-analytic approach (299 samples, N=126,916). The approach considers relations between self-enhancement and personal adjustment (life satisfaction, positive affect, negative affect, depression), and between self-enhancement and interpersonal adjustment (informant-reports of domain-general social valuation, agency, communion). Self-enhancement was positively related to personal adjustment, and this relation was robust across sex, age, cohort, and culture. Important from a causal perspective, self-enhancement had a positive longitudinal effect on personal adjustment. The relation between self-enhancement and interpersonal adjustment was nuanced. Self-enhancement was positively related to domain-general social valuation at zero, but not long, acquaintance. Communal self-enhancement was positively linked to informant-judgments of communion, whereas agentic self-enhancement was linked positively to agency but negatively to communion. Overall, the results suggest that self-enhancement is beneficial for personal adjustment, but a mixed blessing for interpersonal adjustment.

Lack of empathy is considered an important feature of narcissism. However, empirical research yielded contradictory findings on the relation between levels of narcissism and empathy. The present study aimed separating more adaptive from more maladaptive variants of narcissism by investigating self-regulatory strength as a potential moderator of the narcissism-empathy link. Past research has shown that empathy depletes self-regulatory resources and low self-control is connected to interpersonal problems. We therefore expected a negative relation between narcissism and empathy particularly in individuals with low self-regulatory strength. The present study used a multimethod design with physiological data, observer ratings, self-reports, and partner reports. Self-regulatory strength was operationalized as vagal tone measured by heart rate variability at rest. Narcissism was assessed with the Narcissistic Personality Inventory (NPI). Participants (N = 96) then discussed a recent conflict with their romantic partners. Two trained observers rated empathy using video recordings of the conflict discussions. Results showed that self-regulatory strength moderated the relation between narcissism and empathy: As expected, a negative relation between narcissism and empathy was only found in participants with low heart rate variability. Limitations of the study include the restriction to a relatively small sample from the normal population. This study provides important implications for research in that it demonstrates how the moderating role of self-regulatory strength may explain contradictory outcomes of narcissism. It also presents an innovative way of disentangling more adaptive from more maladaptive variants of narcissism.

KEYNOTE LECTURE:

A world shrouded in darkness: The Dark Triad Dirty Dozen around the world

Peter K. Jonason

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Friday, 06.04, 16.15-17.15

Wóycickiego Campus, building 14 (Institute of Psychology), 3rd floor, room 1454

There has been growing interest in examining the traits of psychopathy, Machiavellianism, and narcissism in various fields of research like organizational and social psychology. However, the research tends to suffer from its nascent state of development with few cross-cultural studies. Instead, the research predominantly uses North American and Western European samples with notable exceptions in Serbia, Germany, French-Canada, Italy, Turkey, Russia, Poland, and Japan where validated translations already exist. In 11,195 people and 50 countries, we translated and validated the Dirty Dozen measure of the Dark Triad traits. Multi-Groups Confirmatory Factor Analyses revealed that the best fit for the twelve items, in each country and overall was a three-dimensional model, one dimension per trait (CFI = 0.92, RMSEA = .07). This fit had fair configural and metric invariance; where the former fit was the best overall. The configural, metric, and scalar invariances were acceptable-to-good when comparing across the men and women and around the world. Internal consistency analyses (i.e., Cronbach's alphas) suggests each set of items holds together well (.74 to .85) globally. Construct validity was affirmed by sex differences in the traits (Mean Cohen's $d = 0.43$) and associations with disagreeableness ($r_s = -.12$ to $-.35$) and limited conscientiousness ($r_s = -.05$ to $-.18$). Together, this evidence tells the story of a stable, reliable, and valid measure of personality that is ready for use around the world.