University of Kent

Kent Academic Repository

Marinthe, Gaëlle, Cislak, Aleksandra, Stronge, Samantha, Biddlestone, Mikey, Azevedo, Flavio, Kasper, Alice, Sibley, Chris G. and Cichocka, Aleksandra (2024) ***Yes, we can (but for different reasons): Collective narcissism is linked to different values but similar pro-ingroup collective action tendencies among disadvantaged and advantaged ethnic groups.*** **British Journal of Social Psychology, 64 (1). ISSN 0144-6665.**

Downloaded from

https://kar.kent.ac.uk/106814/ The University of Kent's Academic Repository KAR

The version of record is available from

https://doi.org/10.1111/bjso.12790

This document version

Author's Accepted Manuscript

DOI for this version

Licence for this version

UNSPECIFIED

Additional information

Versions of research works

Versions of Record

If this version is the version of record, it is the same as the published version available on the publisher's web site. Cite as the published version.

Author Accepted Manuscripts

If this document is identified as the Author Accepted Manuscript it is the version after peer review but before type setting, copy editing or publisher branding. Cite as Surname, Initial. (Year) 'Title of article'. To be published in ***Title of Journal*** , Volume and issue numbers [peer-reviewed accepted version]. Available at: DOI or URL (Accessed: date).

Enquiries

If you have questions about this document contact ResearchSupport@kent.ac.uk. Please include the URL of the record in KAR. If you believe that your, or a third party's rights have been compromised through this document please see our Take Down policy (available from https://www.kent.ac.uk/guides/kar-the-kent-academic-repository#policies).

Yes, we can (but for different reasons): Collective narcissism is linked to different values but similar pro-ingroup collective action tendencies among disadvantaged and advantaged ethnic groups

SHORT TITLE: COLLECTIVE NARCISSISM, VALUES & GROUP STATUS

Gaëlle Marinthe*[1,2], Aleksandra Cislak[1], Samantha Stronge[3], Mikey Biddlestone[4], Flavio Azevedo[5], Alice Kasper[6], Chris G. Sibley[3], and Aleksandra Cichocka[4]

[1] Institute of Psychology, SWPS University of Social Sciences and Humanities, Poland

[2] Laboratoire Parisien de Psychologie Sociale, University of Paris 8, France

[3] School of Psychology, University of Auckland, New Zealand

[4] School of Psychology, University of Kent, United Kingdom

[5] Department of Interdisciplinary Social Studies, University of Utrecht, the Netherlands

[6] Laboratoire de Psychologie : Cognition, Comportement, Communication, University of Rennes 2, France

*Corresponding author information: Gaëlle Marinthe, UFR de psychologie, Université Paris 8, 2 rue de la Liberté, 93200 Saint-Denis, France. Email: gaelle.marinthe@univ-paris8.fr

Author Note

Gaëlle Marinthe https://orcid.org/0000-0002-1969-1783

Aleksandra Cislak https://orcid.org/0000-0002-9880-6947

Mikey Biddlestone https://orcid.org/0000-0003-1438-7392

Flavio Azevedo https://orcid.org/0000-0001-9000-8513

Chris Sibley https://orcid.org/0000-0002-4064-8800

Aleksandra Cichocka https://orcid.org/0000-0003-1703-1586

Abstract

Collective narcissism, a belief that one's group is exceptional and entitled to special treatment but underappreciated by others, is related to important social and political outcomes but has been predominantly studied in advantaged groups. The present research compares the motivational correlates (through values) of collective narcissism in ethnic groups of different status (advantaged and disadvantaged) and explores its associations with attitudes towards, and intention to engage in collective action. Three studies examined these processes in different national and intergroup contexts (total N = 16,275). Overall, ethnic collective narcissism was linked to self-protective values (power, and less consistently, conservation) in advantaged groups but to universalism in disadvantaged groups. Moreover, in both advantaged and disadvantaged groups, ethnic collective narcissism was related to more positive attitudes towards, and intentions of pro-ingroup actions but not to attitudes towards (other) disadvantaged groups (i.e., intergroup solidarity). These studies suggest that collective narcissism may be associated with different motivations, yet linked to similar intergroup attitudes among advantaged and disadvantaged groups.

Key-words: values; disadvantaged groups; advantaged groups; collective narcissism; collective action

Data availability statement

Data from Study 1, analysis code and material (items) for all studies are available at the OSF and can be accessed at: https://osf.io/tw64n/. Data from Study 2 are under embargo and therefore not publicly available, but details on material can be found at: https://ppbs.flavioazevedo.com/. Data from Study 3 are available upon request from Chris Sibley (c.sibley@auckland.ac.nz), or any member of the NZAVS advisory board for the purposes of replication or checking of any published study using NZAVS data. The Mplus syntax used to test all models reported in this manuscript are available on the NZAVS website: www.nzavs.auckland.ac.nz. No studies were preregistered.

Acknowledgments

The New Zealand Attitudes and Values Study (Study 3) was supported by a grant from the Templeton Religion Trust (TRT0196).

Conflict of interest disclosure

The authors declare they have no conflict of interest.

This manuscript has not been submitted or published elsewhere, in whole or in part.

Ethics approval statement

Study 1 was approved by the Ethics Committee of the University of Kent (#202116168497057137). Study 3 was approved by The University of Auckland Human Participants Ethics Committee on 03-June-2015 until 03-June-2018 (Reference Number: 014889). Studies 2 was exempt from ethics review. This research complies with ethical standards for the treatment of human subject.

Statement of Contribution

What is already known on this subject?

- Collective narcissism, a defensive social identity, has been studied mainly in advantaged groups.
- Among advantaged, collective narcissism stems from frustrated individual and collective needs.
- Collective narcissism fosters pro-ingroup attitudes and behaviours.

What does this study add?

- In advantaged (but not disadvantaged) groups, collective narcissism is related to the power value.
- In disadvantaged (but not advantaged), collective narcissism is related to the universalism value.
- Collective narcissism is related to support for pro-ingroup collective action in both of groups.

Yes, we can (but for different reasons): Collective narcissism is linked to different values but similar pro-ingroup collective action tendencies among disadvantaged and advantaged ethnic groups

Recent years have seen the rise of ideological and identity polarization between disadvantaged, low-status groups (e.g., ethnic minorities, women, LGBTQ+) advocating for more rights, and advantaged, high-status groups seeking to maintain their privilege or even increase hierarchy (Osborne et al., 2019). Among advantaged groups, support for movements that maintain their privileged positions and limit solidarity for disadvantaged groups is related to a defensive form of social identity, captured through collective narcissism (e.g., Cichocka, Bocian et al., 2022; Golec de Zavala & Bierwiaczonek, 2021; Górska et al., 2020). Collective narcissism is a belief that one's group is exceptional and deserving of special treatment but not sufficiently appreciated by others (Golec de Zavala et al., 2009). While the antecedents and consequences of collective narcissism have been extensively studied in structurally advantaged groups, such as national majorities, White people, and men (e.g., Cichocka, Bocian et al., 2022; Golec de Zavala et al., 2009; Golec de Zavala & Bierwiaczonek, 2021; Górska et al., 2020), few studies to date have empirically examined collective narcissism in disadvantaged groups (see Górska et al., 2023; Marinthe et al., 2022). This research aims to fill this gap by examining the function of defensive social identity among advantaged and disadvantaged groups. To this end, we focus on the values underpinning collective narcissism, and the association between collective narcissism and collective action among members of advantaged and disadvantaged ethnic groups. Also, we probe the extent to which collective narcissism accounts for the effect of values on collective action.

Forms of Social Identity

Early research in social psychology has highlighted the importance of social identity in pro-ingroup attitudes and behaviours (Tajfel & Turner, 1979). However, later research has

shown that one's attitudes and behaviours might depend not only on the strength of ingroup identity, but also on its nature. Several typologies have been proposed, mainly in the context of national groups. Typically, researchers distinguish defensive forms of national identity linked to destructive or undesirable intergroup attitudes (such as pseudo-patriotism Adorno et al., 1950; nationalism, Kosterman & Feshbach, 1989; blind patriotism, Schatz et al., 1999; ingroup glorification, Roccas et al., 2006), from more secure ones that may be linked to more beneficial outcomes for intra- and intergroup relations (genuine patriotism, Adorno et al., 1950; Kosterman & Feshbach, 1989; constructive patriotism, Schatz et al., 1999; ingroup attachment Roccas et al., 2006).

Beyond the context of national groups, researchers have argued for a broader distinction between collective narcissism and ingroup identification (Golec de Zavala et al., 2013). Collective narcissism develops as a response to frustrated needs at the individual (e.g., low feelings of control, Cichocka et al., 2018) or collective (e.g., collective deprivation, Marchlewska et al., 2018; see also Cichocka, Sengupta, et al., 2022) level. It predicts hypersensitivity to intergroup threats and pushes individuals to undertake actions to defend their ingroup and its image (Cislak & Cichocka, 2023). In contrast, ingroup identification corresponds to an emotional investment in a group, typically understood as the importance of the ingroup to the self, solidarity with other ingroup members, and satisfaction with the group (Cameron, 2004; Leach et al., 2008). Collective narcissism usually correlates positively with ingroup identification because both assume a positive evaluation of the group. Yet, many studies point out that only collective narcissism is the form of social identity responsible for deleterious intragroup (e.g., Cichocka, Cislak et al., 2022; Cislak et al., 2018; Gronfeldt et al., 2022) and intergroup relations (e.g., Golec de Zavala et al., 2009, 2013). Once its overlap with ingroup identification is controlled for, collective narcissism can be considered a purely defensive form of ingroup identity (Cichocka, 2016). Similarly, ingroup identification, once

its overlap with collective narcissism is partialled out, is considered a secure form of ingroup identity associated with beneficial intra- and intergroup outcomes (Cichocka, 2016).

While the causes and consequences of ingroup identification have been studied in groups of various statuses (see Ellemers et al., 2002), research to date has examined defensive identities mostly in the context of national and advantaged groups. Feelings of relative collective deprivation increase the expression of collective narcissism in national groups (Cichocka, Sengupta, et al., 2022; Marchlewska et al., 2018). Thus, one could expect collective narcissism to be particularly strong among members of disadvantaged groups, and even stronger than among members of advantaged groups. Still, the need for recognition characteristic of collective narcissism might have different meanings: While advantaged groups defend their privileged positions, disadvantaged groups often seek equal treatment.

Values and Social Identity

We focused on values to better understand the psychological motives associated with collective narcissism. Values are defined as motivational orientations referring to desirable trans-situational goals (e.g., Bardi & Schwartz, 2003; Boer & Fischer, 2013; Sagiv et al., 2017) and are embodied in attitudes and behaviours that are perceived to achieve these goals (Ponizovskiy et al., 2019). As such, they serve as important predictors of identity, social, and political processes (e.g., Miglietta et al., 2018; Roccas et al., 2010; Schwartz et al., 2010). Identifying the values underlying identity-related processes therefore allows probing their motivational meanings.

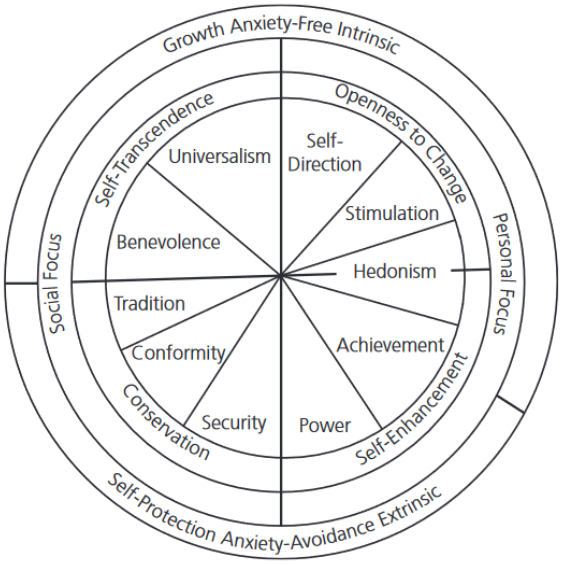
Schwartz (1992, 2015) distinguished ten universal values[1] distributed on a circular continuum and organized in four superordinate categories (see Figure 1, and Table S1 in Supplementary Materials [SM] for the goals associated with each value). The structure of

[1] Subsequent theorisations distinguished 19 values (Schwartz et al., 2012). Since the subcomponents added to the initial values did not provide additional information relevant to our hypotheses, and for the sake of parsimony, we relied on the 10-value framework.

values is universal, but the importance given to each value varies across cultures and individuals (Schwartz, 1992, 2015).

Figure 1

The Circular Continuum of Values (Schwartz, 1992, 2015)



Note. Figure taken from Schwartz (2015). Reproduced with permission of the Licensor through PLSclear.

Some work has examined the links between values and forms of social identity, especially in the national context. Nationalism and blind patriotism were related to power and security, or more broadly conservation (conformity, security, tradition) values (Miglietta et al., 2018; Schwartz et al., 2010; Yazıcı, 2022). Blind patriotism was also negatively related to self-transcendence and openness to change values (Livi et al., 2014; Schwartz et al., 2010). Thus, values of conservation (i.e., social-focused protective values) and power (i.e., an individual self-protective value) tend to be linked to defensive forms of identity. We argue that these associations are moderated by group status, although few studies have examined

this possibility. One exception is a study by Roccas (2003) who showed that self-enhancement values led to a higher level of identification with a group of students, especially when it was *perceived* as high status. In contrast, the link between self-transcendence and identification did not depend on perceived group status. However, Roccas (2003) did not examine the links between values and identification with *structurally* disadvantaged groups, nor considered different forms of social identity.

We seek to fill this lacuna and systematically examine the associations between values and collective narcissism among advantaged and disadvantaged groups. Given that national collective narcissism is related to other forms of defensive identities (nationalism, blind patriotism, Golec de Zavala et al., 2009), we expect collective narcissism to be linked to conservation (security, conformity, tradition) and self-enhancement (especially power) among advantaged groups. However, it is less obvious which values underlie collective narcissism among disadvantaged groups. One could make two different predictions. On the one hand, collective narcissism may serve the same function for members of advantaged and disadvantaged groups, and thus be underpinned by values of conservation and power regardless of group status. Although we might expect this similarity in the case of the value of power, it is unlikely in the case of conservation values. Indeed, valuing conservation implies prioritizing conformity, tradition, and security, which is opposed to the need for social change oftentimes voiced by the disadvantaged (Jost et al., 2017; Osborne et al., 2019).

On the other hand, it is plausible that the motivations linked to collective narcissism in disadvantaged groups differ from those in advantaged groups. Disadvantaged group members might be motivated not only to defend their ingroup but also to strive for greater social equality overall, which is beneficial for their ingroup at the same time (Craig & Richeson, 2012; Vollhardt et al., 2016). In other words, among members of disadvantaged groups, collective narcissism might not only be an expression of the need to defend their

group but also of egalitarianism. Thus, it could be associated with self-transcendence values, including both caring for ingroup members (benevolence) and a quest for equality for all (universalism). In the present project, we examine these two possibilities and their implications for understanding collective action.

Implications for Collective Action

Collective Action Among Advantaged Groups

First, we consider how values and collective narcissism might translate into attitudes towards and intention to engage in collective actions among advantaged group members. Among White French participants (an advantaged ethnic group), self-enhancement values were marginally related to the intention to donate to ingroup (vs. outgroup) members (Dens et al., 2017). Among various national samples, greater endorsement of conservation (security, conformity, and tradition) and power values, and lower endorsement of self-transcendence (benevolence and universalism) values were associated with greater support for military interventions (Schwartz et al., 2014), which can be seen as a political decision to protect one's ingroup. Consequently, among advantaged group members, we expect conservation (security, conformity, and tradition) and power values to be positively, and self-transcendence values to be negatively, related to support for pro-ingroup collective actions.

Regarding willingness to support disadvantaged group members, a clear pattern can be expected, with contrasting roles of self-transcendence on the one hand, and conservation and power on the other. Values of self-transcendence (universalism and, less consistently, benevolence) have been linked to positive attitudes towards, and solidarity with disadvantaged groups such as ethnic minorities, immigrants, and women (e.g., Feather & McKee, 2012; Grigoryan & Schwartz, 2021; Sagiv & Schwartz, 1995; Schwartz et al., 2010). In contrast, values of conservation and power (Feather & McKee, 2012; Sagiv & Schwartz, 1995; Schwartz et al., 2010) have been related to more negative outgroup attitudes. In

summary, among members of advantaged groups, a greater emphasis on the values of conservation and power, and a lower emphasis on the values of universalism could be related to negative attitudes towards disadvantaged groups and therefore, towards social movements in solidarity with them (e.g., Shepherd et al., 2018).

We also expect collective narcissism to mediate the link between conservation and power values and collective action. Collective narcissism within advantaged ethnic groups is linked to increased support for actions that favour one's group (e.g., White Americans; Cichocka, Bocian, et al., 2022; Marinthe et al., 2022) and less support for collective action favouring disadvantaged groups (e.g., Black Lives Matter [BLM], Marinthe et al., 2022; see also Górska et al., 2020). Overall, we expect that the values associated with collective narcissism within advantaged groups (conservation and power) are also, in part, those underlying support for collective action for one's (advantaged) group and against disadvantaged groups. Thus, collective narcissism could explain (i.e., statistically mediate) the link between conservation and power values and support for pro-ingroup and anti-outgroup actions.

Collective Action Among Disadvantaged Groups

Research on values and collective action among disadvantaged groups is again relatively scarce. One study, conducted in a multi-ethnic context, found that conservation (rather than openness to change), and self-transcendence (rather than self-enhancement) were linked to a more positive attitude toward cultural diversity among members of ethnic minority groups (Grigoryan & Schwartz, 2021). By extension, these values could be linked to support for collective actions defending the rights of disadvantaged groups in general. Therefore, among disadvantaged groups, self-transcendence and conservation values may be linked to more positive attitudes towards, and intention to engage in collective action in favour of one’s own disadvantaged group, but possibly also in favour of other disadvantaged

groups (especially the value of universalism, related to positive attitudes towards outgroups, e.g., Feather & McKee, 2012; Schwartz et al., 2010).

As with advantaged groups, we expect collective narcissism to account for some of the variance between values and collective action among members of disadvantaged groups. The few studies conducted on collective narcissism among disadvantaged groups showed a link with support for pro-ingroup collective action (Bagci et al., 2022; Golec de Zavala et al., 2009; Górska et al., 2023; Marinthe et al., 2022). These studies suggest that collective narcissism in disadvantaged groups may function similarly to collective narcissism in advantaged groups, predicting support for collective action in favour of one's ingroup. However, relationships with support for other disadvantaged groups are less obvious.

Overview

In this project, we sought to integrate several strains of research by systematically investigating the psychological concomitances of collective narcissism (a defensive form of social identity) among members of advantaged and disadvantaged groups. Our first goal is to examine the values underlying collective narcissism in these groups (Studies 1-3). We expect collective narcissism to be related to values of conservation (security, conformity, and tradition) and power within advantaged groups. We explore two possibilities for disadvantaged groups. If collective narcissism of the disadvantaged reflects ingroup- and self-enhancement motives, it might be underpinned by conservation and power values, as in advantaged groups. However, if collective narcissism of the disadvantaged reflects egalitarian motives, it might be underpinned by self-transcendence (universalism and benevolence) values, differently from advantaged groups.

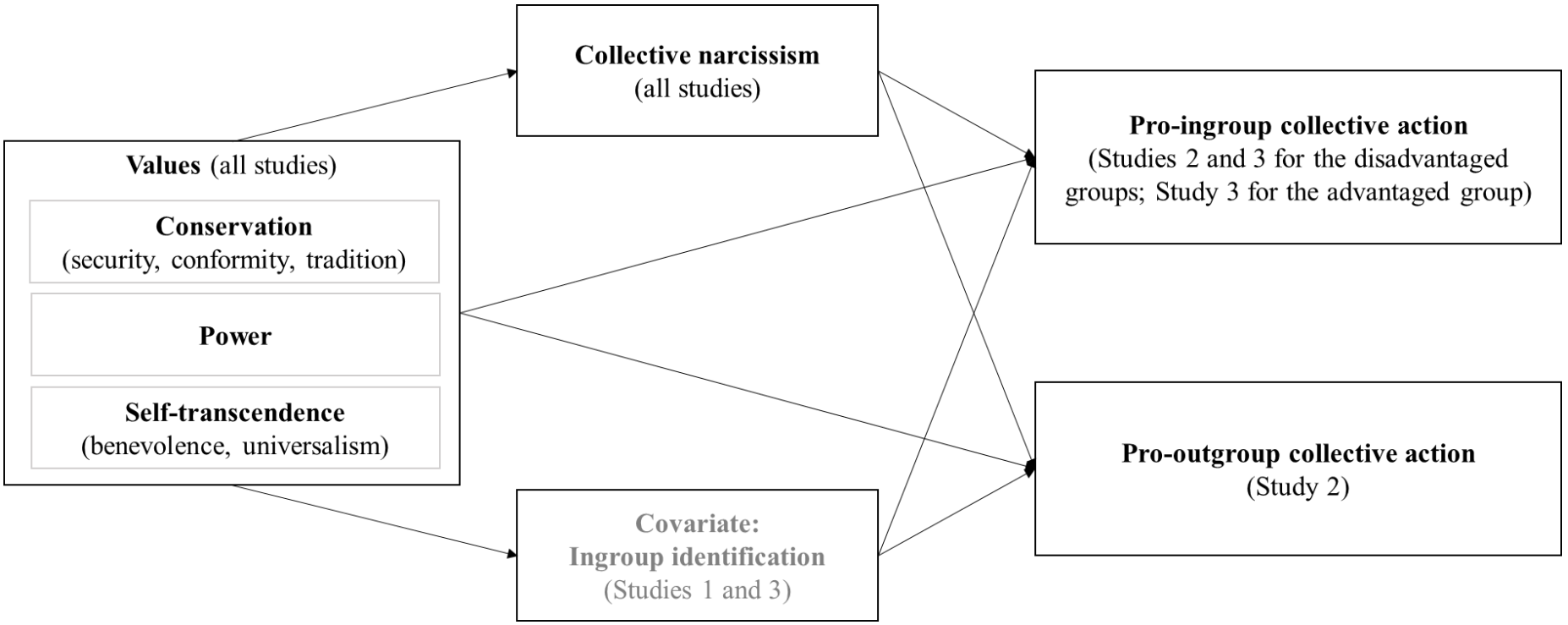
Our second goal is to examine the implications that the associations between values and collective narcissism might have for collective action (Studies 2-3). We expect collective narcissism to mediate the links between values (i.e., security, conformity, tradition, power,

universalism, and benevolence) and support for pro-ingroup and pro-outgroup movements in both groups.

Studies 1 and 2 tested our predictions in the US context, considering the high-status (the advantaged majority—Whites) versus low-status (disadvantaged ethnic minorities) ethnic groups. Study 3 was conducted in New Zealand—a bicultural country, recognizing the language and culture of both European New Zealanders and Māori. Despite this official recognition, Māori are still a disadvantaged minority group (e.g., Cormack et al., 2020). Although our focus is on collective narcissism, Studies 1 and 3 also considered ingroup identification as a covariate. This allows us to demonstrate that the observed relationships are specific to a defensive (as compared to secure) form of identity. We summarized the relationships between focal variables in Figure 2.

Figure 2

Relationships Between Focal Variables Tested Among Advantaged and Disadvantaged Groups in Studies 1-3



Analytical Strategy

We conducted multigroup path analyses with manifest variables, using Lavaan package (Rosseel, 2012) in R 4.2.1 (R Core Team, 2021) in Studies 1 and 2, and MPlus 8.5 (Muthén & Muthén, 2017) in Study 3. All paths were estimated separately for disadvantaged and advantaged groups. We relied on 1,000 bootstrapped resamples to estimate bias-corrected confidence intervals for the indirect effects. To examine our moderated mediation hypothesis, Wald chi-square tests were conducted to test for noninvariance across groups (disadvantaged vs. advantaged) for each total, direct, and indirect effect. A noninvariant path means that the association between two variables differs between the two groups (i.e., is moderated by the group). For all studies, we describe results concerning the specific values considered in our hypotheses (but results regarding other values can be found in tables). Total effects and correlations are not reported in the manuscript but can be found in SM (Tables S2–S13).

Open Practices and Material Sharing

In all studies, we report all manipulations, measures, and exclusions. Analysis code and material (items) for all studies and data from Study 1 are available at: ttps://osf.io/tw64n/. Data from Study 2 are under embargo and therefore not publicly available; details on material can be found at: https://ppbs.flavioazevedo.com/. Data from Study 3 are available upon request from Chris Sibley (c.sibley@auckland.ac.nz), or any member of the NZAVS advisory board for the purposes of replication or checking of any published study using NZAVS data. The Mplus syntax used to test all models reported in this manuscript are available on the NZAVS website: www.nzavs.auckland.ac.nz. No studies were preregistered.

Study 1

In Study 1, we tested our predictions regarding values and collective narcissism/ingroup identification. We considered an advantaged ethnic group (Whites) and disadvantaged groups (ethnic minorities) in the US. This study was approved by the Ethics

Committee of the University of Kent (#202116168497057137)..

Method

Participants

We recruited 966 participants on the social media Reddit[2]. We excluded participants who reported two or more ethnicities (n = 172), who did not specify their ethnicity (n = 2), or who specified a White minority group (e.g., Jewish, n = 13). The final sample is composed of 779 participants (297 men, 438 women, 44 missing), aged 18—91 (M = 33.9, SD = 12.1). We considered the group of White Americans as the advantaged group (n = 561), and grouped ethnic minorities as the disadvantaged group (n = 218), see Table 1.

Table 1

Number of Participants per Ethnic Group (Study 1)

Ethnic group	*n*	Frequency (%)
White American	561	72.0
Black/African American	41	5.3
Hispanic/Latino American	60	7.7
Asian American	100	12.8
Native Hawaiian/Other Pacific Islander	1	0.1
Native American/Alaska Native	7	0.9
Middle Eastern American	9	1.2

A sensitivity analysis (G*Power 3.1.9.7, Faul et al., 2009) showed that we were able to detect interactions with reverse slopes with a small effect size of f^2 = .017 each, or interactions with a simple slope with a small to medium effect size (f^2 = .068) in one group and a suppression effect in the other group (Perugini et al., 2018) in a regression with 10 predictors (α = .05, 1-β = .80).

[2] The questionnaire additionally contained measures of pro- and anti-establishment conspiracy beliefs from another project.

Measures

Unless indicated otherwise, participants answered on a 7-point scale ranging from 1 (*Strongly disagree*) to 7 (*Strongly agree*). Descriptive statistics are reported in Table 2.

Values. Forty items from the Portrait Value Questionnaire (PVQ, Schwartz et al., 2001) measured the 10 basic values. Participants were asked to rate their similarity to a person endorsing the target values (e.g., for power "He/she always wants to be the one who makes the decisions. He/she likes to be the leader"), with a scale from 1 (*Not like me at all*) to 7 (*Very much like me*).

Collective Narcissism. Ethnic collective narcissism was measured with a five-item version of the Collective Narcissism Scale (Golec de Zavala et al., 2009), e.g., "My ethnic group deserves special treatment".

Ingroup Identification. Ethnic identification was measured with four items from the satisfaction subscale (Leach et al., 2008), e.g., "It is pleasant to be a person in my ethnic group".

Table 2

Descriptive Statistics and Alphas per Variable (Study 1)

Variable	Ethnic minorities			Whites		
	α	*M*	*SD*	α	*M*	*SD*
Stimulation	.72	3.8	1.1	.72	3.7	1.0
Self-direction	.57	4.9	0.8	.55	4.9	0.7
Hedonism	.74	4.2	1.0	.72	4.1	1.0
Security	.63	4.3	0.9	.62	3.9	0.9
Conformity	.66	3.7	1.0	.69	3.4	1.0
Tradition	.42	3.2	0.9	.53	3.0	0.9
Universalism	.83	4.8	1.0	.69	4.9	0.7
Benevolence	.69	4.4	0.9	.60	4.5	0.8
Power	.61	2.8	1.0	.66	2.7	1.0

Achievement	.78	3.8	1.1	.81	3.5	1.1
Collective narcissism	.83	3.0	0.9	.86	1.8	0.8
Ingroup identification	.86	5.5	1.2	.78	4.4	1.1

Results

We ran models with values predicting collective narcissism and ingroup identification.

Values → Collective Narcissism

The associations of collective narcissism with tradition, security, and universalism were noninvariant across groups: Collective narcissism was linked to stronger endorsement of tradition and security and to lower endorsement of universalism among Whites, while these associations were not significant among ethnic minorities (Table 3). Although there was a significant positive association between collective narcissism and power for Whites but not for ethnic minorities, the coefficients were not significantly different.

Values → Ingroup Identification

The relations of identification with universalism and benevolence differed between groups (Table 4), with ingroup identification negatively related to universalism among Whites (but not ethnic minorities), and positively related to benevolence among ethnic minorities (but not Whites). Ingroup identification was positively related to values of tradition and power among Whites, although these effects were invariant across groups.

Table 3

Effects of Values on Collective Narcissism Among Ethnic Minorities and Whites (Study 1)

Variable	Collective narcissism														
	Ethnic minorities							Whites						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.05	0.07	.06	-.11	.24	0.67	.504	0.04	0.03	.06	-.03	.14	1.31	.190	0.01	.935
Self-Direction	-0.17	0.11	-.14	-.35	-.07	-1.54	.125	0.03	0.04	.03	-.05	.11	0.79	.432	2.93	.087
Hedonism	0.11	0.07	.13	-.05	.31	1.58	.113	-0.03	0.03	-.04	-.13	.05	-0.98	.327	3.39	.066
Security	**-0.10**	**0.10**	**-.10**	**-.27**	**.07**	**-1.10**	**.271**	**0.12**	**0.04**	**.13**	**.06**	**.20**	**3.26**	**.001**	**4.81**	**.028**
Conformity	0.02	0.09	.02	-.18	.23	0.26	.792	0.03	0.04	.03	-.05	.16	0.67	.501	0.001	.976
Tradition	**0.05**	**0.08**	**.05**	**-.12**	**.23**	**0.66**	**.513**	**0.28**	**0.04**	**.31**	**.06**	**.25**	**7.61**	**.000**	**6.21**	**.013**
Universalism	**0.08**	**0.10**	**.08**	**-.17**	**.33**	**0.80**	**.423**	**-0.44**	**0.05**	**-.38**	**-.31**	**-.12**	**-9.50**	**.000**	**22.56**	**.000**
Benevolence	-0.04	0.10	-.04	-.24	.16	-0.44	.660	-0.03	0.04	-.03	-.12	.07	-0.67	.504	0.02	.891
Power	0.08	0.08	.08	-.10	.26	0.95	.345	0.07	0.04	.09	.04	.22	2.03	.042	0.0003	.987
Achievement	0.12	0.08	.14	-.06	.34	1.47	.141	0.05	0.03	.07	-.02	.18	1.61	.108	0.53	.467

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table 4

Effects of Values on Ingroup Identification Among Ethnic Minorities and Whites (Study 1)

Variable	Ingroup identification														
	Ethnic minorities							Whites						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.10	0.09	-.10	-.27	.07	-1.12	.265	0.09	0.05	.08	-.01	.18	1.76	.079	3.36	.067
Self-Direction	-0.09	0.14	-.06	-.25	.13	-0.67	.503	-0.02	0.07	-.02	-.11	.08	-0.36	.720	0.20	.656
Hedonism	0.25	0.09	.22	.07	.37	2.78	.005	0.06	0.05	.06	-.04	.14	1.24	.216	3.26	.071
Security	-0.04	0.12	.03	-.27	.07	-0.35	.724	0.11	0.06	.09	.06	.20	1.91	.056	1.36	.243
Conformity	-0.04	0.11	-.04	-.24	.16	-0.42	.675	0.06	0.06	.06	-.05	.16	1.07	.285	0.79	.373
Tradition	0.18	0.10	.14	-.01	.28	1.77	.076	0.19	0.06	.15	.06	.25	3.28	.001	0.01	.927
Universalism	**0.00**	**0.12**	**.00**	**-.20**	**.20**	**0.03**	**.977**	**-0.35**	**0.08**	**-.21**	**-.31**	**-.12**	**-4.65**	**.000**	**6.01**	**.014**
Benevolence	**0.27**	**0.12**	**.21**	**.00**	**.42**	**2.26**	**.024**	**-0.04**	**0.07**	**-.02**	**-.12**	**.07**	**-0.53**	**.593**	**4.94**	**.026**
Power	-0.05	0.10	.04	-.10	.26	-0.46	.648	0.15	0.06	.13	.04	.22	2.58	.010	2.88	.090
Achievement	0.11	0.10	.11	-.10	.31	1.14	.254	0.08	0.05	.08	-.02	.18	1.47	.141	0.09	.767

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Discussion

Consistent with our predictions, we observed a difference in the association of universalism with collective narcissism (and to a lesser extent with ingroup identification) between advantaged and disadvantaged groups. Collective narcissism was negatively and significantly associated with universalism in the advantaged group (Whites) and positively but not significantly associated with universalism in the disadvantaged group (ethnic minorities). We also observed differences regarding tradition and security, being positively associated with collective narcissism among Whites, but not among ethnic minorities. Furthermore, we found a positive association between power and collective narcissism (and ingroup identification) among Whites, but not among ethnic minorities. However, these effects did not differ in size. We did not observe differences in the associations of conformity and benevolence with collective narcissism between the groups.

Study 2

Study 2 aimed to replicate Study 1 in the US context, using a large representative sample to increase the validity of our conclusions. We also examined whether collective narcissism mediated the link between values and support for BLM. Although BLM initially emerged to defend the rights of Black minorities, it has spread to all ethnic minorities and is therefore supported by other ethnic minorities like Latinos or Asian Americans (Ipsos, 2021; Pew Research Center, 2020). We thus considered BLM as a social movement in favour of disadvantaged ethnic groups. We also examined whether collective narcissism is related to attitudes towards social movements in favour of other disadvantaged groups (women and LGBTQ people). This study was exempt from ethics review.

Method

Participants

We used Survey Sampling Incorporated to recruit a representative sample using the quota method (details on sampling procedure at: https://ppbs.flavioazevedo.com/, 2016 sample). The final sample included 1,500 participants (740 men, 760 women). The median age category was 45-54 (range = 18-80+). Participants identifying as "Caucasian/European Origin" composed the White, advantaged group (n = 1,237). Participants identifying as ethnic minorities composed the disadvantaged group (n = 263), see Table 5.

Table 5

Number of Participants per Ethnic Group (Study 2)

Ethnic group	*n*	Frequency (%)
White/Caucasian/European Origin	1,237	82.5
Black/African American	115	7.7
Latino	88	5.9
Asian/Pacific Islander	29	1.9
Native American	13	0.9
Middle Eastern	18	1.2

This sample allowed us to detect interactions with reverse slopes with a small effect size of f^2 = .009 each, or interactions with a simple slope with a small to medium effect size (f^2 = .036) in one group and a suppression effect in the other group (Perugini et al., 2018) in a regression with 10 predictors (α = .05, 1-β = .80; G*Power 3.1.9.7, Faul et al., 2009).

Measures[3]

Values. Fifty-one items from the Revised PVQ (PVQ-RR, Schwartz et al., 2012) measured the 10 basic values.[4] Participants answered on a scale from 1 (*Not like me at all*) to 6 (*Very much like me*).

Collective Narcissism. Ethnic collective narcissism was measured as in Study 2, on a scale from 1 (*Strongly agree*) to 9 (*Strongly disagree*).

Attitudes Towards Social Movements. We measured attitudes towards three social movements: BLM, LGBTQ, and Feminism, each with the item "How positive or negative do you feel concerning the following (social) movements?", on a scale from 1 (*Extremely positive*) to 9 (*Extremely negative*).

Scores of ethnic narcissism and attitudes towards social movements have been reversed, so that a higher score corresponds to higher levels of collective narcissism and more positive attitudes, respectively. Descriptive statistics are reported in Table 6.

Table 6

Descriptive Statistics and Alphas per Variable (Study 2)

Variable	Ethnic minorities			Whites		
	α	*M*	*SD*	α	*M*	*SD*
Stimulation	.75	4.3	1.1	.73	4.0	1.1
Self-direction	.87	4.9	0.9	.86	4.9	0.8
Hedonism	.79	4.7	1.0	.81	4.4	1.0
Security	.83	4.9	0.9	.82	4.9	0.8
Conformity	.83	4.3	1.0	.81	4.2	1.0
Tradition	.78	4.1	1.3	.87	4.1	1.4
Universalism	.89	4.8	0.9	.89	4.5	0.9

[3] Ethnic identification is not included in Study 2 because we relied on a pre-existing database that did not contain this measure.
[4] The PVQ-RR contains 57 items, measuring 19 values, see Footnote 1. We have retained only the 51 items measuring the 10 values studied.

Benevolence	.89	4.9	0.9	.86	5.0	0.9
Power	.84	3.4	1.2	.84	2.9	1.1
Achievement	.64	4.5	1.0	.64	4.1	1.0
Collective narcissism	.86	5.8	1.8	.84	4.3	1.8
Attitude: BLM	—	6.2	2.6	—	4.0	2.7
Attitude: LGBTQ	—	6.3	2.4	—	5.3	2.7
Attitude: Feminism	—	6.3	2.2	—	5.5	2.3

Results

Attitude Towards BLM

We ran the following model: values → collective narcissism → attitude towards BLM.

Model Paths.

Values → Collective Narcissism. The universalism → collective narcissism path was noninvariant across ethnicity: The association was positive among ethnic minorities and negative among Whites (Table 7). Higher collective narcissism was linked to a higher endorsement of power, security, and tradition, and lower endorsement of benevolence among Whites, but these effects did not differ between groups.

Collective Narcissism → Attitude Towards BLM.[5] Collective narcissism was related to higher support for BLM among ethnic minorities, while there was a negative, non-significant effect among Whites (Table 8). This path was noninvariant across ethnicity.

[5] We conducted the same analyses considering only Black participants in the disadvantaged group. The link between collective narcissism and attitude towards BLM was no longer significant with nevertheless a similar effect size, $\beta = .16$, 95% CI [-.03, .35], $z = 1.68$, $p = .094$, suggesting that the lack of significant effect is due to the smaller sample. The associations between collective narcissism and BLM still differed between advantaged and disadvantaged groups, $\chi^2(1) = 5.61$, $p = .018$.

Table 7

Direct Effects of Values on Collective Narcissism Among Ethnic Minorities and Whites (Study 2)

Variable	Collective narcissism														
	Ethnic minorities							Whites						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	**-0.34**	**0.17**	**-.20**	**-.39**	**-.01**	**-2.02**	**.043**	**0.05**	**0.07**	**.03**	**-.05**	**.12**	**0.75**	**.451**	**4.89**	**.027**
Self-Direction	-0.28	0.21	-.13	-.32	.06	-1.35	.177	-0.07	0.10	-.03	-.12	.06	-0.73	.467	0.80	.372
Hedonism	-0.01	0.17	-.01	-.19	.18	-0.06	.955	0.08	0.07	.04	-.04	.12	1.07	.284	0.24	.627
Security	0.07	0.24	.04	-.19	.26	0.30	.763	0.34	0.10	.16	.07	.25	3.34	.001	1.18	.277
Conformity	0.15	0.19	.08	-.11	.28	0.81	.419	0.08	0.07	.04	-.04	.12	1.09	.274	0.16	.691
Tradition	0.06	0.12	.04	-.12	.20	0.48	.632	0.20	0.05	.16	.09	.23	4.19	.000	1.69	.194
Universalism	**0.51**	**0.25**	**.25**	**.01**	**.49**	**2.03**	**.043**	**-0.36**	**0.08**	**-.19**	**-.27**	**-.11**	**-4.58**	**.000**	**14.05**	**.000**
Benevolence	0.00	0.24	.00	-.23	.23	0.01	.995	-0.25	0.10	-.12	-.22	-.03	-2.58	.010	1.08	.299
Power	0.16	0.13	.11	-.06	.27	1.25	.210	0.20	0.07	.12	.04	.20	2.78	.005	0.07	.793
Achievement	0.23	0.18	.12	-.07	.31	1.25	.212	0.06	0.08	.03	-.06	.12	0.69	.494	0.76	.385

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table 8

Direct Effects of Values and Collective Narcissism on Attitude Towards BLM Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards BLM														
	Ethnic minorities							Whites						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.16	0.21	-.07	-.24	.11	-0.75	.451	-0.02	0.09	-.01	-.08	.06	-0.20	.842	0.36	.549
Self-Direction	-0.12	0.26	-.04	-.21	.13	-0.47	.641	-0.43	0.12	-.13	-.21	-.06	-3.59	.000	0.98	.322
Hedonism	-0.27	0.22	-.10	-.27	.06	-1.21	.225	0.20	0.10	.07	.00	.15	1.96	.051	3.74	.053
Security	-0.49	0.34	-.17	-.39	.06	-1.46	.144	-0.71	0.13	-.22	-.29	-.14	-5.56	.000	0.45	.502
Conformity	-0.03	0.29	-.01	-.22	.20	-0.09	.931	0.20	0.10	.07	.00	.14	2.03	.042	0.84	.360
Tradition	**-0.10**	**0.17**	**-.05**	**-.23**	**.12**	**-0.60**	**.547**	**-0.58**	**0.06**	**-.30**	**-.35**	**-.24**	**-9.86**	**.000**	**9.54**	**.002**
Universalism	1.40	0.32	.48	.28	.69	4.46	.000	1.40	0.11	.48	.41	.55	13.30	.000	.00	.999
Benevolence	0.11	0.35	.04	-.19	.27	0.33	.744	-0.02	0.12	-.01	-.08	.07	-0.20	.844	0.17	.680
Power	0.09	0.17	.04	-.12	.20	0.52	.603	0.14	0.09	.06	-.01	.12	1.68	.093	0.09	.769
Achievement	0.16	0.24	.06	-.12	.24	0.67	.504	-0.03	0.10	-.01	-.09	.06	-0.32	.751	0.53	.468
Collective narcissism	**0.26**	**0.10**	**.19**	**.05**	**.32**	**2.66**	**.008**	**-0.07**	**0.04**	**-.05**	**-.10**	**.01**	**-1.75**	**.080**	**13.21**	**.000**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Indirect Effects. We found neither significant indirect effects nor differences between the groups (see SM, Table S5).

Attitudes Towards LGBTQ and Feminist Movements

We examined whether the effect of collective narcissism extends to social movements in favour of other disadvantaged groups (LGBTQ people and women). We ran a similar multigroup (Ethnic minorities vs. Whites) path analysis to test the models: values → collective narcissism → attitude towards LGBTQ or feminist movements. Crucially, collective narcissism had no effect both on attitudes towards LGBTQ and feminist movements, and this was invariant across ethnicity, $\chi^2(1) = 0.40$, $p = .528$, and $\chi^2(1) = 0.41$, $p = .524$, respectively (see SM, Tables S6-S11).

Discussion

Like Study 1, Study 2 showed that different values are associated with collective narcissism depending on group status. The association of universalism with collective narcissism differed across groups, being negative among advantaged group members and positive among disadvantaged group members. Although power (as in Study 1), security, and tradition were positively, and benevolence negatively, associated with collective narcissism among Whites, these links did not differ from the non-significant associations among ethnic minorities. Hence, Study 2 broadly supports our predictions that collective narcissism may be associated with self-protective values (here tradition, security, and power) among advantaged group, but is more associated with self-transcendence values (specifically, universalism) among disadvantaged groups.

As expected, collective narcissism was associated with a more positive attitude towards BLM among the disadvantaged groups, but not among the advantaged group. Importantly, the positive association between collective narcissism and attitude towards BLM

among ethnic minorities did not extend to other types of disadvantaged groups (women and LGBTQ people).

Finally, we did not observe any indirect effect from values to support for BLM through collective narcissism. One of the reasons for why some of the effects did not reach significance could be that even though Study 2 relied on a large representative sample, the sample size for ethnic minorities was still relatively small. We address this issue in the final study.

Study 3

Study 3 investigated the relationship between values, collective narcissism/ingroup identification, and collective action. The study involved European New Zealanders (advantaged group) and Māori (disadvantaged group). To complete the set of predictions we planned to test, Study 3 examined the link between values, collective narcissism and intention of pro-ingroup collective actions, both among advantaged and disadvantaged. We expected that collective narcissism is linked to intention to engage in collective actions in favour of one's ethnic group among both groups and examined the potential mediation effects of collective narcissism. This study was approved by The University of Auckland Human Participants Ethics Committee on 03-June-2015 until 03-June-2018 (Reference Number: 014889).

Method

Participants

We used the New Zealand Attitudes and Values Study (NZAVS), an annual longitudinal study of a national sample of New Zealanders (see www.nzavs.auckland.ac.nz, for details). We used data from Time 8 (2016), comprising measures of values, and Time 9 (2017), comprising all other measures. The final sample includes 13,983 participants (5,173 men, 8,768 women, 42 gender diverse), aged 17—98 (M = 52.0, SD = 13.7), who completed

the relevant measures at both times and identified as Māori (n = 1,504) or European New Zealander (n = 12,479).

This sample allowed us to detect reverse interactions with two simple slopes of small effect sizes (f^2 = .0009), or interactions with a slope with a small effect size in one group (f^2 = .004), and a suppression effect in the other group (Perugini et al., 2018) in a regression with seven predictors (α = .05, 1-β = .80; G*Power 3.1.9.7, Faul et al., 2009).

Measures

Unless otherwise indicated, participants answered on 7-point scales ranging from 1 (*Strongly disagree*) to 7 (*Strongly agree*). Descriptive statistics are reported in Table 9.

Values. The NZAVS questionnaire included the three highest loading items for each higher-order value (openness to change, conservation, self-transcendence, self-enhancement). This resulted in twelve items adapted from the Schwartz Value Survey (Schwartz, 1992), measuring seven (out of the 10) values. Universalism, power, security, conformity, stimulation, self-direction, and achievement were included, e.g., for power "AUTHORITY (the right to lead or command)". Note that tradition and benevolence were absent. Participants answered on a 9-point scale ranging from -1 (*Opposed to my values*) to 7 (*Of supreme importance*).

Collective Narcissism. Ethnic collective narcissism was measured using three items from the Collective Narcissism Scale (Golec de Zavala et al., 2009).

Ingroup Identification. Ethnic identification was measured using three items from the centrality subscale (Leach et al., 2008), e.g., "I often think about the fact that I am a member of my ethnic group".

Collective Action Intention. Intention to engage in collective action for one's ethnic group was measured with three items, e.g., "I have considered signing petitions on behalf of my ethnic group" (Cronin et al., 2012).

Table 9

Descriptive Statistics and Alphas per Variable (Study 3)

Variable	Māori			European New Zealanders		
	r/α	*M*	*SD*	*r*/α	*M*	*SD*
Stimulation	.58	5.1	1.4	.63	5.0	1.4
Self-direction	—	5.2	1.5	—	5.3	1.4
Security	—	6.5	0.9	—	6.4	0.9
Conformity	.33	5.4	1.2	.38	5.1	1.3
Universalism	.72	6.0	1.1	.75	5.9	1.1
Power	.30	3.7	1.5	.32	3.5	1.5
Achievement	—	4.3	1.8	—	4.0	1.7
Collective narcissism	.74	4.2	1.5	.67	2.7	1.2
Ingroup identification	.85	4.6	1.7	.72	3.2	1.4
Collective action intention	.85	3.8	1.9	.67	2.0	1.1

Note. Self-direction, security, and achievement were measured with one item. Stimulation, conformity, and power were measured with two items, internal consistency was therefore assessed through correlation. As universalism was measured with three items, we reported the alpha.

Results

We ran the model: values → collective narcissism/ingroup identification → collective action intention.

Model Paths

Values → Collective Narcissism. Paths from conformity and power to collective narcissism were noninvariant across ethnicity: Significant positive associations were observed among European New Zealanders but not among Māori (Table 10). Furthermore, the universalism → collective narcissism path differed between groups, the association being

negative for Māori and positive for European New Zealanders. Among European New Zealanders (but not Māori), collective narcissism was also negatively associated with security, although this effect was invariant across groups.

Values → Ingroup Identification. The universalism → ingroup identification path differed between groups, with a stronger positive association for Māori than for European New Zealanders (Table 11). The power → ingroup identification path also differed, with a positive association for European New Zealanders and a non-significant negative association for Māori. In addition, higher ingroup identification was associated with higher endorsement of the conformity value among both Māori and European New Zealanders.

Collective Narcissism/Ingroup Identification → Collective Action Intention. Both collective narcissism and ingroup identification were associated with higher collective action intentions among Māori and European New Zealanders (Table 12) and these associations were stronger for Māori than for European New Zealanders.

Table 10

Direct Effects of Values on Collective Narcissism Among Māori and European New Zealanders (Study 3)

Variable	Collective narcissism														
	Māori							European New Zealanders						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.03	0.04	-.03	-.09	.04	-0.83	.407	-0.01	0.01	-.02	-.04	.01	-1.28	.199	0.18	.668
Self-Direction	-0.06	0.03	-.06	-.12	-.003	-1.79	.073	-0.06	0.01	-.07	-.09	-.05	-5.91	.000	0.001	.972
Security	-0.02	0.05	-.01	-.07	.05	-0.47	.641	-0.03	0.01	-.02	-.04	-.002	-2.21	.027	0.01	.942
Conformity	**0.02**	**0.04**	**.02**	**-.06**	**.09**	**0.51**	**.611**	**0.14**	**0.01**	**.14**	**.12**	**.16**	**13.05**	**.000**	**8.22**	**.004**
Universalism	**0.18**	**0.04**	**.14**	**.08**	**.20**	**4.41**	**.000**	**-0.19**	**0.01**	**-.17**	**-.19**	**-.14**	**-15.21**	**.000**	**72.15**	**.000**
Power	**0.02**	**0.03**	**.02**	**-.04**	**.08**	**0.58**	**.560**	**0.17**	**0.01**	**.20**	**.18**	**.23**	**18.58**	**.000**	**22.72**	**.000**
Achievement	**0.17**	**0.03**	**.20**	**.14**	**.27**	**6.04**	**.000**	**0.05**	**0.01**	**.06**	**.04**	**.09**	**6.01**	**.000**	**27.80**	**.000**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders.

Effects associated with significant Wald tests are shown in bold.

Table 11

Direct Effects of Values on Ingroup Identification Among Māori and European New Zealanders (Study 3)

Variable	Ingroup identification															
	Māori							European New Zealanders							Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.04	0.04	.03	-.03	.11	0.87	.386	-0.03	0.01	-.03	-.05	-.01	-2.50	.012	2.72	.099
Self-Direction	-0.02	0.04	-.02	-.08	.05	-0.51	.608	-0.01	0.01	-.01	-.03	.01	-0.96	.335	0.06	.813
Security	0.04	0.06	.02	-.04	.09	0.77	.443	0.02	0.02	.02	-.01	.03	1.60	.110	0.11	.737
Conformity	0.09	0.05	.07	-.01	.12	2.04	.041	0.09	0.01	.08	.06	.10	6.96	.000	0.01	.907
Universalism	**0.19**	**0.05**	**.13**	**.07**	**.19**	**4.12**	**.000**	**0.04**	**0.01**	**.03**	**.01**	**.05**	**2.94**	**.003**	**9.65**	**.002**
Power	**0.00**	**0.03**	**.00**	**-.06**	**.06**	**-0.11**	**.913**	**0.07**	**0.01**	**.07**	**.05**	**.10**	**6.07**	**.000**	**4.73**	**.030**
Achievement	0.12	0.03	.13	.07	.19	3.87	.000	0.08	0.01	.10	.08	.12	8.27	.000	1.88	.171

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders.

Effects associated with significant Wald tests are shown in bold.

Table 12

Direct Effects of Values, Collective Narcissism and Ingroup Identification on Collective Action Intention Among Māori and European New Zealanders (Study 3)

Variable	Collective action intention														
	Māori							European New Zealanders						Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.02	0.03	-.02	-.09	.03	-0.74	.462	0.02	0.01	.02	.00	.03	2.11	.035	1.63	.202
Self-Direction	**0.04**	**0.03**	**.03**	**-.02**	**.08**	**1.36**	**.175**	**-0.03**	**0.01**	**-.04**	**-.04**	**-.02**	**-3.95**	**.000**	**6.12**	**.013**
Security	-0.06	0.04	-.03	-.13	.02	-1.64	.101	-0.03	0.01	-.03	-.05	-.01	-3.31	.001	0.47	.493
Conformity	**-0.05**	**0.03**	**-.04**	**-.12**	**-.002**	**-1.86**	**.063**	**0.02**	**0.01**	**.03**	**.01**	**.04**	**2.69**	**.007**	**5.67**	**.017**
Universalism	**0.16**	**0.03**	**.09**	**.10**	**.22**	**4.98**	**.000**	**-0.05**	**0.01**	**-.05**	**-.07**	**-.03**	**-4.55**	**.000**	**33.75**	**.000**
Power	**-0.05**	**0.02**	**-.04**	**-.09**	**.00**	**-1.91**	**.056**	**0.03**	**0.01**	**.04**	**.01**	**.04**	**3.57**	**.000**	**8.42**	**.004**
Achievement	-0.02	0.02	-.02	-.06	.02	-1.10	.271	0.02	0.01	.03	.01	.03	3.06	.002	3.54	.060
Collective narcissism	**0.50**	**0.03**	**.39**	**.44**	**.56**	**15.75**	**.000**	**0.32**	**0.01**	**.35**	**.30**	**.34**	**35.26**	**.000**	**34.85**	**.000**
Ingroup identification	**0.51**	**0.03**	**.46**	**.45**	**.56**	**19.01**	**.000**	**0.17**	**0.01**	**.22**	**.15**	**.18**	**24.16**	**.000**	**169.22**	**.000**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders.

Effects associated with significant Wald tests are shown in bold.

Indirect Effects

Values → Collective Narcissism → Collective Action Intention. The power → collective narcissism → collective action path was noninvariant across ethnicity: It was positive and significant for European New Zealanders and non-significant for Māori (Table 13). Furthermore, the universalism → collective narcissism → collective action path differed between groups, with a significant positive path for Māori and a significant negative path for European New Zealanders. For European New Zealanders, there were also a positive indirect path from conformity, and a negative indirect path from security to collective action through collective narcissism, but these paths were invariant across groups.

Values → Ingroup Identification → Collective Action Intention. The universalism → ingroup identification → collective action path was noninvariant across ethnicity, such that the positive path was stronger for Māori than for European New Zealanders (Table 14). Moreover, for Māori, there was a positive indirect path from conformity to collective action, through ingroup identification. For European New Zealanders, there were positive indirect paths from conformity and power through ingroup identification. However, these paths were invariant across groups.

Table 13

Indirect Effects of Values on Collective Action Intention Mediated Through Collective Narcissism Among Māori and European New Zealanders (Study 4)

Variable	Collective action intention (indirect via collective narcissism)													
	Māori						European New Zealanders						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.01	0.02	-0.05	0.02	-0.83	.407	0.00	0.00	-0.01	0.00	-1.28	.201	0.32	.573
Self-Direction	-0.03	0.02	-0.06	0.00	-1.78	.075	-0.02	0.00	-0.03	-0.01	-5.83	.000	0.37	.541
Security	-0.01	0.03	-0.06	0.04	-0.46	.643	-0.01	0.00	-0.02	0.00	-2.20	.028	0.02	.904
Conformity	0.01	0.02	-0.03	0.06	0.50	.614	0.04	0.00	0.04	0.05	12.27	.000	2.80	.094
Universalism	**0.09**	**0.02**	**0.05**	**0.14**	**4.24**	**.000**	**-0.06**	**0.00**	**-0.07**	**-0.05**	**-13.85**	**.000**	**48.32**	**.000**
Power	**0.01**	**0.02**	**-0.02**	**0.04**	**0.58**	**.562**	**0.05**	**0.00**	**0.05**	**0.06**	**16.26**	**.000**	**8.48**	**.004**
Achievement	**0.08**	**0.02**	**0.06**	**0.11**	**5.73**	**.000**	**0.01**	**0.00**	**0.01**	**0.02**	**5.88**	**.000**	**25.48**	**.000**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders. Effects associated with significant Wald tests are shown in bold.

Table 14

Indirect Effects of Values on Collective Action Intention Mediated Through Ingroup Identification Among Māori and European New Zealanders (Study 3)

Variable	Collective action intention (indirect via ingroup identification)													
	Māori						European New Zealanders						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.02	0.02	-0.02	0.07	0.86	.388	-0.01	0.00	-0.01	0.00	-2.51	.012	1.43	.231
Self-Direction	-0.01	0.02	-0.05	0.03	-0.51	.609	0.00	0.00	-0.01	0.00	-0.96	.337	0.21	.646
Security	0.02	0.03	-0.03	0.08	0.77	.444	0.00	0.00	0.00	0.01	1.59	.112	0.40	.525
Conformity	0.05	0.02	0.00	0.09	2.04	.041	0.02	0.00	0.01	0.02	6.60	.000	2.22	.137
Universalism	**0.10**	**0.02**	**0.06**	**0.15**	**4.00**	**.000**	**0.01**	**0.00**	**0.00**	**0.01**	**2.90**	**.004**	**14.20**	**.000**
Power	0.00	0.02	-0.03	0.03	-0.11	.913	0.01	0.00	0.01	0.02	5.79	.000	0.68	.411
Achievement	**0.06**	**0.02**	**0.03**	**0.09**	**3.82**	**.000**	**0.01**	**0.00**	**0.01**	**0.02**	**8.02**	**.000**	**10.33**	**.001**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders. Effects associated with significant Wald tests are shown in bold.

Discussion

Results of Study 3 were consistent with our hypotheses and previous studies. Collective narcissism was positively associated with universalism among disadvantaged, but negatively among advantaged. Moreover, collective narcissism was positively associated with conformity and power among advantaged, but not among disadvantaged group. These differences were unique to collective narcissism: Ingroup identification was associated positively with universalism and conformity both among the advantaged and disadvantaged group members. Only power had a similar pattern of associations both with collective narcissism and ingroup identification, but in the latter case the effects were weaker.

In addition, in this larger sample, we observed the hypothesised mediation effects. The indirect effect of power on pro-ingroup collective action through collective narcissism was positive among the advantaged group, and differed from the non-significant indirect effect among the disadvantaged group. We also found different indirect effects from universalism to collective action through collective narcissism: It was negative for advantaged group members, and positive for disadvantaged group members. Again, this was specific to collective narcissism as the indirect effects from power through ingroup identification did not differ across groups, and those from universalism through ingroup identification were positive in both advantaged and disadvantaged groups.

Finally, this study, despite its high power, did not find between-group differences in the indirect effects of the conservation values present in the study (security and conformity) on collective action intention through collective narcissism (or ingroup identification). We return to this issue in the discussion.

General Discussion

In three studies, conducted in two different contexts (US and New Zealand), we systematically examined differences in collective narcissism in disadvantaged versus

advantaged ethnic groups. We examined the motivational correlates of collective narcissism and its association with pro-ingroup and pro-outgroup collective actions. Overall, we found that collective narcissism was associated with a different set of values (particularly those of universalism and power) in advantaged and disadvantaged groups, but that in both groups it was linked to greater support for one's ingroup, and to no or less support for disadvantaged outgroups. Below, we unpack each of these findings.

Values and Collective Narcissism: The Role of Universalism and Power

We found that collective narcissism is associated with different values and, therefore with different motivational meaning (Ponizovskiy et al., 2019) in advantaged and disadvantaged groups. First, in all studies, the link between universalism and collective narcissism was moderated by group status. Collective narcissism was positively associated with universalism in disadvantaged groups (Studies 2-3) and negatively associated with universalism in advantaged groups (all studies). Thus, as hypothesized, collective narcissism was related to more egalitarian motivations among members of disadvantaged groups and less egalitarian motivations among members of advantaged groups. Interestingly, benevolence (i.e., the other self-transcendence value) was largely unrelated to collective narcissism, in both advantaged and disadvantaged groups.

Second, in all studies, valuing power was associated with higher collective narcissism in advantaged groups, but not in disadvantaged groups (although the difference between the groups was not significant in the US interethnic context; Studies 1-2). Finally, the pattern of associations between collective narcissism and conservation values (i.e., security, conformity, and tradition) was fairly similar across studies. Although some effects were inconsistent, we found mainly positive associations of collective narcissism with security and tradition (but not with conformity) among the advantaged groups and no associations between collective

narcissism and all of the conservation values among the disadvantaged groups. However, the differences between the groups were mostly not significant.

Overall, these studies provide evidence that differences between members of advantaged and disadvantaged groups in the associations of forms of social identity with values relate mainly to the values of universalism and power. Importantly, our studies highlight that these effects are unique to collective narcissism (as identification was either unrelated to these values, or the effects were weaker and inconsistent, Studies 1 and 3).

Our studies provide several important insights for understanding identity functioning. First, we demonstrate that collective narcissism is related to power values in advantaged groups. Crucially, power is one of the self-protective values. Thus, these results suggest that those scoring high in collective narcissism invest in the ingroup to gain *individual* status and prestige (Cichocka et al., 2018; Eker et al., 2022) and fulfil their need for power. This effect is all the more striking as the associations with conservation values—related to group defence—were somewhat less consistent throughout our studies, confirming that collective narcissism might be driven by a preoccupation with one's own interests, even more than with the interests of the group (Cichocka, 2016). This finding is also supported by the lack of association (or even the negative association in Study 2) between benevolence and collective narcissism, highlighting the lack of concern for ingroup members. These results echo recent work showing that collective narcissism relates to willingness to exploit group members for personal benefit (Cichocka, Cislak et al., 2022) and sacrifice their well-being to maintain the ingroup image (Cislak et al., 2018; Gronfeldt et al., 2022, 2023).

In contrast, collective narcissism was linked to universalism (but not benevolence) within disadvantaged groups. Collective narcissism therefore has a different function among members of disadvantaged groups: It may be a way to fulfil a need for justice and equality, without being focused on personal or even, at first sight, ingroup interests. As we will see

later, this way of dealing with the search for equality may not be a functional strategy, as collective narcissism seems to predict ingroup defence but not solidarity with outgroups, even among disadvantaged groups. Therefore, universalism may also be a rhetorical quest by disadvantaged groups to improve their group's status (or image), without ultimately increasing global justice.

Collective Narcissism and Collective Action

Our second focus was the relationship between collective narcissism and collective actions (in favour of disadvantaged groups [Study 2] and of one's group [Study 3]) among advantaged and disadvantaged groups. Collective narcissism was linked to better attitudes towards, and more intention to engage in pro-ingroup actions in both groups. Study 2 also examined attitudes towards movements supporting disadvantaged groups outside the ethnic intergroup context (women and LGBTQ). Interestingly, collective narcissism was not related to attitudes towards these movements among either advantaged or disadvantaged groups.

These results highlight that collective narcissism is linked to collective action, and this is even stronger among members of disadvantaged groups. This is consistent with the few studies that have examined consequences of collective narcissism among disadvantaged groups (Bagci et al., 2022; Golec de Zavala et al., 2009; Górska et al., 2023; Marinthe et al., 2022) and the theoretical propositions that it may be a way of challenging social inequality (Golec de Zavala & Keenan, 2023). However, our research also highlights that these effects might be limited to one's ingroup in a specific intergroup context. In Study 2, among members of a disadvantaged group, collective narcissism, although related to an egalitarian motivation, was associated with defending ethnic disadvantaged groups, but not other types of disadvantaged groups. Although investing in one's disadvantaged ingroup through collective narcissism might be an attempt to fulfil egalitarian motives, this investment may not be efficient in achieving this goal (see also Golec de Zavala & Keenan, 2023). Indeed,

collective narcissism reinforces the focus on ingroup interests in a defensive manner, triggering a competitive victimhood perception (Bertin & Delouvée, 2021). In consequence, it may function similarly as in advantaged groups, where it has been linked to lower solidarity-based collective actions (Górska et al., 2020).

Taken together, these results suggest that the motivations associated with collective narcissism differ, but that its impact might be similar for advantaged and disadvantaged groups. The belief system of collective narcissism may direct individuals to focus on their group membership and to defend the interests of the ingroup specifically. Thus, although collective narcissism may be more reflective of an objective situation in disadvantaged groups, it might fail to improve broader social harmony, just as in advantaged groups (see also Marinthe et al., 2022).

In line with our predictions, we observed mediating effects of collective narcissism between values and collective action in the well-powered Study 3. The indirect effect from power to pro-ingroup collective action through collective narcissism was positive among the advantaged group, and not significant among the disadvantaged group. Moreover, the indirect effect from universalism to pro-ingroup collective action through collective narcissism was positive among the disadvantaged group, but negative among the advantaged group. Again, these effects were specific to collective narcissism, and were not found for ingroup identification. This confirms that values can be associated with collective narcissism, which in turn is linked to adopting pro-ingroup behaviours. However, these effects were only found in Study 3, which had a large sample size, suggesting overall weak indirect effects. Hence, collective narcissism may be an ineffective means of transforming values into action. One reason for this might be that those high in collective narcissism focus on maintaining a positive ingroup image rather than on positive relations with others (members of other groups and even of their own group, Cichocka, 2016). Thus, their efforts to achieve justice and

equality for disadvantaged ingroups (as suggested by the positive associations between collective narcissism and universalism) might end up being short-sighted and fail to consider the needs of a broader community. Recent studies suggest that collective narcissism in advantaged groups is linked particularly to support for non-normative, violent collective action (Górska et al., 2023; Marchlewska et al., 2022). In the end, the road to hell is sometimes paved with good intentions.

Practical Implications, Limitations and Future Directions

Our study provides insights into communication strategies for social movements. Communication that integrates both ideological and identity components proves most effective in promoting activism (van Zomeren et al., 2018). Our research underscores the need for caution in emphasizing narcissistic identity in fostering collective action, as it may strengthen ingroup solidarity but could fail to promote broader equality, thereby eventually undermining the social movement goals. Also, our results help understand and anticipate social identity shifts. We emphasize that specific values appeal to different groups, and foster collective narcissism. This means that events influencing values (e.g., COVID-19 crisis, Bonetto et al., 2021) may prompt shifts in defensive identity among both advantaged and disadvantaged groups, depending on the values at play: power or universalism.

However, testing these predictions would require firmer evidence about causal relations between variables, while our findings focused on examining correlates of collective narcissism. Theoretically, values are the underlying determinants of identity and intergroup processes (see Roccas et al., 2010; Schwartz, 2015). Similarly, collective narcissism is theoretically positioned as a predictor of collective action (see e.g., Cichocka, 2016). Although we relied on this literature to postulate causal paths, the present studies are correlational and do not provide evidence of causality. Further work could involve longitudinal designs to investigate temporal relationships between variables. Moreover, while

we largely replicated the associations between universalism, power, and collective narcissism across our studies, we still found some differences between the national contexts. Cultural context may modify the impact of values on social, and particularly ingroup-related, outcomes (see Boer & Fischer, 2013). Taking into account the impact of macrolevel variables (e.g., country levels of globalization; see Cichocka, Sengupta, et al., 2022) may thus shed additional light on our results.

Finally, future work might want to understand if collective narcissism carries different meanings among advantaged and disadvantaged groups. While the lack of recognition as a component of collective narcissism might reflect different realities experienced by advantaged and disadvantaged groups, it is important to consider that feelings of grandiosity and entitlement to privileged treatment are inherent aspects of collective narcissism as well. The latter components might have similar implications regardless of group status. Still, future research would do well to further investigate differences and similarities in antecedents and consequences of collective narcissism in groups with various histories and experiences of societal disadvantage.

Conclusion

Our studies demonstrate that the motivations associated with collective narcissism differ depending on the advantaged or disadvantaged status of the ingroup. While collective narcissism is associated with a search for personal power in advantaged groups, it seems to be linked to a search for equality in disadvantaged groups. This confirms the rather intuitive feeling that the call for recognition coming from an advantaged versus disadvantaged group member would be underpinned by different motives. Yet, we have also outlined that the association between collective narcissism and collective action in favour of the ingroup (and lack of solidarity with outgroups) appears to be similar between disadvantaged and advantaged groups. Overall, these studies advance the literature on identity processes within

disadvantaged groups and showcase the importance of taking into account both the form of social identity and the status of the groups considered.

References

Adorno, T. W., Frenkel-Brunswik, E., Levinson, D. J., & Sanford, R. N. (1950). *The authoritarian personality*. Harpers.

Bagci, S. C., Acar, B., Eryuksel, E., & Ustun, E. G. (2022). Collective narcissism and ingroup satisfaction in relation to collective action tendencies: The case of LGBTI individuals in Turkey. *TPM - Testing, Psychometrics, Methodology in Applied Psychology*, *29*(1), 23–38. https://doi.org/10.4473/TPM29.1.3

Bardi, A., & Schwartz, S. H. (2003). Values and Behavior: Strength and Structure of Relations. *Personality and Social Psychology Bulletin*, *29*(10), 1207–1220. https://doi.org/10.1177/0146167203254602

Bertin, P., & Delouvée, S. (2021). Affected more than infected: The relationship between national narcissism and Zika conspiracy beliefs is mediated by exclusive victimhood about the Zika outbreak. *Journal of Pacific Rim Psychology*, *15*. https://doi.org/10.1177/18344909211051800

Boer, D., & Fischer, R. (2013). How and when do personal values guide our attitudes and sociality? Explaining cross-cultural variability in attitude–value linkages. *Psychological Bulletin*, *139*(5), 1113–1147. https://doi.org/10.1037/a0031347

Bonetto, E., Dezecache, G., Nugier, A., Inigo, M., Mathias, J.-D., Huet, S., Pellerin, N., Corman, M., Bertrand, P., Raufaste, E., Streith, M., Guimond, S., de la Sablonnière, R., & Dambrun, M. (2021). Basic human values during the COVID-19 outbreak, perceived threat and their relationships with compliance with movement restrictions and social distancing. *PLOS ONE*, *16*(6), e0253430. https://doi.org/10.1371/journal.pone.0253430

Cameron, J. E. (2004). A Three-Factor Model of Social Identity. *Self and Identity*, *3*(3), 239–262. https://doi.org/10.1080/13576500444000047

Cichocka, A. (2016). Understanding defensive and secure in-group positivity: The role of collective narcissism. *European Review of Social Psychology*, *27*(1), 283–317. https://doi.org/10.1080/10463283.2016.1252530

Cichocka, A., Bocian, K., Winiewski, M., & Azevedo, F. (2022). "Not Racist, But…": Beliefs About Immigration Restrictions, Collective Narcissism, and Justification of Ethnic Extremism. *Political Psychology*, *43*(6), 1217–1234. https://doi.org/10.1111/pops.12813

Cichocka, A., Cislak, A., Gronfeldt, B., & Wojcik, A. D. (2022). Can ingroup love harm the ingroup? Collective narcissism and objectification of ingroup members. *Group Processes & Intergroup Relations*, *25*(7), 1718–1738. https://doi.org/10.1177/13684302211038058

Cichocka, A., Golec de Zavala, A., Marchlewska, M., Bilewicz, M., Jaworska, M., & Olechowski, M. (2018). Personal control decreases narcissistic but increases non-narcissistic in-group positivity. *Journal of Personality*, *86*(3), 465–480. https://doi.org/10.1111/jopy.12328

Cichocka, A., Sengupta, N., Cislak, A., Gronfeldt, B., Azevedo, F., & Boggio, P. S. (2022). Globalization Is Associated With Lower Levels of National Narcissism: Evidence From 56 Countries. *Social Psychological and Personality Science*, 19485506221103330. https://doi.org/10.1177/19485506221103326

Cislak, A., & Cichocka, A. (2023). National narcissism in politics and public understanding of science. *Nature Reviews Psychology*, *2*(12), 740–750. https://doi.org/10.1038/s44159-023-00240-6

Cislak, A., Wojcik, A. D., & Cichocka, A. (2018). Cutting the forest down to save your face: Narcissistic national identification predicts support for anti-conservation policies.

Journal of Environmental Psychology, *59*, 65–73. https://doi.org/10.1016/j.jenvp.2018.08.009

Cormack, D., Harris, R., & Stanley, J. (2020). Māori experiences of multiple forms of discrimination: Findings from Te Kupenga 2013. *Kōtuitui: New Zealand Journal of Social Sciences Online*, *15*(1), 106–122. https://doi.org/10.1080/1177083X.2019.1657472

Craig, M. A., & Richeson, J. A. (2012). Coalition or derogation? How perceived discrimination influences intraminority intergroup relations. *Journal of Personality and Social Psychology*, *102*(4), 759–777. https://doi.org/10.1037/a0026481

Cronin, T. J., Levin, S., Branscombe, N. R., van Laar, C., & Tropp, L. R. (2012). Ethnic identification in response to perceived discrimination protects well-being and promotes activism: A longitudinal study of Latino college students. *Group Processes & Intergroup Relations*, *15*(3), 393–407. https://doi.org/10.1177/1368430211427171

Dens, N., De Pelsmacker, P., & De Meulenaer, S. (2017). Who Do We Help? How Schwartz Values Influence Responses to Different Frames in Charity Appeals. *Journal of Marketing Development & Competitiveness*, *11*(4), 131–144. https://doi.org/10.33423/jmdc.v11i4.1506

Eker, I., Cichocka, A., & Sibley, C. G. (2022). Investigating motivations underlying collective narcissism and in-group identification. *Group Processes & Intergroup Relations*, 13684302221081470. https://doi.org/10.1177/13684302221081470

Ellemers, N., Spears, R., & Doosje, B. (2002). Self and social identity. *Annual Review of Psychology*, *53*, 161–186. https://doi.org/10.1146/annurev.psych.53.100901.135228

Faul, F., Erdfelder, E., Buchner, A., & Lang, A.-G. (2009). Statistical power analyses using G*Power 3.1: Tests for correlation and regression analyses. *Behavior Research Methods*, *41*(4), 1149–1160. https://doi.org/10.3758/BRM.41.4.1149

Feather, N. T., & McKee, I. R. (2012). Values, Right-Wing Authoritarianism, Social Dominance Orientation, and Ambivalent Attitudes Toward Women. *Journal of Applied Social Psychology*, *42*(10), 2479–2504. https://doi.org/10.1111/j.1559-1816.2012.00950.x

Golec de Zavala, A., & Bierwiaczonek, K. (2021). Male, National, and Religious Collective Narcissism Predict Sexism. *Sex Roles*, *84*, 680–700. https://doi.org/10.1007/s11199-020-01193-3

Golec de Zavala, A., Cichocka, A., & Bilewicz, M. (2013). The Paradox of In-Group Love: Differentiating Collective Narcissism Advances Understanding of the Relationship Between In-Group and Out-Group Attitudes: The Paradox of In-Group Love. *Journal of Personality*, *81*(1), 16–28. https://doi.org/10.1111/j.1467-6494.2012.00779.x

Golec de Zavala, A., Cichocka, A., Eidelson, R., & Jayawickreme, N. (2009). Collective narcissism and its social consequences. *Journal of Personality and Social Psychology*, *97*(6), 1074–1096. https://doi.org/10.1037/a0016904

Golec de Zavala, A., & Keenan, O. (2023). Collective narcissism and the clash of advantaged and disadvantaged groups. In A. Kende & B. Lášticová (Eds.), *The Psychology of Politically Unstable Societies*. Routledge. https://www.routledge.com/The-Psychology-of-Politically-Unstable-Societies/Kende-Lasticova/p/book/9781032252278

Górska, P., Stefaniak, A., Malinowska, K., Lipowska, K., Marchlewska, M., Budziszewska, M., & Maciantowicz, O. (2020). Too great to act in solidarity: The negative relationship between collective narcissism and solidarity-based collective action. *European Journal of Social Psychology*, *50*(3), 561–578. https://doi.org/10.1002/ejsp.2638

Górska, P., Stefaniak, A., Matera, J., & Marchlewska, M. (2023). The different effects of collective narcissism and secure ingroup identity on collective action and life satisfaction among LGBTQ+ individuals. *Group Processes & Intergroup Relations*, 13684302221147124. https://doi.org/10.1177/13684302221147125

Grigoryan, L., & Schwartz, S. H. (2021). Values and attitudes towards cultural diversity: Exploring alternative moderators of the value–attitude link. *Group Processes & Intergroup Relations*, *24*(6), 966–981. https://doi.org/10.1177/1368430220929077

Gronfeldt, B., Cislak, A., Marinthe, G., & Cichocka, A. (2023). When Less Is More: Defensive National Identity Predicts Sacrifice of Ingroup Profit to Maximize the Difference Between Groups. *Social Psychological and Personality Science*, 19485506231185410. https://doi.org/10.1177/19485506231185406

Gronfeldt, B., Cislak, A., Sternisko, A., Eker, I., & Cichocka, A. (2022). A Small Price to Pay: National Narcissism Predicts Readiness to Sacrifice In-Group Members to Defend the In-Group's Image. *Personality and Social Psychology Bulletin*, 014616722210747. https://doi.org/10.1177/01461672221074790

Ipsos. (2021). *Unfiltered Voices: The Black Lives Matter movement*. Ipsos MORI. https://www.ipsos.com/sites/default/files/ct/news/documents/2021-05/Unfiltered_Voices_Ipsos_Online_Community_Insights_Black_Lives_Matter_Movement-25th_May_2021_Public_%281%29_1.pdf

Jost, J. T., Becker, J., Osborne, D., & Badaan, V. (2017). Missing in (Collective) Action: Ideology, System Justification, and the Motivational Antecedents of Two Types of Protest Behavior. *Current Directions in Psychological Science*, *26*(2), 99–108. https://doi.org/10.1177/0963721417690633

Kosterman, R., & Feshbach, S. (1989). Toward a Measure of Patriotic and Nationalistic Attitudes. *Political Psychology*, *10*(2), 257–274. https://doi.org/10.2307/3791647

Leach, C. W., van Zomeren, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., Ouwerkerk, J. W., & Spears, R. (2008). Group-level self-definition and self-investment: A hierarchical (multicomponent) model of in-group identification. *Journal of Personality and Social Psychology*, *95*(1), 144–165. https://doi.org/10.1037/0022-3514.95.1.144

Livi, S., Leone, L., Falgares, G., & Lombardo, F. (2014). Values, ideological attitudes and patriotism. *Personality and Individual Differences*, *64*, 141–146. https://doi.org/10.1016/j.paid.2014.02.040

Marchlewska, M., Cichocka, A., Panayiotou, O., Castellanos, K., & Batayneh, J. (2018). Populism as identity politics: Perceived in-group disadvantage, collective narcissism, and support for populism. *Social Psychological and Personality Science*, *9*(2), 151–162. https://doi.org/10.1177/1948550617732393

Marchlewska, M., Górska, P., Green, R., Szczepańska, D., Rogoza, M., Molenda, Z., & Michalski, P. (2022). From Individual Anxiety to Collective Narcissism? Adult Attachment Styles and Different Types of National Commitment. *Personality and Social Psychology Bulletin*, 01461672221139072. https://doi.org/10.1177/01461672221139072

Marinthe, G., Cichocka, A., Cislak, A., Alexander-Grose, N., & Azevedo, F. (2022). Understanding identity processes in support for reactionary and progressive social movements among advantaged and disadvantaged groups: The role of collective narcissism and secure ingroup identity. *European Journal of Social Psychology*, *52*(7), 1047–1063. https://doi.org/10.1002/ejsp.2885

Miglietta, A., Tartaglia, S., & Loera, B. (2018). Personal values and the acceptance of immigrants: Why national identification matters. *Revista de Psicología Social*, *33*(3), 682–714. https://doi.org/10.1080/02134748.2018.1482058

Muthén, L. K., & Muthén, B. O. (2017). *Mplus User's Guide* (8th ed.). Muthén & Muthén. https://www.statmodel.com/download/usersguide/Mplus%20user%20guide%20Ver_7_r6_web.pdf

Osborne, D., Jost, J. T., Becker, J. C., Badaan, V., & Sibley, C. G. (2019). Protesting to challenge or defend the system? A system justification perspective on collective action. *European Journal of Social Psychology*, *49*(2), 244–269. https://doi.org/10.1002/ejsp.2522

Perugini, M., Gallucci, M., & Costantini, G. (2018). A Practical Primer To Power Analysis for Simple Experimental Designs. *International Review of Social Psychology*, *31*(1), 20. https://doi.org/10.5334/irsp.181

Pew Research Center. (2020). *Majorities Across Racial, Ethnic Groups Express Support for the Black Lives Matter Movement*. https://www.pewresearch.org/social-trends/2020/06/12/amid-protests-majorities-across-racial-and-ethnic-groups-express-support-for-the-black-lives-matter-movement/

Ponizovskiy, V., Grigoryan, L., Kühnen, U., & Boehnke, K. (2019). Social Construction of the Value–Behavior Relation. *Frontiers in Psychology*, *10*. https://www.frontiersin.org/articles/10.3389/fpsyg.2019.00934

R Core Team. (2021). *R: A language and environment for statistical computing* [Computer software]. R Foundation for Statistical Computing. https://www.R-project.org/

Roccas, S. (2003). Identification and Status Revisited: The Moderating Role of Self-Enhancement and Self-Transcendence Values. *Personality and Social Psychology Bulletin*, *29*(6), 726–736. https://doi.org/10.1177/0146167203029006005

Roccas, S., Klar, Y., & Liviatan, I. (2006). The paradox of group-based guilt: Modes of national identification, conflict vehemence, and reactions to the in-group's moral

violations. *Journal of Personality and Social Psychology*, *91*(4), 698–711. https://doi.org/10.1037/0022-3514.91.4.698

Roccas, S., Schwartz, S. H., & Amit, A. (2010). Personal Value Priorities and National Identification. *Political Psychology*, *31*(3), 393–419. https://doi.org/10.1111/j.1467-9221.2010.00763.x

Rosseel, Y. (2012). lavaan: An R package for structural equation modeling. *Journal of Statistical Software*, *48*(2), 1–36. https://doi.org/10.18637/jss.v048.i02

Sagiv, L., Roccas, S., Cieciuch, J., & Schwartz, S. H. (2017). Personal values in human life. *Nature Human Behaviour*, *1*(9), Article 9. https://doi.org/10.1038/s41562-017-0185-3

Sagiv, L., & Schwartz, S. H. (1995). Value priorities and readiness for out-group social contact. *Journal of Personality and Social Psychology*, *69*(3), 437–448. https://doi.org/10.1037/0022-3514.69.3.437

Schatz, R. T., Staub, E., & Lavine, H. (1999). On the Varieties of National Attachment: Blind Versus Constructive Patriotism. *Political Psychology*, *20*(1), 151–174. https://doi.org/10.1111/0162-895X.00140

Schwartz, S. H. (1992). Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries. *Advances in Experimental Social Psychology*, *25*, 1–65. https://doi.org/10.1016/S0065-2601(08)60281-6

Schwartz, S. H. (2015). Basic individual values: Sources and consequences. In T. Brosch, D. Sander, F. Clément, J. A. Deonna, E. Fehr, & P. Vuilleumier (Eds.), *Handbook of Value: Perspectives from Economics, Neuroscience, Philosophy, Psychology and Sociology* (pp. 63–84). Oxford University Press.

Schwartz, S. H., Caprara, G. V., & Vecchione, M. (2010). Basic personal values, core political values, and voting: A longitudinal analysis. *Political Psychology*, *31*(3), 421–452. https://doi.org/10.1111/j.1467-9221.2010.00764.x

Schwartz, S. H., Caprara, G. V., Vecchione, M., Bain, P., Bianchi, G., Caprara, M. G., Cieciuch, J., Kirmanoglu, H., Baslevent, C., Lönnqvist, J.-E., Mamali, C., Manzi, J., Pavlopoulos, V., Posnova, T., Schoen, H., Silvester, J., Tabernero, C., Torres, C., Verkasalo, M., … Zaleski, Z. (2014). Basic Personal Values Underlie and Give Coherence to Political Values: A Cross National Study in 15 Countries. *Political Behavior*, *36*(4), 899–930. https://doi.org/10.1007/s11109-013-9255-z

Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C., Ramos, A., Verkasalo, M., Lönnqvist, J.-E., Demirutku, K., Dirilen-Gumus, O., & Konty, M. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, *103*(4), 663–688. https://doi.org/10.1037/a0029393

Schwartz, S. H., Melech, G., Lehmann, A., Burgess, S., Harris, M., & Owens, V. (2001). Extending the Cross-Cultural Validity of the Theory of Basic Human Values with a Different Method of Measurement. *Journal of Cross-Cultural Psychology*, *32*(5), 519–542. https://doi.org/10.1177/0022022101032005001

Shepherd, L., Fasoli, F., Pereira, A., & Branscombe, N. R. (2018). The role of threat, emotions, and prejudice in promoting collective action against immigrant groups. *European Journal of Social Psychology*, *48*(4), 447–459. https://doi.org/10.1002/ejsp.2346

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In S. Worchel & W. Austin (Eds.), *Psychology of intergroup relations* (pp. 7–24). Nelson-Hall Publishers.

Van Zomeren, M., Kutlaca, M., & Turner-Zwinkels, F. (2018). Integrating who "we" are with what "we" (will not) stand for: A further extension of the *Social Identity Model of Collective Action*. *European Review of Social Psychology*, *29*(1), 122–160. https://doi.org/10.1080/10463283.2018.1479347

Vollhardt, J. R., Nair, R., & Tropp, L. R. (2016). Inclusive victim consciousness predicts minority group members' support for refugees and immigrants. *Journal of Applied Social Psychology*, *46*(6), 354–368. https://doi.org/10.1111/jasp.12368

Yazıcı, F. (2022). The values predicting patriotism attitudes in Turkey. *Current Psychology*, *41*(1), 135–145. https://doi.org/10.1007/s12144-019-00559-5

Supplementary Material

The supplementary material contains additional information on the theoretical framework of values (Table S1) and additional tables to the results sections of the manuscript (Tables S2-S13).

Goal Associated with Values

Table S1

Definitions of Motivational Types of Values in Terms of Their Core Goal, from Schwartz (2007)

Value	Definition/goal
Power	Social status and prestige, control or dominance over people and resources
Achievement	Personal success through demonstrating competence according to social standards
Hedonism	Pleasure and sensuous gratification for oneself
Stimulation	Excitement, novelty, and challenge in life
Self-direction	Independent thought and action-choosing, creating, exploring
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms
Security	Safety, harmony and stability of society, of relationships, and of self

Additional Results From Study 1

Correlations

Descriptive statistics and correlations can be found in Table S2. Concern for conservation values (security, conformity, and tradition) was correlated with collective narcissism and ingroup identification among Whites. Still, it was not correlated with any of the social identity measures among ethnic minorities (except for tradition which was positively linked to identification). Furthermore, universalism was negatively related to collective narcissism and identification among Whites, and was not related to collective narcissism and identification among ethnic minorities. The value of benevolence was not correlated with any of the social identity measures among Whites but it was positively linked to identification (but not to collective narcissism) among ethnic minorities. Finally, power was positively correlated to collective narcissism and identification among Whites. It was also positively related to collective narcissism (but not identification) among ethnic minorities.

Levels of collective narcissism, $t(777) = 19.03$, $p < .001$, 95% CI [1.12, 1.38], and ingroup identification, $t(200) = 12.58$, $p < .001$, 95% CI [0.94, 1.30], were higher among ethnic minorities than among Whites

Table S2

Bivariate Correlations and Descriptive Statistics for All Variables (Study 1)

Variable	1	2	3	4	5	6	7	8	9	10	11	12
1. Stimulation	—	.55***	.54***	.02	-.12	-.01	.29***	.31***	.25***	.24***	.11	.07
2. Self-direction	.37***	—	.30***	.21**	-.03	.06	.49***	.41***	.21**	.26***	-.01	.06
3. Hedonism	.46***	.23***	—	.08	-.05	-.08	.16*	.19**	.31***	.33***	.18**	.20**
4. Security	.02	.08	.07	—	.59***	.34***	.23**	.20**	.18**	.39***	-.01	.07
5. Conformity	-.07	.00	-.01	.51***	—	.48***	.17*	.23**	.04	.24***	.02	.08
6. Tradition	-.01	.08	-.09*	.33***	.53***	—	.16*	.29***	-.03	.02	.01	.15*
7. Universalism	.14**	.24***	.15***	.05	.11*	.01	—	.68***	-.10	-.08	-.01	.13
8. Benevolence	.22***	.25***	.13**	.08	.25***	.25***	.43***	—	-.06	.04	.00	.23**
9. Power	.27***	.17***	.23***	.29***	.21***	.13**	-.18***	-.05	—	.60***	.16*	.03
10. Achievement	.33***	.24***	.24***	.29***	.24***	.18***	-.17***	.06	.62***	—	.17*	.11
11. Collective narcissism	.03	.01	-.05	.28***	.25***	.39***	-.40***	-.08	.30***	.31***	—	.20**
12. Ingroup identification	.12**	.03	.09*	.22***	.19***	.23***	-.23***	-.04	.31***	.29***	.48***	—
M (Ethnic minorities)	3.8	4.9	4.2	4.3	3.7	3.2	4.8	4.4	2.8	3.8	3.0	5.5
SD (Ethnic minorities)	1.1	0.8	1.0	0.9	1.0	0.9	1.0	0.9	1.0	1.1	0.9	1.2
M (Whites)	3.7	4.9	4.1	3.9	3.4	3.0	4.9	4.5	2.7	3.5	1.8	4.4
SD (Whites)	1.0	0.7	1.0	0.9	1.0	0.9	0.7	0.8	1.0	1.1	0.8	1.1

Note. Correlation coefficients for ethnic minorities are presented above the diagonal, and correlations for Whites below the diagonal.

* $p < .05$. ** $p < .01$. *** $p < .001$.

Additional Results From Study 2

Correlations

Descriptive statistics and correlations for all variables are presented in Table S3. As in Study 1, conservation values were positively related to collective narcissism among Whites, but also among ethnic minorities. Among the advantaged group, universalism was negatively related to collective narcissism, and benevolence was not related to it. Both of these self-transcendence values (universalism and benevolence) were positively related to collective narcissism among the disadvantaged group. Finally, the value of power was positively associated with collective narcissism among the advantaged group. In contrast, power was not related to collective narcissism among the disadvantaged group. We also note that positive attitudes towards the three social movements were consistently associated with lower endorsement of tradition and greater endorsement of universalism among Whites, and greater endorsement of both universalism and benevolence among ethnic minorities. Moreover, collective narcissism was related to more negative attitudes towards all three social movements among Whites. Among ethnic minorities, collective narcissism was related to more positive attitude towards BLM but not towards LGBTQ and feminist social movements.

As in Study 1, levels of collective narcissism were higher among ethnic minorities than Whites, $t(1498) = 12.37$, $p < .001$, 95% CI [1.26, 1.74].

Table S3

Bivariate Correlations and Descriptive Statistics for All Variables (Study 2)

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Stimulation	—	.57***	.65***	.44***	.39***	.23***	.60***	.54***	.39***	.64***	.05	.13*	.22***	.11
2. Self-direction	.45***	—	.57***	.66***	.36***	.09	.71***	.67***	.07	.56***	.06	.16**	.23***	.08
3. Hedonism	.69***	.53***	—	.59***	.47***	.23***	.56***	.57***	.31***	.63***	.11	.08	.18**	.07
4. Security	.26***	.65***	.40***	—	.63***	.38***	.66***	.74***	.09	.53***	.16**	.10	.17**	.12
5. Conformity	.23***	.31***	.27***	.60***	—	.50***	.53***	.62***	.16*	.40***	.19**	.12	.08	.03
6. Tradition	.16***	.16***	.15***	.46***	.49***	—	.17***	.31***	.33***	.31***	.15**	-.01	-.21**	-.06
7. Universalism	.46***	.59***	.45***	.51***	.50***	.11***	—	.73***	.02	.51***	.17**	.33***	.41***	.27***
8. Benevolence	.36***	.67***	.42***	.72***	.50***	.38***	.61***	—	.05	.57***	.15*	.19**	.22***	.12*
9. Power	.39***	.03	.31***	.03	.11***	.17***	.03	-.07*	—	.50***	.11	.01	-.06	-.04
10. Achievement	.58***	.47***	.59***	.45***	.35***	.31***	.41***	.44***	.51***	—	.16**	.14*	.12	.08
11. Collective narcissism	.06*	-.03	.07*	.10**	.09**	.22***	-.11***	-.03	.20***	.12***	—	.23***	-.05	.11
12. Attitude: BLM	.13***	.01	.11***	-.14***	.01	-.32***	.32***	-.01	.02	.02	-.16***	—	.42***	.57***
13. Attitude: LGBTQ	.19***	.13***	.19***	-.07*	-.03	-.42***	.36***	.04	.01	.08**	-.15***	.58***	—	.53***

14. Attitude: Feminism	.18***	.14***	.16***	.03	.09**	-.25***	.37***	.10***	.03	.08**	-.06*	.55***	.59***	—
M (Ethnic minorities)	4.3	4.9	4.7	4.9	4.3	4.1	4.8	4.9	3.4	4.5	5.8	6.2	6.3	6.3
SD (Ethnic minorities)	1.1	0.9	1.0	0.9	1.0	1.3	0.9	0.9	1.2	1.0	1.8	2.6	2.4	2.2
M (Whites)	4.0	4.9	4.4	4.9	4.2	4.1	4.5	5.0	2.9	4.1	4.3	4.0	5.3	5.5
SD (Whites)	1.1	0.8	1.0	0.8	1.0	1.4	0.9	0.9	1.1	1.0	1.8	2.7	2.7	2.3

Note. Correlation coefficients for ethnic minorities are presented above the diagonal, and correlations for Whites below the diagonal.

* $p < .05$. ** $p < .001$.

Total Effects

Total effects of the values on attitude towards BLM are presented in Table S4. Wald chi-square tests indicated that the total effect of endorsement of tradition was noninvariant across ethnicity, so that the association was negative and significant among Whites, and non-significant among ethnic minorities. We also found that a greater endorsement of the universalism value was associated with more positive attitude towards BLM among both ethnic minorities and Whites. Higher endorsement of the conformity value, and lower endorsement of the security value were associated with more positive attitude towards BLM among Whites, but these effects were invariant across groups.

Table S4

Total Effects of Values on Attitude Towards BLM Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude Towards Black Lives Matter													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.25	0.21	-0.68	0.16	-1.20	.232	-0.02	0.09	-0.21	0.15	-0.24	.809	0.89	.345
Self-Direction	-0.19	0.27	-0.76	0.31	-0.73	.464	-0.43	0.12	-0.66	-0.19	-3.51	.000	0.54	.464
Hedonism	-0.27	0.22	-0.72	0.16	-1.23	.221	0.19	0.10	0.00	0.40	1.91	.056	3.57	.059
Security	-0.47	0.36	-1.25	0.22	-1.31	.189	-0.74	0.13	-0.99	-0.48	-5.79	.000	0.63	.428
Conformity	0.02	0.29	-0.49	0.66	0.05	.960	0.19	0.10	0.01	0.40	1.97	.049	0.52	.473
Tradition	**-0.09**	**0.17**	**-0.43**	**0.23**	**-0.54**	**.591**	**-0.59**	**0.06**	**-0.70**	**-0.48**	**-10.25**	**.000**	**10.45**	**.001**
Universalism	1.54	0.32	0.90	2.18	4.80	.000	1.43	0.10	1.23	1.62	13.80	.000	0.12	.732
Benevolence	0.11	0.37	-0.60	0.85	0.31	.758	0.00	0.12	-0.25	0.22	-0.04	.971	0.12	.725
Power	0.13	0.17	-0.21	0.47	0.77	.439	0.13	0.09	-0.06	0.30	1.51	.131	0.00	.989
Achievement	0.22	0.24	-0.22	0.70	0.91	.365	-0.04	0.10	-0.24	0.19	-0.36	.722	0.91	.341

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Values → Collective Narcissism → Attitude Towards BLM

The detailed results for the indirect paths from values to attitude towards BLM can be found in Table S5.

Table S5

Indirect Effects of Values on Attitude Towards BLM Mediated Through Collective Narcissism Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards Black Lives Matter (indirect via collective narcissism)													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.09	0.06	-0.23	0.00	-1.52	.130	0.00	0.01	-0.02	0.01	-0.63	.532	3.84	.050
Self-Direction	-0.07	0.06	-0.22	0.04	-1.15	.249	0.01	0.01	-0.01	0.03	0.61	.544	1.93	.165
Hedonism	0.00	0.05	-0.09	0.10	-0.05	.957	-0.01	0.01	-0.02	0.00	-0.81	.416	0.01	.943
Security	0.02	0.07	-0.13	0.16	0.28	.780	-0.03	0.02	-0.06	0.01	-1.50	.135	0.53	.467
Conformity	0.04	0.06	-0.06	0.18	0.71	.480	-0.01	0.01	-0.02	0.01	-0.84	.401	1.06	.303
Tradition	0.01	0.03	-0.05	0.08	0.46	.649	-0.02	0.01	-0.03	0.00	-1.59	.112	1.05	.306
Universalism	0.13	0.08	0.00	0.31	1.62	.105	0.03	0.02	0.00	0.07	1.53	.126	3.21	.073
Benevolence	0.00	0.07	-0.13	0.15	0.01	.995	0.02	0.01	0.00	0.05	1.39	.165	0.09	.764
Power	0.04	0.04	-0.02	0.14	1.04	.298	-0.01	0.01	-0.04	0.00	-1.42	.156	2.87	.090
Achievement	0.06	0.06	-0.03	0.20	1.04	.300	0.00	0.01	-0.02	0.01	-0.57	.569	1.73	.188

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold

Results Related to Attitude Towards LGBTQ Movements

The following tables present the total effects of values (Table S6), the direct effects of values and collective narcissism (Table S7) and the indirect effects of values through collective narcissism (Table S8) on attitude towards LGBTQ movements.

Table S6

Total Effects of Values on Attitude Towards LGBTQ Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards LGBTQ													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.08	0.21	-0.30	0.52	0.39	.700	0.09	0.08	-0.08	0.25	1.11	.265	0.00	.949
Self-Direction	-0.43	0.24	-0.91	0.06	-1.77	.077	-0.22	0.12	-0.45	0.01	-1.88	.060	0.56	.454
Hedonism	0.02	0.19	-0.36	0.39	0.10	.918	0.23	0.09	0.05	0.41	2.51	.012	0.94	.332
Security	0.15	0.26	-0.36	0.66	0.55	.582	-0.32	0.12	-0.56	-0.07	-2.67	.008	2.54	.111
Conformity	-0.16	0.20	-0.55	0.24	-0.83	.408	0.04	0.09	-0.14	0.21	0.49	.624	0.90	.344
Tradition	**-0.53**	**0.11**	**-0.76**	**-0.30**	**-4.65**	**.000**	**-0.88**	**0.05**	**-0.98**	**-0.78**	**-17.16**	**.000**	**6.69**	**.010**
Universalism	1.55	0.25	1.07	2.04	6.32	.000	1.25	0.10	1.05	1.45	12.23	.000	1.24	.266
Benevolence	-0.01	0.25	-0.50	0.50	-0.03	.974	-0.02	0.12	-0.26	0.23	-0.20	.845	0.00	.959
Power	0.11	0.14	-0.15	0.39	0.77	.443	0.03	0.08	-0.12	0.20	0.38	.702	0.23	.629
Achievement	-0.13	0.21	-0.60	0.25	-0.60	.548	0.12	0.10	-0.08	0.31	1.17	.243	1.10	.295

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table S7

Direct Effects Between Values and Attitude Towards LGBTQ Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards LGBTQ															
	Ethnic minorities							Whites							Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.04	0.20	.02	-.15	.19	0.18	.855	0.09	0.08	.04	-.03	.10	1.13	.258	0.07	.785
Self-Direction	-0.46	0.25	-.17	-.34	.00	-1.86	.062	-0.22	0.12	-.07	-.14	.00	-1.89	.059	0.76	.383
Hedonism	0.02	0.19	.01	-.15	.16	0.10	.922	0.23	0.09	.09	.02	.15	2.52	.012	0.98	.323
Security	0.15	0.27	.06	-.14	.25	0.57	.566	-0.32	0.12	-.10	-.17	-.02	-2.60	.009	2.58	.108
Conformity	-0.14	0.19	-.06	-.21	.09	-0.75	.456	0.05	0.09	.02	-.05	.08	0.51	.610	0.76	.385
Tradition	**-0.52**	**0.11**	**-.29**	**-.41**	**-.17**	**4.65**	**.000**	**-0.87**	**0.05**	**-.45**	**-.50**	**-.40**	**-16.50**	**.000**	**6.82**	**.009**
Universalism	1.61	0.25	.60	.44	.76	6.58	.000	1.24	0.10	.43	.36	.49	12.12	.000	1.88	.170
Benevolence	-0.01	0.25	.00	-.19	.18	-0.03	.975	-0.03	0.12	-.01	-.08	.07	-0.24	.809	0.01	.943
Power	0.13	0.14	.07	-.07	.20	0.91	.362	0.04	0.08	.01	-.05	.08	0.43	.665	0.34	.561
Achievement	-0.10	0.21	-.04	-.21	.13	-0.48	.634	0.12	0.10	.04	-.03	.12	1.18	.239	0.87	.351
Collective narcissism	-0.13	0.08	-.10	-.21	.02	-1.58	.115	-0.02	0.04	-.02	-.07	.04	-0.53	.597	1.67	.197

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table S8

Indirect Effects Between Values and Attitude Towards LGBTQ Mediated Through Collective Narcissism Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards LGBTQ (indirect via collective narcissism)													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	**0.04**	**0.04**	**-0.01**	**0.14**	**1.11**	**.267**	**0.00**	**0.00**	**-0.01**	**0.01**	**-0.32**	**.753**	**4.46**	**.035**
Self-Direction	0.04	0.04	-0.03	0.12	0.95	.344	0.00	0.01	-0.01	0.02	0.29	.772	1.53	.216
Hedonism	0.00	0.02	-0.05	0.06	0.05	.959	0.00	0.01	-0.01	0.01	-0.36	.719	0.02	.888
Security	-0.01	0.03	-0.09	0.06	-0.27	.788	-0.01	0.02	-0.04	0.02	-0.50	.620	0.00	.957
Conformity	-0.02	0.03	-0.09	0.03	-0.64	.523	0.00	0.01	-0.01	0.01	-0.35	.724	0.66	.418
Tradition	-0.01	0.02	-0.05	0.03	-0.40	.691	0.00	0.01	-0.02	0.01	-0.51	.608	0.03	.869
Universalism	-0.06	0.05	-0.19	0.02	-1.19	.233	0.01	0.02	-0.02	0.04	0.51	.609	3.43	.064
Benevolence	0.00	0.04	-0.08	0.08	-0.01	.996	0.01	0.01	-0.02	0.03	0.49	.624	0.04	.847
Power	-0.02	0.02	-0.08	0.01	-0.87	.384	0.00	0.01	-0.02	0.01	-0.49	.627	0.80	.371
Achievement	-0.03	0.03	-0.11	0.02	-0.87	.382	0.00	0.00	-0.01	0.01	-0.28	.780	1.39	.238

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold

Results Related to Attitude Towards Feminist Movements

The following tables present the total effects of values (Table S9), the direct effects of values and collective narcissism (Table S10) and the indirect effects of values through collective narcissism (Table S11) on attitude towards feminist movements.

Table S9

Total Effects of Values on Attitude Towards Feminism Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards feminism													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.00	0.21	-0.43	0.40	0.01	.995	0.09	0.09	-0.09	0.27	0.92	.358	0.16	.694
Self-Direction	-0.68	0.26	-1.20	-0.18	-2.63	.009	-0.17	0.11	-0.40	0.05	-1.48	.138	3.32	.069
Hedonism	-0.10	0.21	-0.50	0.36	-0.46	.644	0.07	0.09	-0.12	0.25	0.75	.454	0.60	.437
Security	0.29	0.33	-0.38	0.89	0.87	.386	-0.13	0.14	-0.42	0.12	-0.94	.348	2.01	.157
Conformity	**-0.33**	**0.24**	**-0.76**	**0.16**	**-1.36**	**.175**	**0.18**	**0.09**	**-0.01**	**0.37**	**1.90**	**.058**	**5.18**	**.023**
Tradition	**-0.15**	**0.14**	**-0.40**	**0.14**	**-1.08**	**.282**	**-0.51**	**0.06**	**-0.62**	**-0.39**	**-8.97**	**.000**	**6.99**	**.008**
Universalism	1.25	0.27	0.73	1.80	4.66	.000	1.03	0.10	0.82	1.22	10.57	.000	0.65	.421
Benevolence	-0.08	0.32	-0.70	0.57	-0.24	.811	-0.02	0.11	-0.22	0.19	-0.20	.839	0.04	.851
Power	0.01	0.16	-0.31	0.35	0.06	.956	0.14	0.07	-0.01	0.29	1.83	.068	0.61	.436
Achievement	0.08	0.24	-0.39	0.55	0.33	.745	-0.10	0.10	-0.28	0.08	-1.00	.317	0.55	.459

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table S10

Direct Effects Between Values and Attitude Towards Feminism Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards feminism															
	Ethnic minorities							Whites							Wald Test	
	b	*se*	β	95% CI		*z*	*p*	*b*	*se*	β	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	0.03	0.22	.01	-.19	.22	0.14	.888	0.08	0.09	.04	-.05	.13	0.89	.374	0.06	.810
Self-Direction	-0.66	0.26	-.25	-.44	-.06	-2.54	.011	-0.17	0.11	-.06	-.14	.02	-1.45	.147	3.07	.080
Hedonism	-0.10	0.21	-.04	-.23	.15	-0.45	.651	0.07	0.09	.03	-.05	.11	0.70	.486	0.57	.451
Security	0.28	0.33	.11	-.14	.36	0.85	.393	-0.15	0.14	-.05	-.15	.04	-1.09	.275	2.15	.143
Conformity	**-0.34**	**0.24**	**-.15**	**-.35**	**.06**	**-1.40**	**.161**	**0.17**	**0.09**	**.07**	**.00**	**.15**	**1.85**	**.064**	**5.37**	**.021**
Tradition	**-0.15**	**0.14**	**-.09**	**-.25**	**.07**	**-1.11**	**.269**	**-0.52**	**0.06**	**-.32**	**-.38**	**-.25**	**-8.88**	**.000**	**7.28**	**.007**
Universalism	1.21	0.27	.48	.28	.67	4.53	.000	1.05	0.10	.43	.35	.50	10.88	.000	0.32	.573
Benevolence	-0.08	0.31	-.03	-.27	.21	-0.24	.808	-0.01	0.11	.00	-.08	.08	-0.06	.952	0.06	.811
Power	-0.01	0.17	.00	-.18	.17	-0.03	.977	0.12	0.07	.06	-.01	.13	1.66	.096	0.63	.429
Achievement	0.06	0.24	.03	-.18	.23	0.24	.808	-0.10	0.10	-.04	-.13	.04	-1.04	.299	0.44	.501
Collective narcissism	0.09	0.09	.07	-.08	.22	0.95	.345	0.06	0.04	.05	-.01	.11	1.50	.134	0.11	.744

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites. Effects associated with significant Wald tests are shown in bold.

Table S11

Indirect Effects Between Values and Attitude Towards Feminism Mediated Through Collective Narcissism Among Ethnic Minorities and Whites (Study 2)

Variable	Attitude towards feminism (indirect via collective narcissism)													
	Ethnic minorities						Whites						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.03	0.04	-0.11	0.04	-0.80	.423	0.00	0.01	-0.01	0.02	0.62	.538	1.60	.206
Self-Direction	-0.02	0.04	-0.11	0.04	-0.67	.504	0.00	0.01	-0.02	0.01	-0.59	.559	0.78	.378
Hedonism	0.00	0.02	-0.06	0.04	-0.04	.967	0.01	0.01	-0.01	0.02	0.82	.410	0.13	.722
Security	0.01	0.03	-0.05	0.08	0.22	.827	0.02	0.02	-0.01	0.05	1.33	.182	0.29	.593
Conformity	0.01	0.03	-0.03	0.08	0.47	.636	0.01	0.01	-0.01	0.02	0.85	.393	0.26	.611
Tradition	0.01	0.02	-0.03	0.04	0.32	.746	0.01	0.01	0.00	0.03	1.33	.184	0.29	.591
Universalism	0.04	0.05	-0.05	0.15	0.83	.409	-0.02	0.02	-0.05	0.01	-1.44	.149	2.60	.107
Benevolence	0.00	0.03	-0.06	0.07	0.01	.996	-0.02	0.01	-0.04	0.01	-1.21	.225	0.41	.520
Power	0.01	0.02	-0.02	0.07	0.62	.538	0.01	0.01	0.00	0.03	1.27	.206	0.02	.890
Achievement	0.02	0.03	-0.04	0.10	0.61	.540	0.00	0.01	-0.01	0.02	0.53	.595	0.79	.375

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for ethnic minorities and Whites.

Additional Results From Study 3

Correlations

Descriptive statistics and correlations for all variables are presented in Table S12. Among European New Zealanders, the value of conformity, but not security, was associated with higher levels of collective narcissism, while both security and conformity were associated with greater ingroup identification. Both security and conformity were associated with greater collective narcissism and ingroup identification among Māori. Consistent with previous studies, universalism was negatively related to collective narcissism among European New Zealanders and positively related to collective narcissism and ingroup identification among Māori. However, in contrast to previous studies, universalism was also positively related to ingroup identification among European New Zealanders. Finally, as in previous studies, the value of power was positively related to collective narcissism and ingroup identification among European New Zealanders, but also among Māori. Intention to engage in pro-ingroup collective actions was positively related to conformity and power, and negatively related to universalism among European New Zealanders, and positively related to security, conformity and universalism among Māori. Finally, pro-ingroup collective actions intention was positively correlated with both collective narcissism and ingroup identification among Māori and European New Zealanders.

Again, levels of collective narcissism, $t(13779) = 43.55$, $p < .001$, 95% CI [1.41, 1.55], and ingroup identification, $t(14554) = 35.85$, $p < .001$, 95% CI [1.31, 1.47], were higher among disadvantaged (Māori) than among advantaged group (European New Zealanders).

Table S12

Bivariate Correlations and Descriptive Statistics for All Variables (Study 3)

Variable	1	2	3	4	5	6	7	8	9	10
1. Stimulation	—	.57**	.26**	.34**	.34**	.35**	.43**	.08**	.15**	.09**
2. Self-direction	.52**	—	.15**	.27**	.34**	.18**	.32**	.03	.10**	.09**
3. Security	.23**	.14**	—	.42**	.43**	.19**	.18**	.08**	.13**	.08**
4. Conformity	.29**	.19**	.39**	—	.38**	.39**	.35**	.12**	.17**	.09**
5. Universalism	.28**	.31**	.38**	.29**	—	.13**	.28**	.16**	.20**	.22**
6. Power	.28**	.11**	.18**	.43**	.03**	—	.44**	.10**	.11**	.04
7. Achievement	.37**	.28**	.18**	.35**	.23**	.47**	—	.22**	.20**	.15**
8. Collective narcissism	.02*	-.06**	.01	.18**	-.14**	.28**	.14**	—	.67**	.70**
9. Ingroup identification	.06**	.04**	.08**	.15**	.07**	.15**	.15**	.35**	—	.72**
10. Collective action intention	.03**	-.04**	-.01	.12**	-.08**	.19**	.12**	.46**	.35**	—
M (Māori)	5.1	5.2	6.5	5.4	6.0	3.7	4.3	4.2	4.6	3.8
SD (Māori)	1.4	1.5	0.9	1.2	1.1	1.5	1.8	1.5	1.7	1.9
M (ENZ)	5.0	5.3	6.4	5.1	5.9	3.5	4.0	2.7	3.2	2.0
SD (ENZ)	1.4	1.4	0.9	1.3	1.1	1.5	1.7	1.2	1.4	1.1

Note. Correlation coefficients for Māori are presented above the diagonal, and correlations for European New Zealanders below the diagonal.

* $p < .05$. ** $p < .001$.

Total Effects

Total effects of the values on collective action intention are presented in Table S13. The total effect of universalism was noninvariant across ethnicity, such that there was a positive and significant association for Māori and a negative and significant association for European New Zealanders. The total effect of power was also noninvariant across ethnicity, with a positive and significant association for European New Zealanders, and a negative and non-significant association for Māori. We also found that for European New Zealanders, higher collective action intentions were linked to higher endorsement of the conformity and to lower endorsement of security, but these effects did not differ significantly from those observed for Māori.

Table S13

Total Effects of Values on Collective Action Intention Among Māori and European New Zealanders (Study 3)

Variable	Collective action intention													
	Māori						European New Zealanders						Wald Test	
	b	*se*	95% CI		*z*	*p*	*b*	*se*	95% CI		*z*	*p*	$\chi^2(1)$	*p*
Stimulation	-0.02	0.05	-0.10	0.07	-0.39	.700	0.01	0.01	-0.01	0.02	0.78	.437	0.28	.598
Self-Direction	0.00	0.04	-0.08	0.07	-0.06	.956	-0.05	0.01	-0.07	-0.03	-5.88	.000	1.40	.237
Security	-0.05	0.06	-0.17	0.08	-0.85	.396	-0.04	0.01	-0.06	-0.02	-3.30	.001	0.05	.832
Conformity	0.00	0.05	-0.11	0.10	0.08	.936	0.08	0.01	0.06	0.10	8.81	.000	2.44	.118
Universalism	**0.35**	**0.05**	**0.26**	**0.45**	**6.97**	**.000**	**-0.10**	**0.01**	**-0.12**	**-0.08**	**-8.67**	**.000**	**70.90**	**.000**
Power	**-0.04**	**0.04**	**-0.11**	**0.03**	**-1.03**	**.303**	**0.09**	**0.01**	**0.07**	**0.11**	**1.80**	**.000**	**11.86**	**.001**
Achievement	**0.12**	**0.03**	**0.05**	**0.19**	**3.68**	**.000**	**0.05**	**0.01**	**0.03**	**0.06**	**6.96**	**.000**	**5.52**	**.019**

Note. A significant Wald test *p*-value indicates the coefficients for each path are significantly different for Māori and European New Zealanders.

Effects associated with significant Wald tests are shown in bold.