

CULTURAL SOCIAL MEDIA NARCISSISM (CSMN)

Hakan TAN

İstanbul Nişantaşı Üniversitesi, Türkiye
hakan.tan@nisantasi.edu.tr
<https://orcid.org/0000-0002-5837-1846>

Mümin YAVUZCAN

İstanbul Nişantaşı Üniversitesi, Türkiye
mumin.yavuzcan@nisantasi.edu.tr
<https://orcid.org/0000-0001-6354-5647>

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ABSTRACT

Both narcissistic behavior features occur in social media, and social media acts as a mirror that provides “source,” “object,” “push/pressure,” and “purpose” to narcissistic behavior features. Narcissistic people need a mirror. Social media is one of the basic self-objects for people, and by serving as a mirror, it satisfies people’s self-psychology and narcissistic needs. The research examines the effect of social media (independent variable) on cultural narcissistic behavior characteristics (dependent variable).The survey technique was chosen as the research method in the article and the “Cultural Social Media Narcissistic Scale” developed by the author of the research is used in the study (Tan, (2022a).The hypotheses of the research are tested by deduction. According to the research results, narcissistic behavior features occur in social media; Social media acts as a narcissistic mirror for people and provides resources, purpose, driving force, and self-objects to people who use social media. The research is essential in researching the cultural effects of narcissism and examining and explaining cultural narcissistic behavior characteristics.

Keywords: *Narcissism, Narcissist, Self, Social Media, Instinct.*

KÜLTÜREL SOSYAL MEDYA NARSİSİZMİ

ÖZ

Sosyal medya kişiler için temel kendilik nesnelerinden biridir ve bir ayna görevi görerek kişilerin kendilik psikolojisini ve narsisistik ihtiyaçlarını doyurmaktadır. Araştırma sosyal medyanın (bağımsız değişken), kültürel narsisistik davranış özelliklerine (bağımlı değişken) olan etkisini incelemeyi amaçlamaktadır. Çalışmanın ara değişkenleri içgüdünün özellikleri olan “kaynak”, “nesne”, “itici güç/baskı” ve “amaç” olarak belirlenmiştir ve ara değişkenler kültürel narsisistik davranış özelliklerine uyarıcı ve güçlendirici etki yapmaktadır. Kaynak, kendi görkemliliğini pekiştiren o aktivite ve ilişkiler anlamında kullanılmaktadır. Makalede araştırma yöntemi olarak survey tekniği seçilmiş ve çalışmada daha önceden geliştiren “Kültürel Sosyal Medya Narsisistik Ölçeği” kullanılmaktadır (Tan, 2022a). Araştırmanın sonuçlarına göre, sosyal medyada narsisistik davranış özellikleri gerçekleşmekte; sosyal medya kişiler için bir narsisistik ayna görevini görmekte ve sosyal medyayı kullanan kişilere kaynak, amaç, itici güç ve kendilik nesnelere sağlamaktadır. Araştırma narsisizmin kültürel etkilerini araştırması, kültürel narsisistik davranış özelliklerini incelemesi ve açıklaması açısından önemlidir.

Anahtar Kelimeler: *Narsisizm, Narsisist, Benlik, Sosyal Medya, İçgüdü.*

GİRİŞ

Persona is the mask used by the actors. The word “persona” originally described an actor mask worn to allow audience members to identify traits of stereotypical characters (Dion & Arnould, 2016). The concept of persona refers to the person’s role in the group, society, and social media. Persona functions like the structure or automated script we put together to interact with the world on our behalf (Barbour et al., 2014). The outer face of the person in the society he lives in is the persona (mask) of the person. The persona does not have to be accurate either; it is a role. These roles that the actor performs are not just personal. It is also the product of both a collective and a collective consciousness. It is probably not a simple historical coincidence that the first meaning of the word “person” is “mask” (...). After all, the way we understand our role becomes an integral part of our nature and our personality. We come into this world as individuals, we gain personality, and we become individuals (Goffman, 1978). According to Goffman, society [thus] constitutes the means of categorizing people and the complement of qualities that are felt to be ordinary and natural to members of each of these categories (Goffman, as cited in Cahill, 1998). In addition, Geertz (1975: 50) says, according to the research he conducted in Bali, The masks that people wear, the scene they are in, the roles they play, and most importantly, the play they perform, permanently form the essence and self, not the image (Kađıtıbaşı, 2009: 93). The masks of the person become an integral part of his personality in the process. On the other hand, whoever determines one’s life practices, life world, norms of collective consciousness, roles, behaviors, and systems may be inclined in that direction. According to Clarke, the ability to create a personality can be given to an individual, other individuals or organizations, or both. The individual has some degree of control over a projected personality, but it is more difficult to influence imposed personalities created by others (Clarke, 1994).

Persona is the mask one wears to display one’s social role. Today’s people are interested in social media in the world of life and turn towards it. Narcissists may need constant validation from others to believe they are still winners and not yet losers (Brummelman, et al., 2016). Social media is a pervasive media, and it also has surveillance, marketplace, and stage functions. In other words, people can produce content on social media and share these productions, interact and provide opportunities to participate. For brands, social media is a marketplace (Jenkins et al., 2013: Ackland, 2013: 3: Dijk, 2016: 251: Tan 2022b). The reasons why people turn to and participate in social media; desire for pleasure”, “desire to exhibit, present and realize oneself”, “desire to be happy”, “desire to obtain a position”, “will to use violence”, desire to exist”, “desire to know and report”, “desire to relieve anxiety” and “desire to gain power –satisfying-”. Falling in love with one’s image with a passion for one’s image refers to Narcissus in mythology.

In mythology, Narcissus is a representative of falling in love with his object and

image. Narcissists, on a primitive, unconscious level, experience a terrible loneliness and love-hungry and defend themselves against these feelings with displays of smugness and extreme egocentrism (Philipson, 1985). Havelock Ellis first used the word Narcissus in psychiatry. The tragedy of Narcissus provides a powerful narrative for the modern world, such as psychological theories on the dangers and consequences of an unhealthy situation, preoccupation with the self as the object of love (Ogrodniczuk, 2012). The mythological concepts of “narcissist” and “narcissism” has also entered the terminology of psychology, psychiatry, and psychoanalysis.

It is characterized by narcissism, egoism, grandiosity, domination, and self-improvement (Vanacore, 2020). Narcissism is an example of “individual difference” that is often assumed to have toxic effects on the individual, the people with whom he or she associates, and the organization (Fox & Freeman, 2011). Narcissists tend to be particularly “active” social media users meaning creators are more engaged in generating posts and like/comments, posting and uploading photos (Boursier et al., 2020) Although narcissism is often discussed in connection with more serious characterological disorders, the conceptualization and technical advice of the narcissistic phenomenon has had a tremendous impact on clinical practice across all diagnostic groups (Mitchell, 1986). Narcissistic individuals feel superior to others, dream of personal success, and believe they are special people who deserve special treatment. They tend to value other people instrumentally as a means to achieve their own goals. At the same time, narcissistic individuals are highly concerned with the evaluations of others. As a result, feelings of worth increase and decrease according to how positively others view them (Thomaes et al., 2013). In the narcissistic person, the (I) is split into two, the “ego” as the consciousness that senses, perceives, evaluates, and judges and the “ego” as the object sensed, perceived, evaluated, and judged.

Narcissism and narcissistic personality or behavioral traits are seen in mythology, human history, and today’s social media. According to Mead, “playing” constitutes the first stage of structuring the person, because the individual who has the full language in her begins to organize the stimuli that are clearly defined in the society (*Mead as cited in* Maldonado & Contreras, 2011). Jean-Jacques Rousseau deals with the characteristics of the narcissistic person in his play “*Narcissist*”. Jean Jacques Rousseau’s play “*The Narcissist*” was first performed in 1752. Jean-Jacques Rousseau makes some “*critical*” determinations regarding the century he lived in in the preface of his play “The Narcissist”: a) we need to protect ourselves from being seen as we are now, that is, to seek and seek ways to elevate what is only our own in order to be above or surpass others b) I am proving something very comforting and useful by showing that it belongs to the badly managed human being (Rousseau, 2019). Rousseau, in the age in which he lived, the difficulty of displaying one’s true personality in the world of life;

the necessity of one's effort to gain dominance, grandiosity, and superiority over others; explains the reason why people engage in these efforts as management and social structures that mismanage the person. Jean-Jacques Rousseau states that a person no longer exhibits and presents his or her "persona" in society, not his personality or character.

Since social media can provide a satisfying environment, especially for individuals with high narcissism, it is assumed that there will be a positive relationship between narcissism and addictive use of social media (Andreassen et al., 2017). Narcissists can become addicted to the unique communication environment that social media offers because it helps meet their personal growth need (Casale & Banchi, 2020; Davenport et al., 2014; Leung, 2013). Both narcissistic behavior features occur in social media and social media acts as a mirror that provides "source", "object," "push/pressure" and "purpose" to narcissistic behavior features. The origin of concept of a person comes from the mask. While the person exhibits their roles by wearing various masks in their society, they offer a mirror to the person in the society. While the person's self is fed from this mirror, the mirror also shapes the person's self. The masks people wear do not permanently form the image, but the essence and self in the process. Narcissistic people need a mirror.

Less is known about narcissism and the reasons for using social media and preferring social media sites and whether social narcissists use social media in the same way as other narcissists (Kristinsdottir et al., 2021). In the study, narcissism and narcissistic concepts and phenomena were examined through the "Freudian Approach," "Self Psychology Approach (Heinz Kohut), and "Cultural Psychology" (Karen Horney) in descriptive research, and a holistic perspective approach was followed in the research. The research explains narcissism as narcissistic behavior characteristics and causes, a) libido investment approach, b) self-objects approach, c) cultural approach.

THE CONCEPT OF NARCISISM AND DIFFERENT APPROACHES: SIGMUND FREUD, KAREN HORNEY AND HEINZ KOHUT

The libido investment approach (Freudian Approach) explains the libido investment in one's object or the image of one's object, away from the images of objects and objects in the outside world, as narcissism. In libido investment, the person seeks satisfaction. The term narcissism is taken from a deviant episode described by Paul Nacke (1899) in which an adult caresses his or her body for an external sexual object, usually (Freud, 2018: 488; Freud, 2015: 23; Freud, 2000: 47). The libido, which has been removed from the outside world, turns to the ego and thus gives rise to a behavior we call narcissism (Freud, 2019: 10). For Freud, narcissism was not a separate theory, but an addition to the libido theory. It was a sketch of certain primitive ups and downs of the libido itself, characterized by the

investment of self-representations, but not a different instinct with a different biological origin (Hendrick, 1964). Freud described the manifestations of narcissism as a) self-admiration; b) self-aggrandizement; and c) the tendency to see others as the extremes of the self (Higgs, 2009).

As we know, Freud gave us the concept of “*desire*” (libido), that a person’s life is determined within the framework of his sexual life, that people see almost all objects as objects of sexual pleasure, that people invest in these objects, that the person also uses investment to “satisfy” these emerging needs (Freud, 2000). He explains that he has taken actions throughout his life with the objects he has made and the images of the objects. Freud points out that recognizable mechanisms are in place to modify narcissistic drives beyond object-love object-cathexis, including repression, sublimation, and idealization (Cratsley, 2016). The better term to describe the instinctive drive is “need” (Freud, 2000: 86).

In his work titled “*Metapsychology*,” Freud also emphasizes the instincts of being a spectator and exhibiting. a) Watching as an activity against a foreign object; b) abandoning the object, returning the instinct of watching to a part of one’s own body, thus becoming passivity and determining the new target: being watched; c) the introduction of a new subject – showing oneself to him to be watched by him (Freud, 2000: 95). In social media, people both watch the visual images shared by other people and exhibit their visual images. Freud explains the characteristics of instincts as “source,” “impulsion/pressure”(impetus), “purpose” (aim) and “object/target” (object)” (Freud, 2019a: 9). The narcissist is motivated by the constant need for “resources” to nurture this grandiose perception of himself. Here “source” means precisely those activities and relationships that reinforce their grandeur (Masterson, 2014: 119). Freud emphasizes the importance of the source in instincts, and Masterson emphasizes that the source looks for “relationships” and “objects” that can reflect the “magnificence” and inflated ego of the narcissist person, and that the source feeds this grandiose perception. Social media is a resource for one’s instincts. Social media is a string of nodes that connect “relationship networks”. Heinz Kohut explained the activity and relationship networks as self-objects in psychoanalysis.

The Self-objects Approach (Heinz Kohut) refers to objects and images of objects that one’s self experiences relate to and interacts with. Realizing one’s self, nurturing it, recognizing self-objects, choosing and watching them; the self’s relationship and interaction with self-objects; The person’s self-objects need to be experienced in a sensory, emotional, and social relationship environment. Self-objects are as vital to people as oxygen is to the person (Kohut, 2017).

In Heinz Kohut’s works, the concepts of “narcissism,” “self,” “self-objects,” and “self-environment” come to the fore. Kohut also emphasized that the mature self develops from an immature, sensitive, and arrogant self that lacks self-regulation

and needs the support of surrounding parental figures (Roche et al., 2013). Self-psychology, in other words, emphasizes a psychology that centers the self and examines its formation, development, and components in both health and disease states (Kohut, 2017: 16).

The self-object in Kohut is not a separate object, but the name was given to what is experienced as part of the self (Özakkaş & Çorak, 2014: 17). In particular, Kohut argued that creativity, empathy, the ability to reflect on human impermanence, humor, and wisdom are linked to the developmental lines of narcissism. Narcissism is the “libidinal fuel” that enables the development of such traits (Cratsley, 2016). Kohut (1966) suggested that narcissism is not necessarily pathological but has an independent developmental sequence from infancy to adulthood. In its healthy form, mature narcissism produces behaviors such as humor and creativity (Rosenthal & Pittinsky, 2006). Because according to Kohut, one’s oxygen is a self-objects. The self cannot live without them; harmony is essential for a healthy self. normal narcissism includes an organization of mature regulatory mechanisms that foster coherent and achievable self-development experiences and realistic ambitions, consistent with an authentic and relatively positive self-view (Roche et al.,2013).

The Cultural Approach (Karen Horney) explains why a person is narcissistic through the social structure and the systems of behavior, emotion, and thought that enable them to be in social harmony. According to the Cultural Approach, the first critical situation in forming narcissistic behavior disorders is the culture instead of biological, chemical, and physiological conditions.

It is the structure of society that decides which forms of behavior will have the greatest chance of adaptation (Hartmann, 2016: 40). Narcissism defines both a psychological and a cultural condition” (...) Western culture is endowed with power and obsessed with power, just as it promotes narcissism (Lowen, 2016: 9- 105). Therefore, there may be a cultural element in narcissistic characteristics (Cohen, 2017: 416). The clearest influence of cultural factors on neuroses can be seen in the image that the neurotic tries to present to herself and others (Horney, 2017: 140). Horney, sites Georgy Zilboorg’s account of narcissism: But deep down she is in love with herself and looks everywhere for a mirror in which she can admire and woo her image (Jacobson, 2015: 18). Horney, highlights the person in narcissism and the mirror in which the person interacts. In the research context, social media is the mirror of the person, and people especially (overuse and sharing) turn to social media for love, pleasure, exhibitionism, watching, admiration, and libidinal satisfaction.

DISCUSSION: SHADOW ARCETYPE WITH PERSONA AND THE NARCISISTIC TYPE

One of the concepts introduced by Carl Gustav Jung is the shadow archetype. Archetypes are universal; (...) wherever in the world, every baby born has an inherited mother archetype (Hall & Nordby, 2016: 42; Jung, 2015c: 63-78; Jung, 2015a: 115-124; Jung, 2015b: 7-24). I have called these unconscious images or motifs 'archetypes' (Jung, 2015; Jung, 2015a; 2015b; 2016). More than any archetype, the shadow contains the basic animal nature of man and is the animal-like side (Hall & Nordby, 2016: 48; Schultz & Schultz, 2007: 647). In his works, Jung highlights the "archetypes" within the collective consciousness by referring to a hereditary and collective consciousness. According to Jung, the shadow archetype is found in every human being. What happened that part of our society, as if the shadow archetype had cut its thread, turned to violent behavior such as murder, sexual assault, and child abuse? (Geçtan, 2014: 74). We cannot see the shadow archetype. However, we can see its actions in people's actions, as Geçtan states. The shadow archetype includes the animal instinct and impulse, murder, aggression, immorality, violence, abuse, and all excessive, senseless, inhuman desires and activities of the person.

Since the shadow archetype exists in every person and there is always the possibility that it can emerge in one's actions, we can answer how we can ensure that the shadow archetype is not active in one's actions, taking into account the suggestions of the thinkers. For example, Geçtan states in his work titled "*Zamane*" that the more the persona archetype dominates the ego of a person, the more the shadow archetype is pushed into darkness and lived as if there is no such area in the depth of the personality (Geçta, 2014: 78). A degree of narcissism may be more adaptive in terms of ambition, initiative, and care (Cohen, 2017: 416). This is accomplished by developing a strong persona that can oppose the power of the shadow (Geçtan, 2014: 71).

METHOD

Social media is one of the basic self-objects for people, and by serving as a mirror, it satisfies people's self-psychology and narcissistic needs. The media/mirror (social media) and the society in the social media space want social media users to adapt to their narcissistic cultural behavior characteristics. In this study, social media (independent variable) cultural narcissistic behavior features (*dependent variable - admiration, gaining superiority, appearance, being the center of attention, smugness. This study aims to examine the effects of the desire for power and success, the desire to be appreciated (Captation), the desire to be envied, the desire to establish authority, and the manipulation.* The mediating variables of the study were determined as "source," "object," "push/pressure," and "purpose," which are the characteristics of instinct, and the mediating variables have a stimulating and reinforcing effect on cultural narcissistic behavior characteristics. Pe-

ople with narcissistic behavior are motivated by the constant need for “resources” to feed their grandiose perception of themselves. The source means that activity and relationships reinforce its grandeur.

Narcissism and narcissistic behavior traits are not just the research area of psychologists and psychoanalysts. According to the self-objects and cultural approaches, narcissism and narcissistic behavior are also included in new media, communication and communication design faculties, fine arts faculty, marketing, and brand communication departments. In social media, individuals and communication, communication design, visual communication, new media, brand, and marketing experts produce content as amateur or professional, and share objects and images of objects, in other words, self-objects. Individuals and experts both *experience* (wear their masks) and are *experienced* (social mirror) in social media so that either themselves or other people or the brands they work with are noticed, selected, watched, and watched. Individuals and experts are pumping oxygen (self-objects) into social media in the strict sense of the word. Self-objects meet the needs of others and remind others of their existence. The research seeks answers to the following questions.

- Does social media contribute to cultural narcissistic behavior characteristics?
- Does social media have a stimulating and reinforcing effect on cultural narcissistic behavior by reflecting the characteristics of instinct such as “source”, “object”, “push/pressure” and “purpose” like a mirror?
- Is there a relationship between people’s use of social media and their narcissistic behavior?
- Do people develop their features such as creativity and self-expression by using social media channels?

People tend to use social media not only to satisfy the pleasure-oriented needs of physical, biological, and chemical instincts and impulses but also because people want to communicate, share, participate, and interact with their self-objects in the social life they exist. A person also participates in social media to express himself, to be aware of himself and his consciousness, and to possess the creative qualities necessary for his existence by making a difference in the society in which he lives. Based on these assumptions, the following hypotheses are proposed:

- H1: Social media serves as a mirror for individuals and provides resources, purpose, driving force, and self-objects to narcissistic behavior characteristics.
- H2: Using social media enables people to gain and develop their self-expression and creativity features.
- H3: People use social media to show their narcissistic cultural behavior and to satisfy their narcissistic needs.

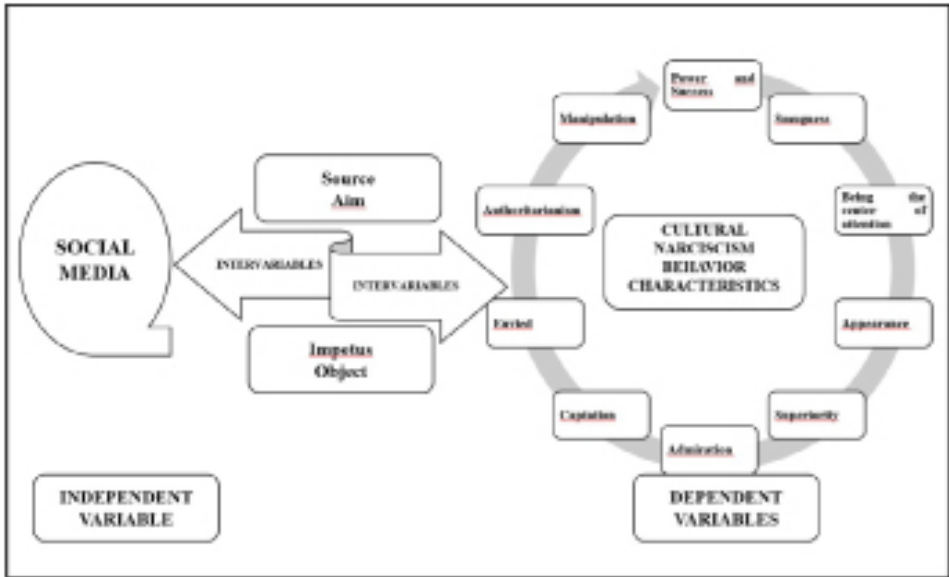
It was decided to apply snowball sampling in the study. As W. Lawrence Neuman emphasizes, “snowball sampling is a method for sampling cases in a network” (2017a; 2017b). The universe of the study consists of three layers using social media channels; a) consists of white-collar and blue-collar, and university students. Social media is a system of networks and people (users) are connected to each other as in a network. The universe and sample of the study consists of two layers: digital immigrant (middle generation) and digital native (young generation). In the study, the “*Cultural Social Media Narcissistic Scale*” belonging to the author is used as a measurement tool (Tan 2022). The measurement tool consists of four titles: a) personal information, b) social media usage information, c) social status, position, roles, and abilities, and d) cultural narcissism.

In the private part, age, gender, education, employment status, satisfaction with childhood, and social relations are examined. In social media usage information, it is researched whether social media provides a “source,” “purpose,” “impulsion,” and “images of objects and objects” for people with the intensity and frequency of sharing social media. In the title of social status, position, and role, the status of the person, whether the person is satisfied with his status, his thoughts about his career, whether the person behaves by his status, and the relationship of the person with power and socio-economic status are examined. In the narcissistic cultural part, ten variables are examined. These; 1) admiration, 2) gaining superiority, 3) appearance and appearance, 4) being the center of attention, 5) smugness, 6) desire for power and success, 7) desire to be over-appreciated, 8) envy, 9) desire to establish authority, and 10) is to manipulate. The model of the research is shown in Figure 1.

The scale used as a data collection tool in the study is sent to the social media users in the sample via e-mail after it is arranged on Google Forms. The added data is added to the community data field after the users fill in the scale. A total of 60 survey participants, 20 of whom were white-collar, and blue-collar employees and university students were determined as an estimate by the researchers. The survey was sent to the participants. In the second stage, survey participants were asked to send the survey to other people associated with them. If the target audience size (N) is between 1 million and 100 million, + 3% sampling error (d) is 1066, and + 5% sampling error (d) is 384. The data were analyzed when the total number of sample participants exceeded 384. After collecting the research data, the SPSS program was used to analyze the data.

We can explain the ethical problems expected in the study as follows: It is an ethical problem that is expected to be filled in by the non-white and blue-collar participants of the questionnaire at the random stage (second, third, fourth, etc., survey participants).

Figure 1. Model of the Research



There are many researches and studies in the field on narcissism and narcissism in social media. For example, in the study conducted by Akkaş, Bakırtaş & Çiftçi to determine whether individuals Instagram usage motivations, behaviors and narcissism levels differ demographically; “Getting information”, which is described as Instagram “Use Motivations”; “Certification”; “Looking cool”; An attempt was made to measure the relationship between “innovativeness” factors and Instagram behavior. Accordingly, it has been observed that Instagram users who want to have information about other users also want to be visible themselves, they want to look cool, they strive to showcase their talents on Instagram and they work to document their special identity. As users motivation to look cool increases, their narcissism levels also increase. At the same time, as a result of the study, no significant relationship was found between narcissism and Instagram behavior such as editing, tag use and frequency of use (2020).

As a result of Balcı & Sarıtaş’s research on narcissism; It was determined that the level of narcissism significantly predicted the social media usage score. It has been revealed that social media, where narcissistic character traits are exhibited, provides the opportunity to convey character traits that cannot be revealed in daily life to many people in a short time, triggering the feeling of narcissism more and causing the interest in social media to increase along with this desire. The privilege that social media provides to its users in expressing and showing themselves encourages people, especially those with pronounced narcissism, to turn to these tools. As the narcissism levels of the participants increase, there is also an increase in their purposes and desires for using social media. This study supports the scale and results of our research (2019).

According to the study conducted by Çaycı and his colleagues on narcissism, it has been determined that likes and comments on shared selfies contribute positively to increasing people's self-confidence. Individuals aim to become popular through social media posts. There is a significant relationship between sharing to be accepted by other users and expectations. Individuals with narcissistic traits need the appreciation, approval and admiration of others because they admire and love themselves excessively. Social media sharing helps people meet their narcissistic needs (2019).

According to the research conducted by Alanka and Cezik on narcissism, social media is very effective in spreading narcissism. While social media affects the individual in many ways, it is also effective in spreading the culture of narcissism. The narcissistic symptoms on social media discussed in the study reveal that narcissism is spreading rapidly through new media tools. The individual has replaced the community, the uniqueness of the human being has gained importance with the modernization process, and the concept of the individual has become widespread, causing the spread of narcissism in an increasingly individualistic society. These transformations have paved the way for the culture of narcissism to become widespread and have made narcissism a cultural phenomenon, as well as an individual one (2016).

As a result of Çakmak's analysis on narcissism; It has been determined that there is a significant relationship between online self-presentation and narcissism. People make their self-presentations in the virtual environment through social media and can make changes in their self-presentations according to the reactions. Narcissism appears to have a positive relationship in the right direction between self-pity and promoting one's qualities in online self-presentation. In addition, it has been determined that online self-presentation has a strong positive relationship between exemplary behavior, threatening, self-pitying and promoting one's qualities. As a result, it can be said that social media is effective in increasing the number of people with narcissism and changing society (2018).

As explained in the studies above, narcissism occurs in the social media environment. But, especially as revealed in the studies of Alanka and Cezik and Çakmak, it is emphasized that narcissism is a cultural phenomenon and that it changes society. In addition to these studies, our research examines how social media functions as a mirror to the characteristics of narcissistic behavior by having the characteristics of "aim", "source", "impetus" and "object", which are the four elements of instinct. The scale of the research was previously developed and published by the author of the research. The relevant scale aims to examine whether narcissism has become not only an individual but also a cultural and social phenomenon (Tan, 2022).

RESEARCH

Looking at the age groups of the study participants in Table 1, 30.74% of them are 18-20 years old, 32.30% of them are 21-25 years old, 21.01% of them are 26-35 years old, 12.65% of them are 36th-50th years old, and 3.31% are over 51 years old. Looking at the gender of the participants, 52.92% are female and 47.08% are male. Looking at the level of education, we find that 3.50% of them have secondary education, 9.53% have high school, 75.29% have university, 8.75% have master degree, and 2.92% have doctorate degree. When the job positions are examined, it is understood that 30.54% are white collar, 13.42% are blue collar, and 56.03% are students.

Table 1. Frequency Distribution Table of Personal Information Characteristics

		n	%
Age	18-20	158	30,74
	21-25	166	32,30
	26-35	108	21,01
	36-50	65	12,65
	51-60	17	3,31
Gender	Woman	272	52,92
	Male	242	47,08
Education Status	Middle school and below	18	3,50
	High school	49	9,53
	University	387	75,29
	Master's Degree	45	8,75
	Doctorate	15	2,92
Job Status/ Position	White collar	157	30,54
	Blue Collar	69	13,42
	Student	288	56,03

According to Table 2, 57.88% of the participants in the research improved the creativity features of using social media, and 45.51% improved their self-expression features. In addition, 43.31% of the participants think that watching objects, images, photos, and videos shared on social media benefits their psychology.

Table 2. Frequency Distribution Table of Social Media Usage Information

		n	%
Using social media has improved my creativity.	Yes	290	57,88
	No	211	42,12
Using social media has improved my ability to express myself.	Yes	228	45,51
	No	273	54,49
Watching objects, images, photos and videos shared on social media is beneficial for my psychology.	Yes	217	43,31
	No	284	56,69

Table 3 shows the factor analysis results of the cultural social media narcissism scale. The factors are defined as follows; "Admiration", "Supremacy", "Appearance", "Being the Center of Interest", "Smugness", "Willingness for Power and Success", "Desire for Excessive Appreciation", "Be Jealous", "Desire to Establish Authority" and "Desire to Manipulate". According to Table 3, people are satisfied with the characteristics of cultural narcissism by using social media.

Table 3. Explanatory Factor Analysis of the Cultural Narcissism Scale

Factor Name	Question Statement	Factor Weight	Cronbach's Alpha	Factor Explanation (%)
Admiration	I observe that people in social media are in <i>extreme need of admiration</i> .	0,794	0,734	13,81
	I observe that people <i>admire</i> themselves in their posts and comments on social media.	0,530		
	I think that people show and display their <i>extreme admiration</i> for themselves through their posts and comments on social media.	0,650		
Supremacy	I observe that people want to <i>gain superiority</i> over other social media users with their shares and comments on social media.	0,724	0,724	11,82
Appearance	It is important for me to have the best smart mobile phone to get the best view and share on social media.	0,746	0,669	9,69
	I think it's risky to appear like you are on social media.	0,937		
	Having famous, successful, beautiful and powerful people on social media is important for me to follow social media.	0,978		

Being the Center of Interest	I like <i>being the center of attention</i> on social media.	0,815		
	The shares and comments made by people on social media give the impression that they want to be the <i>center of attention</i> .	0,511	0,71	9,39
	I think that people share and comment on social media.	0,651		
	I think that people on social media have a tremendous <i>sense of smugness</i> in their posts.	0,492		
	On social media, I observe that people post in an arrogant manner.	0,485		
Smugness	I think that I am an <i>extraordinary person</i> with my social media posts and comments.	0,626	0,751	6,33
	I observe that social media people believe that <i>they are special</i> and can only be understood by other special, high-status individuals and groups with their posts.	0,800		
Willingness for Power and Success	I observe that people are busy with topics such as <i>success, power and beauty</i> on social media.	0,758		
	People on social media give the impression that they think they are " <i>special</i> " with their posts and comments.	0,733	0,706	4,31
Desire for Excessive Appreciation	I think that people want to be appreciated in social media.	0,723		
	I think that with the sharing and comments made by people on social media, other social media users see it as a <i>necessity</i> to like their shares and comments and to meet their requests.	0,695		
	The <i>number of likes</i> for my posts on social media is very important to me.	0,717	0,733	4,23
	Positive comments and compliments on my social media posts are important to me.	0,725		

To be jealous	I think people on social media are <i>jealous</i> of others with their posts and comments.	0,727		
	People on social media give the impression that they are envied with their shares and comments.	0,772	0,73	3,98
	I think my posts on social media are <i>envied</i> .	0,668		
Desire to Establish Authority	I can make other social media users <i>believe anything</i> I want with my social media posts.	0,876		
	People on social media give the impression that they need to meet with high-ranking people because they think they are " <i>special</i> " with their posts and comments.	0,402	0,701	3,78
	I think that people on social media want to establish <i>authority</i> over other social media users with their shares and comments.	0,557		
Desire to Manipulate	I observe that people on social media want to <i>manipulate</i> other social media users with their posts and comments.	0,766	0,766	3,1
	Total		0,876	70,44
	KMO Validity			0,914
	Barlett	ki-square		5367,32
		p		0,001

The fit index values are given in Table 4. According to the results of the confirmatory factor analysis performed with AMOS, it is seen that there is an appropriate correlation between the chi-square test and the model ($p < 0.05$). The $\chi^2/$ sd obtained as a result of the compatibility between the covariance matrix of the sample and the estimated covariance matrix of the model showed good agreement with 4,315. Goodness fit index value (GFI) showed acceptable fit with 0.846; Adjusted goodness fit index (AGFI) showed acceptable fit with 0.766. Normized Fit Index (NFI) showed acceptable fit with 0.780; Incremental fit index (IFI) showed acceptable fit with 0.76; Comparative fit index (CFI) showed acceptable fit with 0.717; and the root mean square error (RMSEA) of approximate errors was found to be in acceptable agreement with 0.09.

Table 4. Explanatory Factor Analysis of the Cultural Narcissism Scale

Fit Index	Value Achieved	Comment
KiKare/sd	4,315	good fit = <5
GFI	0,846	acceptable fit =>.90
AGFI	0,766	acceptable fit =>.85
NFI	0,78	acceptable fit =>.95
IFI	0,717	acceptable fit =>.90
CFI	0,713	acceptable fit =>.95
RMSEA	0,09	acceptable fit = <.08

Table 5 shows the “Frequency of Scale Levels, Normality Test Result”. Skewness and kurtosis coefficients were used for the normality test of the scale levels. According to Tabachnik and Fidell (2013), if the skewness and kurtosis values are between -1.50 and +1.50, it is considered to be a normal distribution. According to Table 5, it is seen that the scale level and sub-dimension levels come from a normal distribution.

Table 5. Frequency of Scale Levels, Normality Test Result

	Avarege	Min.	Max.	ss	Distortion	Kurtosis
Admiration	11,53	3,00	15,00	2,06	0,511	0,65
Supremacy	3,97	1,00	5,00	0,88	0,715	0,333
Appearance Being the Center of Interest	8,83	3,00	15,00	2,24	0,066	0,392
Smugness Willingness for Power and Success	13,26	4,00	20,00	2,65	0,072	0,467
Desire for Excessive Appreciation	7,54	2,00	10,00	1,51	0,548	0,645
To be jealous Desire to Establish Authority	13,37	4,00	20,00	2,52	0,118	0,429
Desire to Manipulate Cultural Narcissism	9,54	3,00	15,00	2,19	0,163	0,534
	10,02	3,00	15,00	2,17	0,064	0,091
	3,56	1,00	5,00	0,91	0,477	0,195
	91,61	34,00	132,00	13,40	0,005	1,236

The intermediate variables of the study were determined as "source," "object," "drive/pressure," and "purpose," which are the characteristics of instinct. The elements of the instinct concept are explained as a) the force and movement that represents the need (driving force/pressure), b) the desired satisfaction (purpose), c) the thing to be achieved (object), and d) the resource that reveals the need. And "an instinctive satisfaction is always pleasurable".

Table 6. Investigation of the Effect of Purpose (Aim) Mediator on Narcissistic Behavior Characteristics of Social Media

	Result Variable			
	Goal (Aim)		Narcissism	
Guess	b	sh	b	sh
Social media	-0,200	-0,36	-0,65	-0,13
Purpose(Aim)	-	-	1,12	0,12
constant	5,93	0,42	100,86	4,75
	R ² =0,13		R ² =0,04	
	F=74,87; p<0,05		F=11,24; p<0,05	

According to Table 6, when the effect of the independent variable on the mediating variable is examined, it is seen that social media has a significant effect on narcissism ($p < 0.05$). When the effect of the mediator variable and the independent variable on the dependent variable is examined, it is seen that narcissism has a significant positive effect on social media ($F = 74.87, p < 0.05$). It is seen that the purpose effect has a significant positive effect on social media ($p > 0.05$). The purpose effect and social media use explain 13% of the change in narcissism.

Table 7. Investigation of the Effect of Source Mediator on Social Media Narcissistic Behavior Characteristics

	Result Variable			
	resource (Source)		Narcissism	
Guess	b	sh	b	sh
Social media	-0,198	0,32	0,65	0,38
Source	-	-	-0,74	0,24
constant	6,31	0,47	103,36	4,70
	R ² =0,10		R ² =0,04	
	F=57,90; p<0,05		F=9,25; p<0,05	

According to Table 7, when the effect of the independent variable on the mediating variable is examined, it is seen that social media has a significant effect on narcissism ($p < 0.05$). When the effect of the mediator variable and the independent

variable on the dependent variable is examined, it is seen that narcissism has a significant positive effect on social media ($p < 0.05$). It is seen that the source effect has a significant positive effect on social media ($p > 0.05$). Source influence and social media use explain 10% of the change in narcissism.

Table 8. Investigation of the Impetus (Driving force) Mediator Effect of Social Media on Narcissistic Behavior Characteristics

	Result Variable			
	Driving force (Impetus)		Narcissism	
Guess	b	sh	b	sh
Social media	-0,06	0,11	-0,81	0,22
Driving force (Impetus)	-	-	1,21	0,43
constant	2,95	0,23	103,91	4,21
	R ² =0,01		R ² =0,05	
	F=5,96; p<0,05		F=11,76; p<0,05	

According to Table 8, when the effect of the independent variable on the mediating variable is examined, it is seen that social media has a significant effect on narcissism ($p < 0.05$). When the effect of the mediator variable and the independent variable on the dependent variable is examined, it is seen that narcissism does not have a significant positive effect on social media ($p > 0.05$). The impetuseffect **does not** significantly affect social media ($p > 0.05$).

Table 9. Investigation of the Effect of Object Tool Object (Article) on Social Media Narcissistic Behavior Characteristics

	Result Variable			
	Article (Object)		Narcissism	
Guess	b	sh	b	sh
Social media	-0,20	0,24	-0,62	0,24
Article (Object)	-	-	1,32	0,42
constant	6,07	0,43	99,45	4,74
	R ² =0,13		R ² =0,05	
	F=70,77; p<0,05		F=15,53; p<0,05	

According to Table 9, when the effect of the independent variable on the mediating variable is examined, it is seen that social media has a significant effect on narcissism ($p < 0.05$). When the effect of the mediator variable and the independent variable on the dependent variable is examined, it is seen that narcissism has a

significant positive effect on social media ($p < 0.05$). It is seen that the object effect has a significant positive effect on social media ($p > 0.05$). Resource influence and social media use explain 13% of the change in narcissism.

CONCLUSION

The origin of concept of a person comes from the mask. While the person exhibits their roles by wearing various masks in their society, they offer a mirror to the person in the society. While the person's self is fed from this mirror, the mirror also shapes the person's self. The masks people wear permanently create the essence and self, not the image, in the process. Persona is a face of the psyche that is surrounded by the world. Persona is just a mask of the collective soul. Essentially, a persona is not a real thing. It is a compromise between the individual and society about how the person should appear. Whoever determines the life practices of the person (users), life world, norms of collective consciousness, roles, collective behaviors, and collective systems, the person may be inclined in that direction.

By participating in social media, the first stage of structuring the narcissistic personality is formed by the users entering into a "playing game" process. Because the individual with the whole "language" ability begins to organize and respond to the stimuli clearly defined in society, using it enables people to gain and develop the features of self-expression and creativity" is confirmed according to the research results. By participating in social media, users gain and develop the features of self-expression and creativity.

The first hypothesis of our research is that social media serves as a mirror for people and social media provides sources, aims, impetus and self-objects for narcissistic behavior characteristics. According to the findings of Table 6. (Aim), Table 7. (Source), Table 8. (Impetus) and Table 9. (Object), social media acts as a mirror for people and provides "Source", "Aim", "Impetus" and "Self Object" to narcissistic behavior characteristics. The second hypothesis of our research is that people use social media to gain and develop self-expression and creativity features. According to the findings in Table 2, a) people improve their creativity by using social media, b) they can improve their ability to express themselves, c) socially shared objects, images, photographs and videos benefit people's psychology. According to the third hypothesis of the research, people use social media to show their cultural narcissistic behavior characteristics and to satisfy their narcissistic needs. According to the results of the research, people (users) use social media for "Admiration," "Gaining Superiority," "Looking-Appearance," "Being the Center of Interest," "Smugness," "Desire for Power and Success," "Desire for Power and Success," which are explained as the characteristics of cultural narcissism. It satisfies and satisfies their needs, such as "The Desire for Over-Appreciation," "To be Jealous," "The Desire to Establish Authority," and "The Desire to Manipulate." The claims of the thinkers who defend the libido invest-

ment approach are confirmed; In libido investment, the person seeks satisfaction. The claims of the thinkers who advocate the self-object approach are confirmed; Realizing one's self, nurturing it, recognizing self-objects, choosing and watching them; the self's relationship and interaction with self-objects; The person's self-objects need to be experienced in a sensory, emotional and social relationship environment. Self-objects are as vital to people as oxygen is to the person. Cultural narcissistic people need a mirror. Social media is one of the basic self-objects for people, and by serving as a mirror, it satisfies the self-psychology and narcissistic cultural needs of people. One of the rising characteristics of social media is narcissistic cultural behavior.

Narcissistic traits are cultural elements. According to the research results, narcissistic behavior characteristics occur in social media. The claims of the thinkers who defend the cultural approach are confirmed; One of the reasons why people are narcissistic is the social structure and the behavior, emotion, and thought systems that enable them to be in social harmony. *Moreover, culture is created. The saying that society is God is confirmed once again.* The characteristics of this culture are narcissism, obsession with power, and power, which are the characteristics of Western Culture. There is also the effect of the tool (new and social media) in creating this culture.

According to the results of the research, both narcissistic cultural behavior features are realized in social media, and social media also serves as a mirror by adding the elements of instinct, "source," "object," "push/pressure," and "purpose" to cultural narcissistic behavior features. Social media provides a) resource, b) purpose, and c) object for people with narcissistic cultural behavior characteristics. Both independent and intervening variables affect the dependent variable. For people with narcissistic cultural behavior characteristics, social media means precisely those activities and relationships that reinforce their grandeur. Thanks to this resource, they are motivated by the constant need for "resources" to nurture the perception of grandiosity. Social media is a resource for one's instincts. Social media is a string of nodes that connect "relationship networks." Nodes consist of "object" and "image" points.

The shadow contains more than any archetype contains the essential animal nature of the human and is the animal-like side, and the shadow archetype includes the animal instinct and impulse, murder, assault, immorality, violence, abuse, and all excessive, senseless, inhuman desires and activities of the person. The more he strengthens his persona (mask) with cultural narcissistic behavior characteristics, in other words, the more the person/user (actor) adopts his social harmony, role, stage, behavior, and thought systems formed in the society, the more he will move away from the shadow archetype. Thinkers prefer narcissism and the narcissistic type to the shadow archetype.

The research is essential in researching the cultural effects of narcissism and examining and explaining cultural narcissistic behavior characteristics. On the other hand, the research suggests investigating the effects of cultural narcissistic behavior characteristics and the characteristics of instinct, which is the intermediate variable of the research, on consumer purchasing behavior.

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