

Favourable Narcissistic Traits in CEOs across Cultures

Sahar Taher

A Thesis in

The John Molson School of Business

Presented in Partial Fulfillment of the Requirements
for the Degree of Master of Science (Business Administration) at

Concordia University

Montreal, Quebec, Canada

January 2018

© Sahar Taher, 2018

CONCORDIA UNIVERSITY

School of Graduate Studies

This is to certify that the thesis prepared

By: Sahar Taher

Entitled: Favourable Narcissistic Traits in CEOs across Cultures

and submitted in partial fulfillment of the requirements for the degree of

Master of Science in Administration (Management)

complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the final Examining Committee:

_____ Prof. Rick Molz _____, Committee Member

_____ Assoc. Prof Yu-Ping Chen _____, Committee Member

_____ Prof. Kathleen Boies _____, Supervisor

Approved by _____ Prof. Linda Dyer _____, Chair of Department

_____ Prof. Anne-Marie Croteau _____, Dean of Faculty

ABSTRACT

Favourable Narcissistic Traits in CEOs across Cultures

Sahar Taher, MSc

This thesis focuses on the interplay between narcissistic traits of CEOs, culture and organizational outcomes. More specifically, this thesis will study the cultural selection of narcissistic traits in CEOs as well as its effects on perceived organizational outcomes, all from a follower's perspective. Narcissistic individuals who occupy leadership positions have specific ways of impacting organizational outcomes, be it in negative ways through the "darker" traits such as Arrogance and Machiavellianism or positive ways through "brighter traits" of Charisma and Intellectual Prowess. Cultures, however, differ in their conceptualization of power and their interpretation of those specific traits. In order to explore the relationships between the variables, the study uses an intuitive method based on Fuzzy Cognitive Mapping. The study will help in the understanding of how cultures appraise specific traits as well as how followers respond to those traits in organizational settings across cultures.

ACKNOWLEDGMENTS

First I would like to thank my supervisor Prof. Kathleen Boies who not only believed in my ability to tackle such a complex topic with a new methodology but who was also a mentor, a supportive friend and someone I have come to admire tremendously. Second I would like to thank Megan Cooper without whose council this thesis would have been lacking in my eyes, the methodology she and me had worked on at McGill allowed for my creativity to flow and this thesis is inspired by our previous work together. Third I would like to thank the John Molson School of Business for being a cradle to all of us students and academics, its open and inclusive culture made me feel very valued. The individuals I have met throughout my studies have all had an impact on my own personal growth. Finally I would like to thank my friends especially Lara for always being supportive and with whom I've shared my innumerable fun moments; my family, my mother Lina and father Abbas with whom I've shared ideas, doubts and ambitions and my significant other, Sam, who has provided me with stability, comfort and moments of joy along the way. Without all of you these ideas would have not come to fruition so from my heart, thank you.

TABLE OF CONTENTS

List of Tables	vii
List of Figures	viii
List of Appendices	ix
Introduction	1
Contributions	4
❖ Theoretical Contributions	4
❖ Practical Contributions	5
Literature Review	7
❖ Narcissism	7
❖ The Leader Trait Perspective	8
❖ Narcissism in Organizational Leadership	8
❖ Narcissism, Leadership and Culture	10
❖ Contributions to the Literature	11
a. Personality Traits	11
b. Culture	12
c. Employee Outcomes	12
❖ Narcissistic CEO Personality Traits	12
❖ The Impact of Culture: Individualism / Collectivism	16
❖ Importance	19
❖ Employee Outcomes	20
Methods	27
❖ Fuzzy Cognitive Mapping (FCM)	27
❖ Participants	29
❖ Procedure	30
❖ Measures	31
a. Triandis Scale	31
b. Mapping Out Narcissism	32
i. Moving Nodes and Associations	32
ii. Arrow Width	32
iii. Valence of Relationship	32
iv. Valence of Node	32
v. Size of Node	33
❖ Data Analysis	33
a. Leadership Valence, Size and Impact	34
b. Why Fuzzy Cognitive Mapping (FCM)	34
Results	36
❖ Valence	40
a. Across Sample	40
b. Vertical Individualism	42

❖ Importance	43
a. Across Sample	43
b. Vertical Individualism	44
❖ Employee Outcomes of Self-esteem, Performance and Trust	45
❖ Post-hoc Tests	46
a. Gender	46
b. Valence and Importance	48
Discussion	51
Limitations	62
Future Directions	64
Conclusion	65
References	66
Appendices	
A. Recruitment Script	73
B. Consent Forms	74
C. Ethics Approval Certificate	77
D. Demographics, Questionnaire and Definitions	78

LIST OF TABLES

Table 1: Correlation Table	37
Table 2: Tests of Normality	41
Table 3: Valence Descriptive Statistics and One-sample T-test	42
Table 4: Size Descriptive Statistics and One-sample T-test	44
Table 5: Descriptive Statistics for Gender Differences	47
Table 6: Analysis of Variance (ANOVA)	48

LIST OF FIGURES

Figure 1: Hypotheses and Model

26

LIST OF APPENDICES

Appendix A: Recruitment Script	73
Appendix B: Consent Forms	74
Appendix C: Ethics Approval Certificate	77
Appendix D: Demographics, Questionnaire and Definitions	78

INTRODUCTION

“Everything is arranged so that it be this way. This is what is called culture.”

Jacques Derrida

Studying cultural phenomena can be a messy business. Derrida’s statement, however cryptic, captures the essence of cultural study: the presence of an arrangement. To decode cultural scripts and to fully make sense of cultural observations in all their subtleties, it is essential to first acknowledge the presence of cultural differences in thought and behavior and then important to find this so called arrangement or widespread pattern. As a business student and researcher, I am interested in the cross-cultural differences in interaction between the CEO and the employee and in this paper I explore the relationship between three components: culture, narcissistic personality traits in CEOs and their predicted organizational outcomes all from a follower’s perspective using an innovative and quantitative mapping method.

This issue is of particular interest given the authority top leaders hold in both the corporate and political spheres. CEO narcissism is considered a “hot topic” of interest be it in the news or academic literature. From infamous multi-billion dollar scandals pertaining to Enron’s Kenneth Lay to the recent resignation of Uber’s CEO Travis Kalanick due to the company’s blemished image, there is a price to pay when chief executives act in unexpected ways. Cultural phenomena have also been a recent topic of interest with contemporary revisions to prevalent ideas seeking to account for a cultural perspective such as the revisions done to the DSM V. In this thesis I sought to bring both the leader and culture together to better evaluate how CEOs are perceived across cultures.

While narcissism in CEOs has previously been studied along with its consequences on both the employees and the company, the cross-cultural interpretation of narcissism in CEOs has not. Nor has there been a cross-cultural comparison of narcissism in CEOs and its overall impact on employees across cultures. Narcissism in CEOs is both prevalent and harmful. However, one cannot generalize this finding to all cultures since the cultures studied are mainly North-American. It would be presumptuous of researchers in the leadership field to vilify narcissism in CEOs as something wholly dysfunctional given its dark and bright traits and especially given the lack of cross-cultural findings. My thesis contributes to this literature by filling this gap. I will be looking at the impact of narcissistic CEOs from a cross-cultural lens, meaning the culturally relative impact of narcissism in CEOs from a follower's point of view.

This research attempts to answer the following questions: First, how are leaders' (CEOs) narcissistic traits translated across cultures? This first question focuses on the narcissistic personality traits in CEOs as judged (be it similarly or differently) by individuals from a range of cultures. Second, are some bright and dark narcissistic traits favorable for leadership emergence in one culture relative to another? This second question focuses on the shades of grey of narcissism, meaning the possibility of interpreting narcissism as something favorable given the form in which it is manifested and the context under which it is manifested. Finally, how do these traits relate to organizational outcomes of trust, performance and self-esteem across cultures? This allows the research to judge the impact of bright and dark narcissistic personality traits on specific employee outcomes. The thesis looks at the employees' trust in the leader, the employees' perception of their own performance working in a company led by a narcissistic individual and the impact they perceive the narcissistic leader's personality to have on their own self-esteem.

I will first provide a review of the literature, grounding ideas of narcissism, culture and leadership within already established findings. I will then provide the hypotheses preempted by a thorough description and justification of my choice of CEO personality traits, the cultural dimensions I chose and employee outcomes I studied. In the methods section I will elaborate upon the proposed methodology called “Fuzzy Cognitive Mapping”, which has been used previously, to explore concepts from a follower’s perspective before finally moving on to the results, discussion and conclusion. By looking at the cross-cultural interpretation of CEO narcissism and its impact on employee outcomes, this study will enable researchers to better understand cultural nuances and devise practical standards for communication and management of C-level executives across cultures. Understanding cultural impact on the personality and behavior of C-level executives will help determine which traits are rewarded in a given cultural framework and which are incongruent with the needs of followers or the established cultural values for any given corporation. This thesis will allow practitioners to improve the management of human capital according to cultural codes of conduct and in fulfilling the company’s vision according to cultural expectations within firms.

CONTRIBUTIONS

Theoretical Contributions

The study of Narcissism is highly prevalent in the leadership literature (Aktas et al., 2010; Chatterjee & Hambrick, 2007; Judge et al., 2009; Kets de Vries & Miller, 1985; Millon et al., 2004; Ouimet, 2010; Patel & Cooper, 2013). The literature, however, does not quantifiably test the existence of the bright/dark traits in the eyes of followers (Aktas et al., 2010; Judge et al., 2009) nor their relative impact on employee outcomes. It is therefore unclear whether the supposedly dark traits such as Arrogance, Machiavellianism and Overconfidence are in fact dark in the eyes of participants. The same logic applies to bright traits. The idea that all “dark” or “bright” traits are also equally dark or bright in the eyes of followers is also up for scrutiny. Not all traits are equal. Also these narcissistic traits have not been formally linked to employee outcomes of trust, performance or self-esteem.

This study also looks at narcissistic traits in CEOs from a cross-cultural perspective, the first study of its kind. Narcissistic personality traits in CEOs were never measured from a cross-cultural perspective and while culture has received recent attention with the advent of globalization, it has nevertheless not been thoroughly integrated into the study of CEO narcissistic traits. By adding a cultural perspective to the understanding of narcissism in leadership, this will help better understand the cultural expectations of employees and has practical implications such as help organizations thrive by integrating diversity rather than fighting it in a fast paced and changing business environment (see Practical Contributions to Leadership).

This study places a lot of weight on the employee/follower perspective, especially via the methodology. Fuzzy Cognitive Mapping (Ozesmi & Ozesmi, 2004) enables the research to reflect quantifiably what is typically qualitative, meaning it is capable of capturing an essentially subjective interpretation of concepts, how they relate to each other and the impact one concept

can have on another, all from a follower's perspective and in a quantifiable format. This is important in the study of leadership since it uses the subjective perspective of the follower and there is a need for new methodologies that can better examine the direct relationship between leadership and follower outcomes (Breevart et al., 2014; Judge & Piccollo, 2004).

Practical Contributions

In recent times, leadership development has gained notoriety in corporations. For example, Fortune 500 companies invest a significant amount of resources into the training necessary for their employees and C-suite to achieve specific skillsets (Kellerman, 2012). The estimate for leadership training in the US alone is estimated to be between \$14 to \$50 billion USD and counting (Kellerman, 2012; Loew & O'Leonard, 2012). While so many resources are going into building leaders, there is a lack of knowledge in what makes a leader culturally strong. This study seeks to shed light on the importance of a cross-cultural perspective when it comes to shaping CEO leadership styles.

Moreover, this study goes against the grain by treating CEO narcissistic leadership style without prejudice. While a narcissistic leadership style is pervasive among CEOs and this can be harmful in many ways, it is not, however, without its virtues. Especially when put in a cultural context where cultural expectations vary from one place to another, whose to say Arrogance is a dark trait to begin with? What traits are important for what culture and is there a universally "brightest" trait? This study allows not only to further research on the question of personality, culture and the organization but also begs the question of what new training measures should be put in place according to the culture the material targets. This study will allow corporations to view narcissistic leadership style as something more complex than what is believed in popular

culture, its portrayal diverse and its direct impact on employees' performance, self-esteem and trust in the leader important to tackle.

The central goal of this thesis is to examine closely and deconstruct CEO narcissistic leadership style in the context of culture and to measure its impact on employee outcomes of performance, self-esteem and trust in the leader. The study does not take for granted what the literature calls dark/bright traits (Aktas et al., 2010) but puts these traits to the test from an employee perspective. The importance of these traits are also measured from a cross-cultural perspective and finally the impact of those specific traits in a CEO on employees' performance, self-esteem and trust is assessed

LITERATURE REVIEW

Narcissism

Narcissism is a personality disorder verifying the 3Ds (American Psychiatric Association, 2013). First, it is judged as distressing to the individual and to others around. Second, it is dysfunctional, leaving the individual's judgment impaired. Finally, it is deviant by social or cultural standards. The narcissistic individual is described as someone with major distortions in the way he or she sees the self in relation to others. Narcissistic individuals (1) have an unrealistic and inflated sense of their own importance, a trait known as grandiosity; (2) expect others to compliment them and gratify all their wishes and demands, they lack empathy and sensitivity to the needs of others because they perceive themselves to be so special, they also perceive others as tools for self-gratification and feel that only high status people can appreciate their special needs and problems; (3) have excessive aspirations for themselves and intense resentment for others whom they perceive as more successful, beautiful or brilliant and (4) are preoccupied with and driven to achieve their own goals and think nothing of exploiting others in order to do so. Relationships with others whether social, occupational or romantic, are distorted by the perception of other people as tools for self-gratification – they can be haughty and arrogant, overconfident and prideful. To add to the previous, narcissistic individuals are also preoccupied with fantasies of success, power, brilliance and beauty as well as a lack of empathy. They are extremely preoccupied with appearance and are concerned with impressing others with a very sleek and attractive self-presentation (APA, 2013). Narcissistic individuals are classified according to subtypes: the unprincipled, the amorous, the compensatory and the elitist (Millon et al., 2004). The elitist narcissist is of particular interest to the topic at hand since this type is described as being upwardly mobile and, hence, more likely to be found among CEOs.

The Leader Trait Perspective

Why is narcissism interesting in the context of leadership emergence? In a study by Judge, Piccolo and Kosalka (2009), the researchers rely on evolutionary theory to explain the role of certain personality traits in facilitating leadership emergence. The theory relies on two mechanisms by which leaders possessing the right traits ascend to leadership positions. While the first relies on one's already established leadership position, the second can be applied to any individual with the "right" traits. This individual endowed with specific traits is not only more fit as a result of an evolutionary advantage but he or she is also in a better position to adapt and to make use of this adaptation to benefit him or herself. One form of adaptation to one's environment is cultural adaptation; following this logic one can predict certain traits to be more adaptable for individuals in certain cultural contexts relative to others, and one can infer that these traits in turn play a big role in leadership emergence.

The elitist narcissist fits the profile of someone capable of upward mobility due to his or her characteristics. Endowed with a swollen and aggressive courage and propelled to make exhibitionisms of raw self-assertions based on intellectual ability as well as exclusivity, the elitist narcissist associates the self with displays of power and flaunts symbols of status and achievement to advance within hierarchical structures such as organizations. Self-presentation is of excessive importance and they have absolute trust in their belief of grandeur, creating an aura of prestige, admirable accomplishments and exclusive right to power (Millon et al., 2004).

Narcissism in Organizational Leadership

This phenomenon is much studied in the organizational and leadership literatures since CEO narcissism is of paramount importance in explaining certain organizational activities and outcomes. While it may seem like a destructive concept from the DSM (Diagnostic and

Statistical Manual of Mental Disorders) definition, these narcissistic traits can nevertheless also be sublimated into constructive outcomes for individuals and their surrounding environment. Narcissistic individuals can be found in top positions while having their followers' high regard. For example, in a field study of 300 military cadets, the cadets favoured those leaders high in egotism and self-esteem (Paunonen, Lönnqvist, Verkasalo, Leikas, & Nissinen, 2006). In this sense, narcissism can be both beneficial and detrimental in organizational settings due to the dark and bright side of this trait. The bright side of narcissism includes high self-esteem, authority and charisma whereas its dark side includes high levels of self-love, lack of empathy and an exaggerated sense of self-worth.

In an organizational setting, narcissism is manifested in many positive and negative ways. Aktas, de Bodt, Bollaert and Roll (2010) identify the "dark" and "bright" sides of narcissistic traits such as Ego-pathology, Overconfidence and Hubris. First, Ego-pathology is highly tied to risk-taking, high motivation for achievement and influence, the latter both highly desirable social traits. Second is Hubris, manifested when an individual has excessive pride and an inflated sense of self-confidence. Finally, Overconfidence is defined as the "better than average" effect and it relates to narcissism as it overlaps with the cognitive aspect the individual makes of him/herself, meaning the way the individual conceives his/her own self in an abstract way or when asked to describe the self. While it may come across as arrogance, individuals with high self-esteem tend to be liked and perceived as attractive by their peers, followers and superiors; and they are more willing to speak up in groups, a behavior which influences leader emergence. Overconfidence and self-enhancement are also important components in leaders' capacity to project power, strength and authority in difficult situations, positively influencing their followers and peers (Zuckerman & O'Loughlin, 2006). High self-esteem is also translated into charisma, or a

capability to inspire devotion from followers in using rhetoric, imagery, anecdotes and fantastic claims. In some extreme cases charismatic leaders abuse interpersonal power for self-enhancement and personal gain, exploiting followers who fall under the charm of the leader's manipulative and powerful appeal, remaining passive and compliant no matter how deviant the behavior (Judge, Piccolo & Kosalka, 2009). Narcissistic traits are therefore somewhat useful for individuals in leadership positions and can have negative as well as positive organizational outcomes.

While narcissism in itself exhibits both dark and bright traits, such as charisma and arrogance, enabling many individuals to reach top positions within organizations, the brightness or darkness of measured traits can vary across cultures. Bright or dark, these traits can come very close to, or in some cases can be, what some cultures consider to be characteristic of an influential leader.

Narcissism, Leadership and Culture

Individualistic societies place primacy on the importance of the needs of the individual above the collective, while collectivistic societies believe the individual's needs to be part of a wider collective (Hofstede, 2011). Within the frame of an individualistic culture, the narcissistic leader is "God's gift to the world". Within the frame of a collectivistic culture, however, the narcissistic leader is "God's gift to the collective" (Millon et al., 2004). The development of the self differs across cultures: while narcissistic structures of the self are independent in an individualistic culture, they are strongly tied to concepts of reputation, honor and family in collectivistic cultures (Warren & Capponi, 1995). The leader is seen as someone who is capable of improving the group's status and is therefore delegated such a responsibility from a willing and obedient collective. Narcissism can therefore be translated differently across cultures with

some traits judged as less harmful than others, and therefore playing a more important role in one culture relative to another. For example, in their studies on narcissism and collectivism, Grijalva et al. (2015) and O'Boyle et al. (2012) found narcissism to predict fewer counterproductive work behaviors in cultures with higher in-group collectivism as opposed to cultures with low in-group collectivism.

In broad terms, this thesis looks at the selection of leaders' narcissistic personality traits across cultures. More specifically, it is a study of the cultural selection of narcissistic traits in leadership emergence; that is, it first looks at which of the many narcissistic traits of leaders are exhibited across cultures. Second, this study examines how followers' perception of the more culturally favorable traits can help in the understanding of cultural leadership expectations and Third, it investigates the expected organizational outcomes of each judged trait. This study not only seeks to test the ratings of Leader's Narcissistic Traits (LNT) across cultures but also the relationship of these traits to organizational outcomes, all from the followers' perspective.

The focus will be on bright and dark narcissistic traits in the role of leadership and how followers perceive the value as well as the valence of such traits across cultures. Using an intuitive method developed in the psychology department of McGill University participants from different cultures were invited to rate personality traits of narcissistic leaders and then create maps to show how each trait influences organizational outcomes.

Contributions to the Literature

Personality Traits. The literature cites a wide spectrum of personality traits associated with CEO narcissism as discussed above. The personality of the Chief Executive Officer has serious implications for any organization since the CEO is the ultimate decision maker, capable of making serious changes to the vision and direction of the organization. This thesis focuses on

specific traits in order to better understand how personality can trickle down into the hierarchical organization of a corporation.

Culture. While culture has received recent attention with the advent of globalization, it has nevertheless not been thoroughly integrated into the study of specific phenomena. This thesis seeks to integrate culture to the study of CEO narcissistic traits to better understand the cultural expectations of employees. Understanding the arrangement that is culture can help organizations thrive by integrating diversity rather than fighting it in a fast paced and changing business environment.

Employee outcomes. CEO narcissism across cultures has predictable and specific implications for employees and this thesis seeks to look at tangible variables impacted by CEO narcissistic personality traits.

Narcissistic CEO Personality Traits

The literature identifies a variety of interesting traits associated with narcissism in leaders as discussed above. While there is a wide range of personality traits associated with narcissism in leadership, this study focused on six traits of particular interest, varying along the dark and bright dimensions. The dark traits of interest are: (1) Arrogance (APA, 2013), (2) Overconfidence (Aktas et al., 2010) and (3) Machiavellianism (Judge et al., 2009). The bright traits of interest are: (1) Appearance, based on Attractiveness and Charisma (APA, 2013), (2) Show of Power based on Intelligence or Status (Millon et al., 2004), and (3) Social Approval and Admiration (APA, 2013; Judge et al., 2009).

There are multiple reasons behind the choice of these six traits. First, since the study is conducted from a follower's perspective, it was imperative to use simple, universal and neutral concepts of narcissistic personality to make sure participants from all cultures judged the

personality traits without difficulty or bias. Second, some traits drawn from the DSM-V were chosen due to their observable nature, the ease by which participants would recognize them in leaders and their mention in the organizational behaviour and psychology literature. Third, Judge et al, (2009) as well as Aktas et al. (2010) draw parallels between dark and bright traits of narcissistic leaders. Therefore, the traits were also chosen according to the degree to which they mirror each other in how they are projected as either bright or dark (e.g., Arrogance vs. Show of Power). The reasons therefore take into account the ease, universality and neutrality for the sake of the participants, the prevalence of the traits in the literature and the degree to which the traits are dissimilar. In the next section I will describe each trait in more detail.

Going back to the source, the DSM-V lists a clear set of criteria by which an individual is judged as a narcissist. This study is, however, interested in a specific type of narcissistic individual: the CEO. Out of the list of criteria listed by the DSM-V, three personality traits are interesting in the context of organizational behavior: (1) Arrogance, considered a dark trait; (2) Appearance based on attractiveness and charisma and (3) Social Approval and Admiration. The latter two are both considered bright traits by the charisma literature (APA, 2013; Munir Sidani, 2007).

In the DSM-V, Arrogance is the last of the set of diagnostic criteria. This Leadership Narcissistic Trait is described as haughty behavior and is used to describe someone who is condescending and may complain about someone's "rudeness" or "stupidity". This is also tied to the person's exaggerated self-presentation as someone who is special and unique, as well as the belief that one is better than others and deserves to be treated as such, therefore commanding a patronizing attitude toward others who do not live up to or fulfill the narcissist's expectations.

Appearance, based on Attractiveness and Charisma, is linked to a magnetic quality. The individual fantasizes of unlimited beauty, brilliance and success. Individuals would compare themselves favorably with famous or privileged people and seek to impress others with a very sleek and attractive self-presentation. They are capable of inspiring devotion or enthusiasm from followers and ruminate over a “long overdue” admiration, bringing us to the third personality trait: the need for social approval and admiration.

Social Approval and Admiration (APA, 2013; Judge et al., 2009) is the individual’s excessive need to be regarded favorably, as praise-worthy and even a cause for wonder. Social approval and Appearance are related in the DSM yet considered categorically different criteria. They both stress the quality of charm and the central role of fantasies of unlimited success power, brilliance or ideal love. The individual requires to be regarded with high esteem and in the favorable graces of everyone in order to fulfill fantasies of unlimited brilliance. He/ She may constantly fish for compliments with great charm.

The following three traits, Overconfidence, Machiavellianism, and Show of Power based on Intelligence or Status, are not necessarily found in the common. They are identified in the wider literature specific to CEOs or individuals in leadership positions.

Overconfidence (Aktas et al., 2010) can be described as excessive confidence or greater confidence than is warranted. Machiavellianism (Judge et al., 2009) is an intrinsic belief that the end justifies the means and the use of manipulation or any means necessary to achieve one's ends for a seat of power. Finally, Show of Power based on Intelligence or Status (Millon et al., 2004) is the capacity to exhibit power by making claims referring to one’s influence or reputation derived from status, achievement and intellectual ability as well as to claim an aura of prestige and have a belief of grandeur.

In sum, the above mentioned traits are prevalent in the literature on Narcissistic CEOs. These traits shape what is considered a Narcissistic leader's personality. Taken together they form an ambiguous whole of socially favorable and harmful traits. Separately, however, the traits can be studied with more precision and allow for a more thorough investigation. While the literature is very clear in delineating between the bright and dark traits, the purpose of this thesis is to question these already established ideas in light of the role of culture.

To begin, I therefore propose the following hypotheses to verify the literature:

H1: Arrogance, Machiavellianism and Overconfidence will be perceived as dark traits across cultures.

H2: Appearance, Show of Power and Social Approval will be perceived as bright traits across cultures.

Subsequently, it might be important to make the following note. The DSM-V mentions fantasies, aspirations and beliefs of the narcissistic individual such as beauty, unlimited success and brilliance. It also mentions needs and requirements such as social admiration and uncontested approval. The DSM is used to diagnose a kind of narcissism that is dysfunctional, distressing and deviant (APA, 2013). CEOs and other top leaders are, however, usually not judged to be dysfunctional, distressed nor deviant. They are at the higher echelons of the corporate, social and political world. Be it at their own command or just by the nature of their status, these individuals who have attained the lofty status of CEO are in a position that is granted much attention (Chatterjee & Hambrick, 2011). Their fantasies, aspirations and beliefs become a reality by virtue of their authority and power. Their position as CEO will allow them to tap into a wide narcissistic supply to fulfill their needs to maintain this aura of prestige and ideas of grandeur (Millon et al., 2004). Becoming a CEO and remaining as such is highly rewarding to

narcissistic individuals and can help supplement both their bright or dark traits. By supplementing their bright and dark traits, these individuals become more and more secure in their position of authority, leading them to take drastic decisions that could be either devastatingly harmful, revolutionary or incredibly reformatory (Chatterjee & Hambrick, 2011). Culture in turn will determine which traits are rewarded and which are incongruent with the needs of followers or the established cultural values.

The Impact of Culture: Individualism/Collectivism

The narcissistic personality traits inherent to leaders are established in the organizational and psychological literature. Some researchers even claim to establish the nature of the traits as either bright or dark (Aktas et al., 2010; Judge et al., 2009). While this may be true in one culture, it may not prove to be the same in another. That is, although the literature and previous studies consider some traits as either bright or dark, the role of culture in establishing whether they are truly dark or bright remains unexplored. Who is to say that Arrogance is a dark trait in a more collectivistic culture? The literature does not provide an answer to this question. My study seeks to challenge the notion that bright and dark traits are constant across cultures and proposes a more culturally relative perspective. In order to look at the impact of culture, this thesis discerns between individual scores of individualism and collectivism.

The dimension of Individualism and Collectivism is concerned with the individual's self-image of him/herself relative to the group. It is the way the individual defines himself/herself in terms of "I" or "we". Individualistic cultures hold a preference for loosely-knit social framework where one is engaged in the self's needs as well as those of one's immediate family. Nations scoring high on individualism include The United States, Australia, and The Netherlands. Collectivism on the other hand advocates tightly knit bonds between individuals of a society;

individuals can expect their relatives or members of their in-group to look after them in exchange for their own unconditional loyalty. Nations scoring high on collectivism (or low on the individualism scale) include Guatemala, China, and Turkey (Hofstede, 2011).

The dimensions of individualism and collectivism, two distinct cultural patterns, can be determined using a variety of scales. One scale developed by Triandis and Gelfand (1998) looks at both individualism and collectivism by arguing that they can both have vertical (emphasizing hierarchy) and horizontal (emphasizing equality) qualities. Vertical patterns in social relationships emphasize hierarchy and the self as different from other selves, whereas horizontal patterns emphasize similarity and the self as more or less like every other self. By supplementing individualism and collectivism with vertical and horizontal attributes, Triandis and Gelfand (1998) take into account the complex ways in which individualism and collectivism are manifested. This distinction emerges from the observation that American or British individualism differs from Swedish or Danish individualism as much as Korean or Japanese collectivism differs from collectivism in the Israeli kibbutz.

The scale has four dimensions: horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism. Horizontal Individualism emphasizes the need to be unique and distinct from groups with statements such as “I often do my own thing” and “My personal identity independent of others, is very important to me.” Cultures high on horizontal individualism include Sweden, Norway, Denmark and Australia. Vertical Individualism emphasizes the need to become distinguished and acquire status through competition with others. It is described by statements such as “When another person does better than I do, I get tense and aroused” and “Winning is everything”. Cultures high on vertical individualism include the US, Great Britain and France. Horizontal Collectivism emphasizes the

self as similar to others, common goals with others, sociability and interdependence. It is described by statements such as “I feel good when I cooperate with others” and “The well-being of my coworkers is important to me”. Cultures high on horizontal collectivism include the Israeli kibbutz. Finally Vertical Collectivism emphasizes the integrity of the in-group, the willingness to sacrifice personal goals for the sake of the in-group goals and support competition of their in-group with out-groups. They basically submit to the will of the in-group. It can be described with statements such as “It is important to me that I respect the decisions made by my group” and “It is my duty to take care of my family even when I have to sacrifice what I want”. Cultures high on vertical collectivism include Korea, India and Japan (Triandis & Gelfand, 1998).

These dimensions influence perceptions of behavior and the ways in which behavior, personality and attitudes are appraised, be it for the employee or the leader. For example, the dark traits of leaders in cultures high on Vertical Collectivism could be judged as less strictly harmful considering that the leaders have a duty to lead the collective and will therefore make decisions based on the welfare of the in-group in the long run.

There are also cultural systems of thought which can impact the perception of dark/bright traits. One such system is Dialecticism, an eastern belief based on tradition that accepts the coexistence of contradictory characteristics within a single person. Peng and Nisbett (1999) noted that individuals in East Asian cultures engage in dialectic thought and believe that apparent opposites such as black/white and friend/enemy can coexist within one single person. Cultures that adhere to this system of thought are characterized by a cultural acceptance of this notion as expressed by the Chinese proverb “Beware of your friends, not your enemies.” A dialectic approach to perception can have a significant influence on the way personality, behavior and attitude are judged for any individual, especially for leaders.

The dearth of literature on the topic leaves only room for speculation. Therefore, considering the ways in which culture appraises and facilitates the emergence of specific personality traits and behavior, I propose the following hypothesis:

H3: Participants higher on vertical individualism will rate dark traits relatively less dark (less negative) than participants lower on vertical individualism.

Importance

Narcissism in CEOs has been associated with a myriad of corporate outcomes such as risk taking (Chatterjee & Hambrick, 2011), decision making (Oesterle, Elosge & Elosge, 2016), the undertaking of spectacular projects (Kets de Vries & Miller, 1985), entrepreneurial orientation (Engelen, Neumann, & Schmidt, 2013), and high performance (Chatterjee & Hambrick, 2007; Patel & Cooper, 2013) to name a few. While this personality type is prevalent in the literature and its study has generated interesting findings, the so-called importance of this personality type in CEOs is still controversial. We know that it is widespread but is it important? From an evolutionary point of view if it is prevalent then it does serve a purpose but this question has yet to be answered. There is also the issue of the importance of the traits themselves, but this is also debatable since most studies focused on the personality type rather than an atomization of the traits and their relative impact on the above mentioned corporate outcomes. Also, the cross-cultural impact of this personality is still a burgeoning research topic within the field. A recent study by Oesterle, Elosge and Elosge (2016) looks at CEO narcissistic personality's impact on internationalization of decision making within the corporation and the influence of narcissism on the intensification of business activities on an international scale. The study showed that CEOs with a high degree of narcissism had a strong influence on the internationalization of decision making and this personality type can help predict the extent to which a company would be

expanding its operations abroad. In this respect, narcissistic personality type in a CEO is important for global expansion. And while there are studies suggesting the importance of narcissism for a CEO, none of the studies is actually straightforward in measuring the importance of the traits that constitute this personality type and their cross-cultural significance. If one had to guess, the same reasoning could be applied to importance as it is applied to valence for darker traits since there are cross-cultural differences in perceptions of its value.

Following H3, this study proposes the following hypothesis:

H4: Participants higher on vertical individualism will rate dark traits as more important than participants lower on vertical individualism.

Employee Outcomes

For the purpose of this thesis, I chose to focus on three employee outcomes: employee organizational performance, self-esteem and employee trust in the leader's vision. There are multiple reasons as to why I chose these outcomes. First, these outcomes all have the potential to either positively or negatively impact both the individual employee as well as the organization. Second, these outcomes are within the control of the employee or follower. Since this thesis is from a follower's perspective, it was important to choose outcomes unto which employees can exert or perceive to exert a degree of control.

The literature shows few studies that look at the impact of CEO personality on employee outcomes. A few eclectic measures such as employee CSR and employee involvement have been linked to CEO personality but more basic outcomes such as self-esteem or performance have only recently begun to gather momentum in the management literature. In previous studies, Leader Narcissistic Traits have been linked to enhanced employee and organizational performance (Bacha, 2010) as well as increased CSR and involvement on the part of employees

(Wiggenhorn, Pissaris & Gleason, 2016). Traits such as CEO charisma show enhanced employee and organizational performance (Bacha, 2010). CEOs that exude power appear to have a positive impact on employee involvement. CEO power helps facilitate involvement of employees in management decision making within the organization, greater ownership of company stock as well as an increase in overall welfare (Wiggenhorn, Pissaris & Gleason, 2016). While the literature does not provide specific ways as to how Leader's Narcissistic Traits impact CSR and employee involvement across cultures, it does provide researchers with an idea as to how leaders' narcissistic traits can impact trust in organizations within specific cultures. That is while the cognitive processes remain unknown, there is mention of the specific outcomes such processes have on organizations. The literature, however, shows a dearth of findings when looking at cross-cultural differences of self-esteem, performance and trust in employees as a direct result of CEO narcissism. The particularities of these relationships remain unexplored.

The leadership literature refers mainly to effects of "destructive leadership" or abusive leadership on employee performance, self-esteem and trust in the leader. Employee Organizational Performance is how well an employee executes job duties and responsibilities in an organization. It is also related to how one communicates with superiors and peers, how one maintains discipline at works and how much effort one puts into the job (Sackett, 2002).

Personality is an important predictor of job performance. In a study by Piedmont and Weinstein (1994), the researchers looked at the NEO Personality inventory and its impact on perceived job performance for employees. Conscientiousness was correlated with job performance and low neuroticism and high extraversion scores also predicted high performance. Personality was found to predict job performance in employees. In another study by Robie, Brown and Bly (2008) the researchers looked at the five major personality traits in 144 executives and middle-

level managers and the moderating effects of a derailing trait composite. They define derailing traits as ones associated with unexpected failure to reach a top position in an organization. The derailing trait composite included traits such as being ego-centric, intimidating, manipulating, micro-managing and passive-aggressive. The results suggest that derailing traits predict much higher job performance across the executive success factor spectrum with a significant positive correlation between performance and the traits ($r=.24$, $p<0.01$). The study ends with a conclusion stating that derailing traits are more functional than popular wisdom would suggest.

Employees' trust in the leader's vision is defined as the presence of positive relations between team members, loyalty to the leader's vision and overall perceptions of fairness. In a recent study by Tremblay (2017), leader's offensive humor was much more influential in changing the perceptions of inclusion, citizenship behavior and trust in the leader than was positive humor. Offensive humor was found to negatively impact employees' feelings and perceptions of inclusion, and trust in the leader acted as a contingent condition for positive humor to be effective. In a study on managerial reform, Destler (2017) looks at the impact of trust and welfare on general performance and advancement. Trust is referred to as an "element of climate" under which employees thrive among colleagues and under supervisory support. The results show that a climate prioritizing employee welfare is positively associated with performance management reform and a climate that facilitates employee dissent is negatively associated with performance management reform. Rego, Cunha and Polonia (2017) explored the perspective of 72 CEOs on corporate sustainability and its facilitators. The CEOs equated corporate sustainability with four main elements. First is the company's continuity and viability; second the place of stakeholders, profit, employees and the natural environment; third the management practices such as the organization's strategic alignment with a long-term orientation

as well as an organizational climate built on positive elements of trust and ethics; fourth the leadership characteristics that foster a bright future such as leadership vision, motivating and inspiring and leading by example. The study ends with the conclusion that most CEOs who have participated in the study recognize the value of these elements but have not embraced them personally. This dichotomy could have a serious impact on employee perceptions of leadership.

Self-esteem in the classical sense is the extent to which the individual believes himself/herself to be capable, significant, successful and worthy; meeting standards important for the self-concept (e.g. physical appearance, competence, approval, love and support) and ultimately the degree to which the individual likes himself/herself (Rosenberg, 1965). In a study by Pierce et al. (1989) self-esteem in the organization is defined as a motivating agent for employees and managers alike. An employee who perceives himself or herself as a valuable addition to the company as well as member of the organization is more motivated to perform than an employee who does not share those beliefs. High organizational self-esteem is also highly correlated with organizational effectiveness.

The leadership literature offers an insight on the impact of the leader on employee self-esteem. In a study by Munir Sidani (2007), effective speech was found to help create an aura of trustworthiness and credibility for the leader. As for how this aura is capable of impacting self-esteem in the workplace, Munir Sidani differentiates between business charismatic leadership and social charismatic leadership as well as the effects charisma has on high vs. low self-esteem individuals. He notes that the self-esteem of those employed in the business industry is generally average or higher than the general public and this has to be accounted for when looking at employee self-esteem. The results showed that those with high self-esteem were more likely to be impacted by the motivational and the charismatic approach of the leader than those with low

self-esteem. This suggests that employees in the business industry will be highly receptive and positively impacted by a CEO with charismatic personality traits.

The effects of CEO personality on employee outcomes of self-esteem has only recently begun to gather momentum in the management literature. Social identity theory grants an interesting view of the role of group membership in enhancing self-esteem. The theory proposed by Tajfel and Turner (1986) explains that as individuals, we all strive to enhance our self-esteem through our own personal identity and our social identity, the latter referring to the groups to which we belong. Group membership increases self-esteem. People can therefore boost their self-esteem through their own achievements as individuals and/or through affiliation with successful groups. Additionally, positive group behaviors highlight the group status in relation to other groups. People who value the boost that their collective identity brings to their self-esteem take pride in their connections with others even if they do not receive any immediate benefit from others. Self-identity theory helps explain why in-group favoritism, meaning the tendency to favour those who are part of a same collective, occurs.

While individuals from collectivistic cultures typically value their collective identity more than individuals from individualistic cultures, they do not rely on in-group favoritism to increase their own self-esteem. This means that individuals from collectivistic cultures are less likely than individuals from individualistic cultures to indulge in in-group favoritism to boost their self-esteem even though high group membership is typically a characteristic of collectivistic cultures (Heine, 2005; Lehman et al. 2004; Snibbe et al., 2003; Yuki, 2003). This begs the question: How do CEOs from different cultures impact employee self-esteem? While it may be more important for employees in collectivistic cultures to have someone they identify with as a

highly confident leader, employees from individualistic cultures might derive a boost to their own self-esteem as a result of their leader's confidence.

To shed more light on the subtleties of self-esteem and group membership, Nakashima et al. (2008) offer a very interesting finding. Their research found that when self-esteem is under threat, individuals with more independent self-construals showed more in-group favoritism. This means that individuals from more individualistic cultures or who identify with more individualistic cultures became more biased toward their own group when they were low on self-esteem. On the other hand, individuals with more interdependent self-construals (i.e., individuals from more collectivistic cultures) did not show more in-group favoritism when their self-esteem was under threat. This helps put self-esteem variations in a cultural context. This begs another question: Will someone from an individualistic culture who perceives their self-esteem to be under threat show more favorable bias toward a leader who is from that same social or collective group? And would this mean inflating the in-group leader's positive traits?

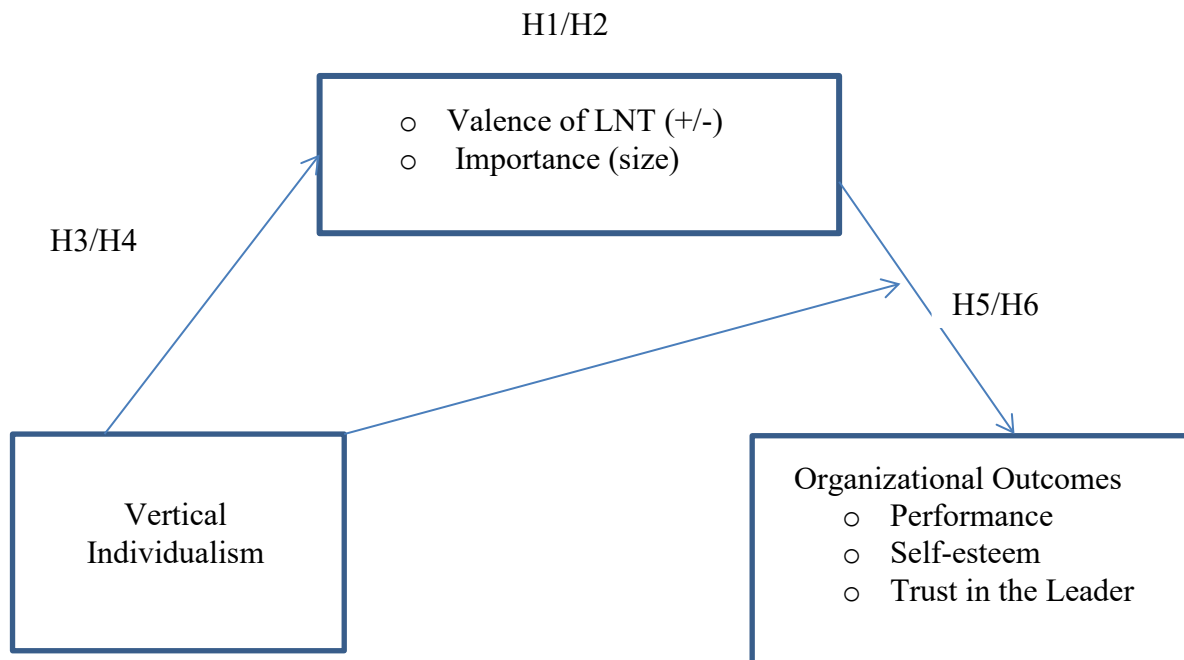
Finally, the above mentioned studies suggest that there are differences in how self-esteem, performance and trust of employees are conceptualized as well as impacted by leadership across cultures. The literature, however, does not look into the degree to which the cultural appraisal of leaders' specific narcissistic traits (both dark and bright) impacts these specific organizational outcomes. I therefore propose the following hypotheses to explore the relationships between CEO narcissistic personality and employee outcomes of performance, self-esteem and trust in the leader:

H5: Participants higher on vertical individualism will have their self-esteem, performance and trust in the leader more impacted by dark LNT than participants lower on vertical individualism.

H6: Participants higher on vertical individualism will have their self-esteem, performance and trust in the leader less impacted by bright LNT than participants lower on vertical individualism.

All hypotheses are illustrated in Figure 1.

Figure 1. Hypotheses and Model



METHODS

As mentioned above, the method of choice is an intuitive one. This method was developed in the “Intergroup Relations and Aboriginal People’s” lab at McGill University under the supervision of Donald Taylor and his PhD student Megan Cooper. I used this method for my undergraduate honors thesis to understand the dynamics between Arab Identity and a particular dysfunctional behavior, shisha smoking. The method is now used in a government funded research to study Aboriginal identity and alcohol abuse. Fuzzy Cognitive Mapping allows participants to generate their own perceptions of any given concept and build weighted links between different elements. In the case of this study, the focus was on the cross-cultural relationship between narcissistic traits of a CEO and organizational outcomes.

Fuzzy cognitive mapping

Fuzzy Cognitive Mapping (FCM) is an extension of a cognitive mapping technique. This method has been proposed by Özesmi and Özesmi (2004) to capture the cognitive associations among different concepts subsumed within a given topic and then mathematically generate values for these connections and concepts that describe their role. This method offers investigators the opportunity to explore complex constructs such as appraisals in a novel and unbiased manner. By using the graphical idea behind cognitive maps, FCM is a representational method that depicts causal links between different constructs. The links are translated in terms of directional arrows and the constructs are represented as concept nodes. A fuzzy cognitive map would in turn consist of a collection of nodes, each representing a select concept chosen by the participant according to a given domain, with weighted arrows translating the negative or positive causal relationships between the nodes. There are therefore four main components to a fuzzy cognitive map, generated spontaneously by the participant: the nodes (i.e., the concept),

the directional arrows (i.e., the relationships between two concepts), the weight and valence (either negative or positive) of those arrows (Khan & Quaddus, 2004), denoting the importance of the relationship and its directionality, respectively. For example, drawing an arrow going from node “x” to node “y” would translate into “x” affecting “y” (direction) negatively or positively (valence), but the weight of the connection would determine just how much of an impact “x” has on “y” (weight). This method is also useful in terms of quantifying qualitative data. It is a method bridging the gap between the rigors of quantitative methods and the open-ended response format of qualitative techniques. By constructing a system, the participants are actually deconstructing their own view of that system. The utility of FCM lies in its ability to look at the dynamics within a select system through the eyes of the participant. It is a representation of how the participant perceives the construct itself without any bias on the part of the researcher. As a result the map would contain both information about the system studied and the participant’s view of the system, which in this case is traits of narcissism.

The present study represented a first attempt to map the relationships between CEO narcissistic traits and organizational outcomes for the sake of understanding the way in which CEO narcissistic traits were judged differently by individuals from different cultures using fuzzy cognitive mapping (Ozesmi & Ozesmi, 2004). This method did not only generate insights as to how different individuals from different cultures perceive CEO narcissistic traits but also how these traits, and what traits, were specifically connected to the proposed organizational outcomes. To simplify the analysis, the participants in this study were given already generated elements pertaining to CEO narcissistic traits and organizational outcomes. The weight, valence and direction of the connections tell how each trait was perceived and how it affected organizational outcomes.

Participants did not generate their own interpretations of CEO narcissistic personality but worked with already given nodes. This method allowed us to not only see how different CEO narcissistic traits are judged by individuals from different cultures, but also how these traits have potentially negative or positive consequences for the organization.

Participants

Participants were recruited on campus using JMSB's participant pool and in-class information sessions after receiving approval by the University Human Research Ethics Committee (see Appendix A for certificate). The sample consisted of students taking an introductory business course. They were compensated with 2 course credits after participating in the study. The sample consisted of 161 full-time students at JMSB. Participants consisted of 76 men (47.2%) and 85 women (52.8%). The participants' ages varied between 18 and 40, with half (49.1%) aged 20 and 21. The sample also consisted of 101 Canadian participants (62.7%), with half of the total sample identifying as Canadian (51.6%) and born in Canada (50.3%). There are 21 participants with dual Canadian citizenship. The sample also showed an enormous diversity of students from Greece, Vietnam, Pakistan, Russia, Egypt, Lebanon, Afghanistan, to name a few, with the majority of non-Canadian participants coming from China (n=17) and France (n=8). The language most often spoken by this sample was English with 97 participants (60.2%) followed by French with 38 participants (23.6%) and finally Mandarin with 12 participants (8.1%). Since the cultural groups were too small to be used to test for cultural differences, the study used scores of Vertical Individualism from the Triandis scale to account for cultural differences. Collectivism scores were not used since they would be too low in a sample of mostly Canadian participants. Scores of Vertical Individualism were chosen since they were the most likely to show cultural differences in a group of students in Canada. Vertical Individualism

scores reflect the hierarchical differences in perceptions while Horizontal Individualism scores reflect the absence of hierarchical differences. Considering the nature of the study, vertical individualism scores will help shed light on cultural differences in perceptions when dealing with an intrinsically hierarchical CEO/employee relationship. Vertical Individualism scores vary from 1.5 to 8.5 ($M=6.02$; $SD=1.34$) showing the sample to be overall moderately vertically individualistic. The recruitment was conducted using flyers and sending emails out to students who had registered in the participant bank pool.

Procedure

Students arrived in the laboratory and were asked to read and sign a consent form. Afterwards, they were given the brief questionnaire and then the mapping part. The mapping followed several steps with the help of an enhanced version of the FCM program, a computerized representation of personality traits using a mapping technique described by Ozesmi and Ozesmi (2004) in their study of cognitive fuzzy maps as a method for exploring stakeholder conflict over a lake in Turkey (www.fcmappers.net). The purpose of this part of the study was to get a general idea of how the different mapped elements of narcissism relate to different organizational elements across cultures. Each participant was asked to relate all narcissistic traits to the organizational outcomes. It was therefore best to take each individual trait in order and participants related the trait in question to all three outcomes.

The study itself involved two parts. In the first part, participants answered a few demographical questions. They were also asked to sequence the CEO narcissistic traits of Arrogance, Overconfidence, Machiavellianism, Appearance, Show of Power, and Social Approval and Admiration (Judge et al., 2009), according to their perception of most to least prevalence in CEOs in their culture of origin. In the second part, they created a map for each of

the six CEO narcissistic traits as well as a general concept of Leadership (which was used as a baseline measure) and the organizational elements of trust in the leader, self-perceived self-esteem and performance using the fuzzy cognitive mapping program. The questionnaire asked participants to answer a few demographical questions related to their cultural background in order to better analyze the maps. The mapping task asked participants to represent the connections they perceived between the six CEO narcissistic traits, the leadership node and the selected organizational outcomes. Several measures included in the program such as weight of connections, the size of each node and the valence of nodes and connections helped create a map with connections representative of the idiosyncratic views of each participant.

Measures

In this study, I was interested in the cultural appraisal of narcissistic leadership and its impact on employee outcomes of self-esteem, performance and trust.

Triandis Scale. At first, I looked at the participants' cultural identification along the Triandis scale of horizontal/vertical individualism/collectivism (1996). The scale is made up of 16 questions divided into sets of 4 with answers ranging from 1 to 9 (1=Never; 5=Neutral, 9=Always). Each set measures the specific variables of Horizontal Individualism, Vertical Individualism, Horizontal Collectivism and Vertical Collectivism. This allowed the results to be analyzed through a cultural lens by taking into account the complexity of the responses. The participants came from a wide variety of cultures with some having grown up in Canada and others abroad. The Triandis scale, with its subtle variations along the Horizontal and Vertical sides of Individualism and Collectivism, allowed the study to rely on an objective measure of participants' cultural predispositions while accounting for their multicultural background. After answering some demographical questions, the participants were asked to complete the 16

questions in the scale before moving on to the mapping part of the study. The scale was initially made up of 27 questions: HI ($\alpha = .81$), VI ($\alpha = .82$), HC ($\alpha = .80$), and VC ($\alpha = .73$) but more recent studies use a 16-item measure since only 16 of the 27 items were provided with factor loadings above .40 by Triandis and Gelfand (1998).

Mapping out Narcissism. To begin the mapping process, participants were given a neutral description of each Leadership Narcissistic Trait exhibiting both the negative and positive side to each trait. These terms then appeared in bubbles on the screen. Participants were also given bubbles pertaining to the organizational outcomes listed above.

Moving nodes and associations. The second step consisted of mapping out these elements by moving the nodes around on a computer screen and making associations with directional arrows between the elements themselves. The participants were given clear instructions on how to create associations between constructs and were able to create uni- or bi-directional connections.

Arrow width. The third step was to describe the strength of the relationship between elements, where it existed. This was done by clicking on the arrow previously drawn and moving the mouse upwards or downwards. By moving the cursor, the participants either increased or decreased the width of each arrow, mirroring the subjective strength of each connection.

Valence of relationship. The fourth step looked at the kind of relations between nodes. The participants could change the color of each arrow to show a positive (blue), negative (red) or neutral (purple) relation between the nodes.

Valence of node. The fifth step looked at the valence of the elements themselves. Each node representing a different construct was given a neutral color (purple) by default. By moving the cursor up or down, the participant could change the color of each node in different shades of

a blue (bluer hues indicate more positive feelings) or a red (redder hues indicate more negative feelings). This captured the participants' feelings about the concept represented in each node and placed their perception of the construct on a scale somewhere between very negative and very positive.

Size of node. Once judged as a more positive, negative or a neutral part of their cultural perception, each construct could be either increased or decreased in size to reflect its perceived importance. The bigger the node, the more significant a role it was indicated to play in the participant's culture.

Data Analysis

A screen shot was saved after every step in the mapping process. Arrow width, arrow color, node size and node color were converted by the program into numerical values and saved onto an excel sheet in the form of a matrix. For example, 0 on the matrix represents no relationship between nodes, 0.1 represents a weak relationship and 0.9 a very strong relationship. The sign of the value is also recorded. A negative value represents a negative correlation between constructs and a positive value represents a positive one. Arrow weight, valence and direction are taken into account to compute an in-degree value between narcissistic traits and other significant nodes. Significant nodes include the most central concept in a map (the node with the most total connections) and the most important node in the map (the largest node). The range of possible values of color and size is similarly converted to a scale of 0.1 (very negative /very unimportant) to 1 (very positive/very important). The data collected through fuzzy cognitive mapping was then saved. Each node therefore had an individual score on how positive or negative it is (valence), how important it is to the participant (importance), how much it receives from other nodes (indegree) and how much it affects other nodes (outdegree) depending

on the weight, direction and kind of relationship (negative or positive relationship). Each node's score was standardized in order to compare nodes between maps since some maps make more connections.

Leadership Valence, Size and Impact. Measures of Leadership Valence, Size and impact (the measures of self-esteem, trust and performance combined) were also measured as a form of baseline to ensure Leadership as a whole was perceived as positive. These measures are not discussed in the results section since Leadership was in fact positive throughout the study.

Why Fuzzy Cognitive Mapping (FCM). This method works outside of any predetermined theoretical groundwork and simply gives participants the opportunity to recount, relate and build upon different constructs presented to them. It has two benefits over traditional Likert scale response formats. FCM is especially advantageous for exploring complex constructs, as it is designed to be an intuitive method of describing complex issues. By drawing connections between concepts, these graphic representations might better reflect the participant's more intuitive understanding of his or her CEO's personality, even when it is difficult for the participant to judge. Moreover FCM would help participants generate their own view of a leader's narcissistic personality and relate the traits to specific outcomes of performance, self-esteem and trust in the leader without the researchers having to prejudge any of the content or relationships within that dynamic. FCM therefore allows participants to graphically draw and identify key aspects of a concept without a researcher's biases guiding their responses as opposed to the guided questions used in more traditional questionnaires. FCM uses the direction, weight and relations of drawn connections and converts them into values that are analyzed to produce scores indicating three main measures: indegree, a measure of how much a node

receives from other nodes; outdegree, a measure of how much a node transmits to other nodes, and centrality, a measure of how central (connected) a node is in the map.

RESULTS

Before carrying out the tests of hypotheses, a series of bivariate one-way correlation tests using Pearson's coefficient were performed with cultural variables and Valence and Size variables. The purpose was to obtain an initial understanding of the strength of association between the predictors and outcomes of interest within the sample. No hypothesized predictors were strongly correlated with the exception of culture and size of dark traits ($p < 0.05$). There were, however, some interesting correlations which are explored as part of the post-hoc analysis (see post-hoc section and Table 1). To briefly introduce the results to the hypotheses, Valence of traits was first tested across the sample. A one-sample t-test showed significant differences between appraisals of traits within the sample. While there were no significant correlations for Valence of dark and bright traits when using vertical individualism as a reflection of cross cultural differences, Importance showed significant correlations when using vertical individualism as a reflection of cross cultural differences. The analyses showed a non-significant effect of traits on organizational outcomes of performance, self-esteem and trust in the leader when using vertical individualism as a reflection of cross cultural differences. Although the correlations were mostly non-significant, there were some interesting findings worth building on.

Valence

Across Sample. H1 and H2 look at the Valence of dark and bright traits using vertical individualism as a reflection of cross-cultural differences. H1 measures whether dark traits of Arrogance, Machiavellianism and Overconfidence are in fact negatively perceived traits.

Table 1. Correlations

	<i>N</i>	<i>Mean</i>	<i>SD</i>	1	2	3	4	5	6
1 HIAV	161	7.28	.97	-					
2 VIAV	161	6.02	1.34	.30**	-				
3 Age	160	21.70	2.89	.17*	.05	-			
4 Gender	161	.47	.50	.13	.34**	.1	-		
5 Canadian Only	161	1.27	1.06	-.16*	.12	-.02	.01	-	
6 ID	161	.52	.50	-.00	-.03	.01	0.7	-.22**	-
7 Overconfidence Valence	142	.44	.24	.06	.11	.08	.17*	-.06	-.00
8 Overconfidence Size	142	.56	.24	.05	-.17*	-.04	.12	.08	-.14
9 Overconfidence ABSI	142	1.68	.63	-.01	.10	-.02	.06	.13	-.06
10 Machiavellianism Valence	145	.29	.24	-.12	.10	.12	-.07	.14	-.16
11 Machiavellianism Size	145	.53	.26	-.01	-.18*	-.04	.02	-.01	-.07
12 Machiavellianism ABSI	146	1.81	.66	.09	.07	-.19*	-.11	-.02	.07
13 Arrogance Valence	141	.26	.24	-.14	.10	.06	.01	.23**	-.06
14 Arrogance Size	141	.48	.27	-.04	.18*	-.08	.10	.17*	-.20*
15 Arrogance ABSI	142	1.91	.69	-.08	.03	-.09	-.04	-.03	-.05
16 Appearance Valence	143	.73	.20	.04	.07	.04	.02	.01	.19*
17 Appearance Size	143	.72	.22	.02	.15	-.03	.03	.13	.08
18 Appearance ABSI	144	1.61	.73	-.01	.15	-.20*	-.11	.10	-.04
19 Social Approval Valence	145	.73	.20	-.03	-.04	-.05	.01	.034	-.01
20 Social Approval Size	145	.70	.23	-.1	.09	-.03	.02	-.06	-.06
21 Social Approval ABSI	145	1.8	.62	-.05	.09	-.04	-.07	.04	-.18*
22 Power Valence	146	.58	.24	-.04	.06	.09	.10	.06	-.04
23 Power Size	146	.67	.23	-.11	.10	-.02	.08	.00	-.012
24 Power ABSI	146	1.75	.57	-.05	.12	-.02	-.03	-.05	-.019

7 8 9 10 11 12 13 14 15

1 HIAV									
2 VIAV									
3 Age									
4 Gender									
5 Canadian Only									
6 ID									
7 Overconfidence Valence	-								
8 Overconfidence Size	.32**	-							
9 Overconfidence ABSI	-.06	.17*	-						
10 Machiavellianism Valence	.21*	.08	-.04	-					
11 Machiavellianism Size	.05	.42**	.06	.38**	-				
12 Machiavellianism ABSI	-.10	.01	.24**	-.15	.02	-			
13 Arrogance Valence	.23**	.15	.00	.46**	.15	-.06	-		
14 Arrogance Size	.01	.44**	.18*	.12	.45**	.06	.32**	-	
15 Arrogance ABSI	-.11	.10	.35**	-.14	.08	.38**	-.15	.21*	-
16 Appearance Valence	-.09	-.06	-.15	-.01	-.01	.22**	-.10	-.05	-.02
17 Appearance Size	-.12	.11	-.07	.07	.05	.012	-.03	-.02	-.06
18 Appearance ABSI	-.16	-.02	.06	-.09	-.01	.23**	-.02	-.04	.17*
19 Social Approval Valence	-.05	.01	.00	-.16	-.08	.04	-.13	-.00	.23**
20 Social Approval Size	-.02	.12	.10	-.03	.01	-.012	.01	.07	.18*
21 Social Approval ABSI	-.13	-.04	.18*	.06	.03	.06	.06	-.07	.13
22 Power Valence	.23**	.19*	-.00	.08	.09	-.02	.06	.077	.05
23 Power Size	.07	.39**	.02	.15	.45**	-.02	.11	-.18*	-.02
24 Power ABSI	-.25**	.16	.36**	-.123	.14	.26**	-.04	.10	.24**

	16	17	18	19	20	21	22	23	24
1 HIAV									
2 VIAV									
3 Age									
4 Gender									
5 Canadian Only									
6 ID									
7 Overconfidence Valence									
8 Overconfidence Size									
9 Overconfidence ABSI									
10 Machiavellianism Valence									
11 Machiavellianism Size									
12 Machiavellianism ABSI									
13 Arrogance Valence									
14 Arrogance Size									
15 Arrogance ABSI									
16 Appearance Valence	-								
17 Appearance Size	.45**	-							
18 Appearance ABSI	.33**	.31**	-						
19 Social Approval Valence	.37**	.16	.09	-					
20 Social Approval Size	.08	.24**	.03	.43**	-				
21 Social Approval ABSI	-.08	.00	.28**	.12	.32**	-			
22 Power Valence	.06	.00	-.02	.13	.14	.07	-		
23 Power Size	.08	.24**	.04	.09	.28**	.14	.47**	-	
24 Power ABSI	-.09	.06	.25**	.03	.07	.26**	.21*	.22**	-

Notes:

Valid N (listwise): 141

ABSI = combined measures of organizational outcomes of performance, self-esteem and trust

ID= Identity (which cultural identity the participants identified with)

VIAV= Vertical Individualism Average

HIAV= Horizontal Individualism Average

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

H2 measures whether bright traits of Appearance, Show of Power and Social Approval are in fact positively perceived traits. In order to test for H1 and H2 the mean scores of dark and bright traits for the whole sample were measured through a comparison of means. Valence is conceptualized on a color spectrum varying from red, purple and blue. According to Fuzzy Cognitive Mapping, if $x > .5$ then the trait in question is perceived as positive or bright and its color will be a bright blue on the map. If $x < .5$ then the trait in question is perceived as negative or dark by participants and its color on the map is a bright red. If $x = .5$ then the trait is neutral, meaning neither negative nor positive and its color is purple. A one-sample t-test was run to determine whether valence scores of dark traits fell under the .5 margin and valence scores of bright traits were over the .5 margin according to the Fuzzy Cognitive Mapping method. The scores were not all normally distributed as assessed by Shapiro-Wilk and Kolmogorov-Smirnov test and there were a few outliers in the data, as assessed by inspection of a boxplot (Table 2).

Table 2. Tests of Normality

	<i>Kolmogorov-Smirnov^a</i>			<i>Shapiro-Wilk</i>		
	<i>Statistic</i>	<i>df</i>	<i>p</i>	<i>Statistic</i>	<i>df</i>	<i>p</i>
Overconfidence Valence	.08	107	.06	.98	107	.04*
Machiavellianism Valence	.12	107	.00**	.92	107	.00**
Arrogance Valence	.12	107	.00**	.91	107	.00**
Appearance Valence	.09	107	.05	.93	107	.00**
Social Approval Valence	.09	107	.02*	.94	107	.00**
Power Valence	.13	107	.00**	.96	107	.00**

Notes:

^a Lilliefors Significance Correction

Valid N (listwise): 141

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

These outliers were, however, kept since they arguably add value to the scores especially in a cross-cultural sample. On average, dark traits scores of Overconfidence, Machiavellianism and Arrogance were significantly lower than .5 and bright traits of Appearance, Social Approval

and Power were significantly higher than .5 meaning that scores showed a significant effect for participants perceiving dark traits as negative traits and bright traits as positive traits.

Overconfidence ($M=.44, SD=.24$) was rated as negative to neutral with $t(141)=21.93, p<0.001$.

Machiavellianism ($M=.29, SD=.24$) was rated as negative with $t(144)=14.82, p<0.001$. Arrogance

($M=.26, SD=.24$) was rated as negative with $t(140)=13.26, p<0.001$. Appearance ($M=.73,$

$SD=.20$) was rated as positive with $t(142)=44.49, p<0.0005$. Social Approval ($M=.73, SD=.20$)

was rated as positive with $t(144)=42.80, p<0.001$. Finally, Show of Power ($M=.58, SD=.24$) was

rated as positive to neutral with $t(145)=29.84, p<0.001$ (see Table 3).

Table 3. Valence Descriptive Statistics and One sample T-test

	<i>n</i>	<i>Mean</i>	<i>SD</i>	<i>t-value</i>	<i>df</i>	Test Value = 0		95% Confidence Interval
						<i>p</i> (2- tailed)	<i>Mean</i> <i>Difference</i>	
Overconfidence Valence	142	.44	.24	21.93**	141	.00**	.44	[.4, .48]
Machiavellianism Valence	145	.29	.24	14.82**	144	.00**	.29	[.25, .33]
Arrogance Valence	141	.26	.24	13.26**	140	.00**	.26	[.22, .30]
Appearance Valence	143	.73	.20	44.49**	142	.00**	.73	[.7, .76]
Social Approval Valence	145	.73	.20	42.8**	144	.00**	.73	[.69, .76]
Power Valence	146	.58	.24	29.84**	145	.00**	.58	[.55, .62]

Notes:

Valid N (listwise): 141

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

According to the t-test, the null hypothesis was rejected and the hypotheses were verified for

each individual trait. From darkest to least dark, meaning most negatively rated to least

negatively rated, Arrogance, Machiavellianism and Overconfidence were all perceived as dark traits. From brightest to least bright, meaning most positively rated to least positively rated, Appearance, Social Approval and Show of Power were all perceived as bright traits. Therefore H1 and H2 were supported.

Vertical Individualism. H3 looks at cross-cultural differences between participants on their ratings of Valence for dark traits, more specifically the likelihood of participants higher on vertical individualism to rate dark traits as relatively less dark (less negative) than participants lower on vertical individualism. The rationale behind this hypothesis is that participants who recognize the relationship between CEO and employee to be intrinsically hierarchical will see dark traits to be more justifiable in their leader by virtue of their leader's position. In other words, participants higher on vertical individualism will be more likely to justify the dark trait as a personality trait that is useful and perhaps even necessary for leadership and will therefore be less likely to see it as negative. There was, however, no significant correlation between scores of vertical individualism and valence of dark traits across the sample (Table 1). Therefore H3 was not supported.

Importance

Across Sample. Importance is measured by looking at the size of the nodes on the map. According to Fuzzy Cognitive Mapping, if $x > .5$ then the trait in question is perceived as relatively important and if $x < .5$ then the trait in question is perceived as relatively unimportant by participants. If $x = 0.5$ then the trait is neutral or average, meaning important enough to be mentioned but not too important to be valued above average. A one-sample t-test was run to look at differences in the appraisal of importance scores of dark traits and bright traits according to the Fuzzy Cognitive Mapping method.

On average, all traits except for Arrogance were significantly higher than .5. Going by order of importance, Appearance, Social Approval, Show of Power, Overconfidence, and Machiavellianism were all rated as significantly more important than average. Appearance ($M=.72$, $SD=.22$) with $t(142)=39.08$, $p<0.001$ was rated as the most important trait by participants. Social Approval ($M=.70$, $SD=.23$ with $t(144)=37.27$, $p<0.001$ was the second most important trait followed by Show of Power ($M=.67$, $SD=.23$) with $t(145)=35.46$, $p<0.001$; Overconfidence ($M=.56$, $SD=.24$) with $t(141)=28.43$, $p<0.001$ and Machiavellianism ($M=.53$, $SD=.26$) with $t(144)=24.73$, $p<0.001$ rated of almost average importance. Finally, Arrogance ($M=.48$, $SD=.27$) with $t(140)=21.43$, $p<0.001$ was just below the mean of 0.5. Participants seem to recognize the value of these traits for leadership as shown by their ratings of importance (Table 4).

Table 4. Size Descriptive Statistics and One sample t-test

	<u>Test Value = 0</u>					
	<i>Mean</i>	<i>SD</i>	<i>t-value</i>	<i>df</i>	<i>p (2-tailed)</i>	95% Confidence Interval
Overconfidence Size	.56	.24	28.43**	141	.00**	[.52, .60]
Machiavellianism Size	.53	.26	24.73**	144	.00**	[.49, .57]
Arrogance Size	.48	.27	21.43**	140	.00**	[.44, .53]
Appearance Size	.72	.22	39.08**	142	.00**	[.68, .75]
Social Approval Size	.70	.23	37.27**	144	.00**	[.66, .73]
Power Size	.67	.23	35.46**	145	.00**	[.63, .71]

Notes:

Valid N (listwise): 141

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

Vertical Individualism. H4 looks at cross-cultural differences between participants on their ratings of Importance for dark traits, more specifically the likelihood of participants higher on vertical individualism to rate dark traits as more important than participants lower on vertical individualism. The rationale behind this hypothesis is that participants higher on vertical individualism will perceive the dark traits to be intrinsically part of the leader's persona and will be less likely to perceive the dark traits in question as less important than other positive traits. The traits' importance will be a consequence of its association to the leader, the highest person in the hierarchy. The dark and bright traits are perceived to be valuable to the whole persona of the leader, therefore by virtue of the leader's hierarchical position, the relative "darkness" of the trait will then be justified in a culture high on vertical measures of hierarchy. Testing for the hypothesis, there was a significant positive correlation between the vertical individualism scores of participants and the importance (size) of dark traits. Vertical individualism was significantly correlated with size of Overconfidence $r=.17, p<0.05$; size of Machiavellianism, $r=.18, p<0.05$ and size of Arrogance $r=.18, p<0.05$ (Table 1). Thus all three dark traits show a small yet positive correlation to importance, meaning that they are in fact important to some degree however small it may be. Therefore H4 was supported.

Employee Outcomes of Self-esteem, Performance and Trust

H5 and H6 look at the impact of dark and bright traits on employee outcomes of self-esteem, performance and trust in the leader. Participants were asked to relate the leadership personality traits of Arrogance, Machiavellianism, Overconfidence, Appearance, Show of Power and Social Approval to employee outcomes of Performance, Self-esteem and Trust in the Leader using arrows going from the trait in question to the outcome to illustrate the impact.

Each arrow going from the trait toward the employee outcome is given a specific weight and the larger the weight, the stronger the impact of a specific trait on the employee outcome in question. For the purpose of this study, the absolute value of each arrow weight was taken and the overall impact of one trait on all three outcomes was measured by the sum of the absolute value of each arrow. Hence each participant has one singular score representing all three employee outcomes for each singular leadership trait. The weight of each arrow going from the trait to the employee outcome varies between 0.1 and 1, from a very small impact to a very large impact. Since the value of all three outcomes is added, the more minimal the impact, the closer it will be to 0.3 and the stronger the impact, the closer it will be to 3.

H5 looks at the impact of dark traits of Arrogance, Machiavellianism and Overconfidence on employee outcomes of self-esteem, performance and trust in the leader using vertical individualism as a reflection of cross-cultural differences, more specifically measuring how participants higher on vertical individualism will have their self-esteem, performance and trust in the leader more impacted by dark traits than participants lower on vertical individualism. This is because participants higher on vertical individualism are more likely to recognize the value added of those dark traits. H6 looks at the impact of bright traits of Appearance, Show of Power and Social Approval on employee outcomes of performance, self-esteem and trust in the leader, more specifically how participants lower on vertical individualism will have their self-esteem, performance and trust in the leader less impacted by bright Leadership Narcissistic Traits than participants lower on vertical individualism. This is because participants lower on vertical individualism are more likely to recognize the value added of bright traits. There was no significant correlation between the vertical individualism scores of participants and organizational outcomes ($p < 0.05$). Therefore H5 and H6 were not supported.

Post-hoc Tests

Gender. A preliminary examination of gender differences yielded means within the same range (see Table 5) However there was an interesting relationship for scores of Valence for Overconfidence and gender. A one-way ANOVA was run to determine whether there were significant differences in the valence of Overconfidence between men and women.

Overconfidence scores were significantly different for men and women $F(1,140)=4.22, p<0.05$.

The mean score for women was .40 ($SD=.21$), indicating that women perceived Overconfidence as a dark trait while the mean score for men was .48 ($SD=.26$), showing that they perceived Overconfidence as an almost neutral trait (Tables 1, 5 and 6).

Valence and Importance. It is interesting to note that although Valence and Importance were conceptualized as two distinct measures, the relationship between both measures remains unclear. While Arrogance, Machiavellianism and Overconfidence were all found to be in fact dark traits with a Valence score below the .5 mean, they were still regarded as neutral or important in the eyes of the participants. This draws a distinction between Importance and Valence, meaning that although dark and negative, the trait can still be seen as important or unimportant in the eyes of participants. For the sake of clarification, a correlation test was run to better determine how Size and Valence are related.

There was a correlation between the Valence and Size of a single trait. For example Overconfidence Size showed a weak significant positive correlation with Overconfidence Valence $r=.32, p<0.01$ and there was a moderate significant positive relationship between Appearance Size and Appearance Valence $r=.45, p<0.01$ (see Table 1). This means that the more important a trait was perceived, the more positively it was appraised.

Table 5. Gender Descriptive Statistics

	<u>Women</u>			<u>Men</u>		
	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>
Overconfidence Valence	75	.40	.22	67	.48	.26
Overconfidence Size	75	.53	.24	67	.59	.23
Overconfidence ABSI	75	1.65	.67	67	1.72	.57
Machiavellianism Valence	77	.31	.25	68	.27	.22
Machiavellianism Size	77	.52	.27	68	.53	.27
Machiavellianism ABSI	78	1.88	.64	68	1.73	.67
Arrogance Valence	75	.27	.21	66	.26	.26
Arrogance Size	75	.46	.24	66	.51	.29
Arrogance ABSI	75	1.93	.71	67	1.89	.68
Appearance Valence	76	.73	.20	67	.74	.19
Appearance Size	76	.71	.20	67	.73	.24
Appearance ABSI	76	1.67	.76	68	1.52	.69
Social Approval Valence	78	.72	.21	67	.73	.20
Social Approval Size	78	.69	.23	67	.70	.22
Social Approval ABSI	78	1.84	.62	67	1.76	.62
Power Valence	78	.56	.23	68	.61	.25
Power Size	78	.65	.23	68	.69	.22
Power ABSI	78	1.77	.64	68	1.72	.47
Age	85	21.42	2.50	75	22.01	3.27
VIAV	85	5.59	1.30	76	6.51	1.24

Notes:

Valid N (listwise)

61

45

ABSI= these are combined measures of organizational outcomes of performance, self-esteem and trust

VIAV= Vertical Individualism Average

Table 6. Analysis of Variance (ANOVA)

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Between Groups	.24	1	.24	4.22	.04*
Within Groups	7.86	140	.06		
Total	8.10	141			

Notes:

Valid N (listwise): 141

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

As for across traits, there was a correlation between the Size of multiple traits. For example, Machiavellianism Size showed a moderate significant positive correlation with Arrogance Size $r=.45, p<0.01$ and there was a weak significant positive relationship between Appearance Size and Show of Power Size $r=.24, p<0.01$. This indicates that the more important Machiavellianism was in the eyes of participants, the more important Arrogance became and the more important Appearance was, the more important Show of Power became. In general the size of dark traits was correlated with the size of other dark traits and the size of bright traits was correlated with other bright traits. There was a clear delineation in terms of groupings and importance of dark traits had no impact on the importance of bright traits (and vice versa).

There was also a correlation between the Valence of multiple traits. For example Machiavellianism Valence showed a moderate significant positive correlation with Arrogance Valence, $r=.46, p<0.01$ and the same goes for Appearance Valence and Social Approval Valence $r=.37, p<0.01$. In general, the valence of dark traits was correlated with the valence of other dark traits and the valence of bright traits was correlated with other bright traits. There was a clear

delineation in terms of groupings and valence of dark traits had no impact on the valence of bright traits (and vice versa).

There was, however, an exception to the groupings. First, Show of Power Valence was positively correlated with Show of Power Size $r=.47, p<0.01$. Second, there was an interesting correlation between Show of Power with both dark and bright traits. Show of power was the only trait to be correlated with both bright and dark traits. Show of Power Valence showed a weak significant and positive correlation with Overconfidence Valence $r=.23, p<0.01$ and Show of Power Size showed a strong positive correlation with Machiavellianism Size $r=.45, p<0.01$ among others. This means that Show of Power, a bright trait, correlated with other dark traits on measures of Size and Valence. When Show of Power positively increased in valence, so did Overconfidence, and when Show of Power increased in Importance, so did Machiavellianism. This sheds light on the dualistic nature of perceptions of power. Participants could see how dark and bright traits can impact each other and it seems that “Show of Power” was a sort of in-between the gates of dark/bright.

Even though the measurements for importance and valence are distinct, a pattern emerged. The size and valence for each individual trait were significantly strong and positively correlated to each other thus showing a strong relationship in the conceptualization of both size (i.e., importance) and valence for each individual trait. This requires further exploration since there seems to be a consistency between Size and Valence which remains unexplained—that is, how does importance truly impact the view of positive/negative and vice versa? There was also an interesting grouping of correlations, whereby dark traits were mostly correlated with other dark traits and bright traits were mostly correlated with other bright traits, except for Show of Power, which showed a more nuanced interpretation on the part of the participants. These

groupings show a clear distinction in conceptualizations of positive/negative as well as importance treading on some cognitive biases and the idea behind “what is beautiful is good” and “good begets good and bad begets bad”.

DISCUSSION

The relationship between executive personality and employees has garnered much attention in the literature and while recent research has placed emphasis on cross-cultural dynamics, the relationship between chief executive officer, personality and employee outcomes has not been explored from a cross-cultural perspective. This study explored a cross-cultural interpretation of narcissistic personality in the CEO from an employee perspective. It looked at the impact of Arrogance, Machiavellianism, Overconfidence, Show of Power, Social Approval and Appearance on employee outcomes of performance, self-esteem and trust in the leader. What do employees see in their chief executive officer's personality? Are dark traits recognized as dark and do they hold any importance for Leadership? How do these traits trickle down from the CEO to impact the performance, self-esteem and trust of employees? This study first verified the dark/bright trait assumption empirically. The findings suggest that the assumptions in the literature are in fact correct. There are, however, cultural and gender nuances discussed below. This study puts the assumptions made by the psychology, organizational behavior, and strategy literatures into question by subjugating those particular assumptions to a cultural test.

The first two hypotheses measured the valence of personality traits, meaning the appraisal of the traits as bright or dark. H1 measured whether dark traits of Arrogance, Machiavellianism and Overconfidence are in fact negatively perceived traits. H2 measured whether bright traits of Appearance, Show of Power and Social Approval are in fact positively perceived traits. Both H1 and H2 were verified. Arrogance, Machiavellianism and Overconfidence were all perceived as dark traits with Arrogance being the most negatively rated trait followed by Machiavellianism and finally Overconfidence being the least dark. On the other hand, Appearance, Social Approval and Show of Power were all perceived as bright traits,

Appearance was the most positively rated and Show of Power the least positively. These findings verify the widespread belief in the literature that Arrogance, Machiavellianism and Overconfidence are dark traits (APA, 2013; Judge et al., 2009) and Appearance, Show of Power and Social Approval are bright traits (APA, 2013; Judge et al., 2009; Millon et al., 2004). The findings validate that the dark traits fall within the lines of what the literature considers to be dark and the same applies to the bright traits. Although the literature proposes a categorical delineation between dark and bright traits (Aktas et al., 2010; Judge et al., 2009) or a very wide and all-encompassing conceptualization of Narcissistic Leadership (APA, 2013; Millon et al., 2004; Ouimet, 2010), this study found some shades of gray that remain unexplained and unexplored.

Following the results of H1 and H2, one can argue that the traits can be better interpreted when placed on a spectrum rather than conceptualized in the Manichean way the literature proposes. Overconfidence for example was rated as negative to neutral but is considered a dark trait in the literature. The same applies to Show of Power which was rated as positive to neutral but is considered as a bright trait in the literature. These findings statistically verify the assumptions made in the literature but they also challenge those assumptions on their dichotomous conceptualizations of black/white, good/bad or dark/bright. There was a clear range in the ratings of traits vs. a grouping of traits and this is something new to the conceptualization of personality.

An interesting finding in the post-hoc analysis touched on another subtlety that the spectrum vs. grouping perspective provides to the study of personality in the workplace. Ratings of Overconfidence varied between genders. Overconfidence scores were significantly different for men and women. Women perceived Overconfidence as a darker trait than did men, who

perceived Overconfidence as an almost neutral trait, bringing Overconfidence's overall score to negative to neutral. This finding is in sync with studies on self-esteem and gender differences: men tend to report higher self-esteem than women do and this gender gap in self-esteem is a robust finding emerging in adolescence, persisting until early to middle adulthood before declining or disappearing in old age (Kling et al., 1999; Robins et al., 2002; Zeigler-Hill & Myers, 2012). This effect is also consistent across cultures. In a recent study looking at self-esteem, gender and age across 48 nations, Bleidorn et al. (2015) found that men consistently reported higher self-esteem than women even across cultures. Since men tend to report higher self-esteem on scales worldwide (Bleidorn et al., 2015) the fact that men viewed Overconfidence as a neutral trait while women viewed it as a negative trait when using vertical individualism as a reflection of cross-cultural differences is consistent with the robust findings in the literature as well as the recent cross-cultural findings above. This study therefore adds to the literature on gender differences and conceptualizations of self-esteem.

To venture an explanation as to why this finding is pervasive can be tricky. Gender differences in reporting self-esteem, while widespread and a popular topic of research, is still wanting in a robust theoretical framework to explain the effect. One of the current explanations looks at differences in personality postulating that men and women display larger differences in the Big Five personality traits in more individualistic cultures as opposed to those in more traditional and/or collectivistic cultures (Costa et al., 2001; Schmitt et al., 2008).

Another explanation looks at the socially learned gender roles and stereotypes (Williams & Best, 1990; Wood & Eagly, 2002) by which male attributes are positively correlated with self-esteem for both men and women but the female attributes and self-esteem have shown a weaker and less consistent link (Gebauer, Wagner, Sedikides, & Neberich, 2013; Whitley, 1983;

Wojciszke et al., 2011). These theories shed light on the finding that Overconfidence was not only more positively perceived by men than by women, but that it was actually perceived as a positive to neutral personality trait for a leader to have as opposed to a negative to neutral perception by women. The gender gap found is consistent with the literature on self-esteem reporting and gender. There was, however, not enough evidence to show that women in more collectivistic cultures rated Overconfidence as a less attractive trait than did women in Individualistic Cultures. On the contrary, the sample showed that Overconfidence in more Vertically Individualistic cultures was a somewhat important trait to have but the importance of Overconfidence across cultures was not explored from a gender specific standpoint. This needs further exploration, especially in light of how gender plays a role in perceptions of self-esteem across cultures.

H3 measured the cross-cultural differences in perceptions of Valence hypothesizing that participants higher on vertical individualism will rate dark traits as relatively less dark than participants lower on vertical individualism. Although the literature and previous studies consider some traits as either bright or dark, the role of culture in establishing whether they are truly dark or bright remained unexplored and the literature does not provide an answer to this question. The results showed that there were no cross-cultural differences in ratings of bright/dark traits, and so H3 was not verified. This could have been due to the sample size and/or the scale since the measure of cultures is not “pure” (Bleidorn et al., 2015; Singelis et al., 1995) (see limitations).

The importance of traits was also measured and all traits were significant in importance with the exception of Arrogance, which was found to be of neutral importance, meaning not too important for leadership. Going by order of importance: Appearance, Social Approval, Show of

Power, Overconfidence, and Machiavellianism were all rated as significantly more important than average in the sample. The literature clearly states the widespread prevalence of Narcissism in leadership and many traits have been found to be important in CEOs such as risk taking (Chatterjee & Hambrick, 2011), decision making (Oesterle, Elosge & Elosge, 2016) and entrepreneurial orientation (Engelen, Neumann, & Schmidt, 2013). While previous research looks into the impact of narcissism in leadership and its organizational outcomes, the atomization of Narcissism's traits and their importance from an employee perspective remained unexplored. The traits of Appearance, Social Approval, Show of Power, Overconfidence, Machiavellianism and Arrogance fall under the narcissistic leadership umbrella and the findings of this study suggest that they are all important except for Arrogance. While these findings are in line with the literature stating that narcissism as a whole is an important personality type (Aktas et al., 2010; Chatterjee & Hambrick, 2011; Engelen, Neumann, & Schmidt, 2013; Judge et al., 2009; Millon et al., 2004; Oesterle, Elosge & Elosge, 2016; Ouimet, 2010), it is still hard to say why these specific traits are important and why Arrogance was not. Arrogance was defined in the DSM-V (APA, 2013) as haughty behavior and it is a trait used to describe someone who is condescending and may complain about someone's "rudeness" or "stupidity". This is also tied to the person's exaggerated self-presentation as someone who is special and unique, as well as the belief that one is better than others and deserves to be treated as such, therefore commanding a patronizing attitude toward others who do not live up to or fulfill the narcissist's expectations. It could be because this trait is different from all the others in its derogatory nature toward people lower in the hierarchy.

Accounting for cross-cultural differences in the rating of importance, H4 looked at cross-cultural differences between participants on their ratings of Importance for dark traits, more

specifically the likelihood of participants higher on vertical individualism to rate dark traits as more important than participants lower on vertical individualism. H4 was confirmed, meaning that participants higher on vertical individualism did in fact find dark traits to be more important than participants lower on vertical individualism. Participants higher on vertical individualism could perceive the importance of dark traits for a leader. For the group higher in vertical individualism, the scores of importance could be justified by the perception that dark traits are intrinsically part of the leader's overall personality and vision. Participants higher on vertical individualism are therefore less likely to perceive the dark traits in question as less important than other positive traits.

The relationship between Valence and Importance is an interesting one. Valence denotes the appraisal of the traits into bright/dark. As defined by the literature, and as demonstrated here: Arrogance, Machiavellianism and Overconfidence are dark traits and Show of Power, Appearance and Social Approval are bright ones. Importance denotes the extent to which the trait in question is important for a leader to have. They are conceptually distinct since on the one hand Valence measures the subjective appraisal of the traits as per the judgement of good/bad or right/wrong. It is a perception of the traits from a moral standpoint. Importance on the other hand is the extent to which the trait is necessary in the eyes of participants regardless of its morality. It is a more pragmatic take on leadership. The results show that while Arrogance, Machiavellianism and Overconfidence were all found to be in fact dark traits with a Valence score below the .5 mean, they were still regarded as average or important in the eyes of the participants.

The relationship between valence and importance of individual traits was measured and correlations between the two varied. When taking into account the measure of importance, there

seemed to be a grouping phenomenon rather than the spectrum phenomenon found when taking Valence in exclusivity. The valence and importance of individual bright traits correlated exclusively with other bright traits and the valence and importance of individual dark traits correlated exclusively with individual dark traits. This curious phenomenon was one in which dark traits correlated with other dark traits and bright traits correlated with other bright traits exclusively (on measures of Valence and Importance). The “grouping” phenomenon occurs when you take Valence and Size into account but the “spectrum” phenomenon is only observed for Valence. This sort of finding is new to the personality literature. To date the Valence of Narcissistic personality traits was conceptualized in terms of bright/dark (Aktas et al., 2010; Judge et al., 2009) or under an all encompassing umbrella of Narcissistic personality (APA, 2013; Millon et al., 2004; Ouimet, 2010) and Importance of Narcissistic personality traits was measured according to consequences to the organization’s risk taking (Kets de Vries & Miller, 1985), high performance (Chatterjee & Hambrick, 2007; Patel & Cooper, 2013) and globalization effort (Oesterle et al., 2016). Merging both the valence and the consequences for employees is somewhat of a new conceptualization.

Digging a little deeper, it is worthy to note that Appearance was rated as the brightest trait of all and participants saw this bright trait as an important component of Leadership. As a matter of fact, Appearance Valence correlated with all bright traits, thus giving this trait a very defining and central role in what makes a leader seem good to others, be approved by others and a powerful candidate. This validates previous studies on charismatic leadership in which the charismatic leader instills trust and boosts self-esteem (Munir Sidani, 2007) and could hint toward a style of leadership to which the sample was most receptive.

Show of Power also showed a very interesting relationship to both dark traits and bright traits. As a matter of fact, it was the only trait to correlate with both dark and bright traits, thus showing some ambiguity. It is worthy to note that Show of Power had a neutral to positive Valence and was on the cusp of the brightness spectrum even though it was considered bright by the literature (Millon et al., 2004). Show of Power also had a central role in leadership since it was significantly correlated with dark and bright traits alike. Show of Power was based on Intelligence or Status and was defined previously as the capacity to exhibit power by making claims referring to one's influence or reputation derived from status, achievement and intellectual ability as well as to claim an aura of prestige and have a belief of grandeur. It was also attributed specifically to the elitist narcissist, a type described as being upwardly mobile and, hence, more likely to be found among CEOs (Millon et al., 2004). Another study also relates this type of personality trait to leadership emergence. Judge, Piccolo and Kosalka (2009) use evolutionary theory to propose two mechanisms by which leaders possessing the right traits ascend to leadership positions. It could be that Show of Power is a big contributor in what enables individuals typically not in a leadership position to ascend the ladder toward a leadership position. Perhaps it helps them channel the darker side of their traits into a brighter alternative as well.

H5 looks at the impact of dark traits of Arrogance, Machiavellianism and Overconfidence on employee outcomes of self-esteem, performance and trust in the leader using vertical individualism as a reflection of cross-cultural differences, more specifically measuring how participants higher on vertical individualism will have their self-esteem, performance and trust in the leader more impacted by dark traits than participants lower on vertical individualism. H5 was not verified. There was no significant correlation between the vertical individualism scores of

participants and dark traits. The literature proposes that ego-centric, intimidating, manipulating, micro-managing and passive-aggressive personality traits in CEOs predict much higher job performance in CEOs (Robie et al., 2008), but a climate that facilitates employee dissent was negatively associated with performance (Destler, 2017). This shows a dichotomy between CEO performance and Employee performance in an environment with narcissistic personality types. Furthermore, employee trust was found to be negatively affected by offensive humour (Tremblay, 2017) and self-esteem was related to feelings of affiliation with the in-group (Tajfel & Turner, 1986) with its cross-cultural variations. The literature is not very clear on how dark traits of CEO narcissism has a direct impact on employee outcomes and the findings in this study could have been significant given some subtleties (see limitations).

H6 looked at the impact of bright traits of Appearance, Show of Power and Social Approval on employee outcomes of performance, self-esteem and trust in the leader using vertical individualism as a reflection of cross-cultural differences, more specifically how participants lower on vertical individualism will have their self-esteem, performance and trust in the leader less impacted by bright traits than participants higher on vertical individualism. H6 was not verified. There was no significant correlation between the vertical individualism scores of participants and bright traits except for a marginally significant correlation of Appearance on employee self-esteem, performance, and trust in the leader. This finding is, however, in line with the literature. Appearance was defined as a charismatic and sleek self-presentation and bright traits of this nature have been linked to increased trust, credibility and a self-esteem boost (Munir Sidani, 2007). Traits such as CEO charisma show enhanced employee and organizational performance. CEOs that exude power appear to have a positive impact on employee involvement (Bacha, 2010). This finding is still marginally significant (see limitations).

In sum, the results tell an interesting story in terms of how participants grouped dark and bright traits as well as how they viewed three specific personality traits: Overconfidence, Show of Power and Appearance. Starting with the personality traits: Overconfidence, while considered a dark trait in the literature, was actually found to be perceived differently by men and women. Men rated this trait as neutral while women rated this trait as negative. Show of Power was the only personality trait to be related to both dark and bright traits, meaning that it emphasized both the CEO's dark side and his or her bright side. These findings could suggest that Show of Power is an essential part of what makes other traits be perceived as leadership traits, regardless of the trait's darkness/brightness. Appearance was the only trait to be on the verge of significance in its impact on employee outcomes of self-esteem, performance and trust in the leader. That is, the more groomed and attractive a leader seems to be, the greater the employee performance, self-esteem and trust in the leader. This ties in to the idea of "What is good is beautiful and what is beautiful good".

A grouping vs. spectrum phenomenon was also observed in the results pertaining to Valence and Importance. These groupings show a clear distinction in conceptualizations of positive/negative as well as importance treading on some cognitive biases and the idea behind "what is beautiful is good" and "good begets good and bad begets bad". When it comes to Valence the literature draws a clear distinction between dark traits and bright traits, grouping them into two separate and exclusive categories. The results, however, do not verify this since (1) there were dark and bright traits that were rated as neutral, and (2) there was a clear range in the ratings of valence rather than dividing traits into either/or categories of bright/dark. Regardless of culture, valence was perceived on a spectrum rather than grouping. As for importance, one can argue that there is a clear grouping at a cultural level. Participants higher on

vertical individualism perceived dark traits to be more important than participants lower on vertical individualism. The study proposes that cultures higher on vertical individualism judge the importance of a trait in leadership differently from cultures lower on measures of vertical individualism, and cultures higher on vertical individualism are less likely to be biased by the moral judgement of good/bad or positive/negative when rating the importance of a leadership trait. On the other hand, cultures lower on vertical individualism could be more inclined to partake in such a bias.

The results have their practical implications, especially for leadership development trainings. Starting with the traits, it became clear that not all traits are equal. Appearance was rated as the brightest and most important trait for CEOs by this group of participants. It was also the only trait to be on the verge of significance in its impact on employee outcomes of self-esteem, performance and trust in the leader. That is, the more groomed and attractive a leader seems to be the greater the employee performance, self-esteem and trust in the leader. The emphasis placed on Appearance can be taught in leadership development trainings across the globe. Show of Power was not particularly well-viewed contrary to the literature's belief that it is a bright trait. Thus leaders may also do well to tone down on their show of power. Overconfidence only works with men, so if a leader is attempting to be looked at in a positive light from men and women alike, once again the notion of inflating the ego does not bode well with women followers. The appraisal and impact of the traits is something more sensitive than expected and further research is needed.

LIMITATIONS

The study is not without limitations. The sample was comprised of mostly Canadian students and students at a Canadian University. If we were to replicate the study using a less culturally homogenous sample, it is likely that we could get more significant results since it would help when assessing for cultural differences.

The Triandis scale is not without its limitations either. Since cultures are not “pure”, cultures could exhibit a percentage for each cultural dimension, one culture could exhibit Vertical Individualism 60% of the time, Horizontal Individualism 20% of the time, Vertical Collectivism 15% of the time, and Horizontal Collectivism 5% of the time, whereas the profile of another culture might be Vertical Individualism 40%, Horizontal Individualism 40%, Vertical Collectivism 10%, and Horizontal Collectivism 10%. Both cultures could be considered individualistic but it is more accurate to consider the first culture vertically individualistic (Bleidorn et al., 2015; Singelis et al., 1995). It is therefore very difficult to measure “purely” how one dimension can have an impact on a single variable and this is a methodological limitation in cross-cultural research. Individualism-collectivism scales are generally controversial in the literature since cultures are not pure and there is therefore a high probability of permeability between dimensions. The Triandis scale, however popular, has been recently shown to have limitations in measuring the accuracy of cross-cultural differences. For example, a study looking at differences between US and Singapore samples by Soh and Leong (2002) indicated that one of the items “It is important to me that I respect decisions made by my groups” measuring Vertical Collectivism in the scale would have performed even better on measuring Horizontal Collectivism than the expected factor. Therefore this study exhibited methodological limitations.

Fuzzy Cognitive mapping is also somewhat new, as it has been used mainly in environment studies (Ozesmi & Ozesmi, 2004). This is a first attempt at using this method in an organizational setting, in the sense that it is innovative but also exploratory especially given the dearth of literature related to the topic of CEO Narcissistic personality's impact on employees. While the study found some significant and interesting results, others were marginally significant such as the impact of Appearance on employee self-esteem, performance and trust in the leader and between Leadership Size and Appearance Size as well as Leadership Size and Appearance Valence. The prevalence of Appearance in the study leaves a lot for speculation on the importance of charisma for this sample and age group, a finding that could have been explored further had there been more literature on the topic of Charisma and Millennials.

For the sake of theory, had this study involved a bigger, more culturally diverse and more age diverse sample, the results could have been different depending on not only the cultural group but also the age group. Had there been a bigger more culturally diverse sample, it may have been possible to have had all the hypotheses verified since the results do point in that direction. Also the age group is something to be considered when measuring leadership traits, especially narcissistic leadership traits which are more extreme in nature. The fact that Appearance was the most important, most positively rated and was on the verge of significance in its impact on employee outcomes could have been an age related occurrence since different generations tend to value different traits. In the age of social media and "instagram influencers" it comes as no surprise that presentation is king.

FUTURE DIRECTIONS

This study brings forth an understanding of cultural differences for management. There is a recent awareness of cultural norms that has not yet been fully and successfully integrated into the widespread teaching and practice of management. The results found herein point to the fact that while some managerial personalities can be considered to be universally dark or bright, this appraisal is not necessarily an accurate cultural portrayal when the personality is deconstructed into specific traits. In a nutshell, not all “dark” management styles are vilified. It depends on the context and the cultural expectations. Further research needs to be done on the differences between Valence and Importance especially for those traits that were considered to hold a neutral appraisal. There is also the question of why importance (H4) was significant but not Valence (H3). While this could be due to limitations in the sample or scale, it could also be because the conceptualization of importance and valence are very different across cultures. Importance could be a more straightforward concept while valence is more variable in terms of its interpretation. Also the prevalence of Appearance in the study leaves a lot for speculation on the importance of charisma for this sample and age group. Another interesting idea would be to explore just how Appearance is tied to Leadership and the strengths and weaknesses of charisma for a CEO who exhibits other Narcissistic Personality Traits.

It would be interesting to see why Overconfidence and Show of Power are neutral yet important in the eyes of participants--is it because the participants perceive these traits as useful? By exposing management students and practitioners to the concept of- cultural difference in perceptions of leadership personalities- inter-cultural communication can become smoother, more time efficient and can help firms profit from better C-level executive relationship building.

CONCLUSION

In sum, this thesis looked at the cultural differences exhibited in the perception of CEOs' Narcissistic Personality traits of Arrogance, Machiavellianism, Overconfidence, Show of Power, Appearance and Social Approval and the traits' impact on employee organizational outcomes of performance, self-esteem and trust. The study validated in part the literature's assumptions on the valence of bright/dark traits of narcissistic personality. Some traits were, however, neutral and did not fall exactly in the bright/dark categories. These traits include Overconfidence which was rated as negative by women and neutral by men and Show of power also rated as neutral for the whole sample. All traits were rated as important in the eyes of participants regardless of their bright or dark nature. Appearance was rated as the most positive and important trait to have out of the total of six Narcissistic Personality traits. Dark traits of Arrogance, Overconfidence and Machiavellianism were more important in cultures higher on Vertical Individualism than those lower on the measure of Vertical Individualism. Moreover, the study sheds light on the limitations of including cultural dimensions as part of the analysis and the direct nature of the relationship between the CEO and employees. It would be interesting to study specific cultures using this study's methodology and adding actors, such as middle-managers, in the hierarchy between the CEO and employees.

References

- Aktas, N., de Bodt, E., Bollaert, H., & Roll, R. (2010). CEO narcissism and the takeover process. UCLA working paper.
- American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.). Washington, DC: Author.
- Bacha, E. (2010). The relationships among organizational performance, environmental uncertainty, and employees' perceptions of CEO charisma. *Journal Of Management Development, 29*(1), 28-37. doi:10.1108/02621711011009054
- Bleidorn, W., Arslan, R. C., Denissen, J. A., Rentfrow, P. J., Gebauer, J. E., Potter, J., & Gosling, S. D. (2015). Age and Gender Differences in Self-Esteem—A Cross-Cultural Window. *Journal Of Personality And Social Psychology*, doi:10.1037/pspp0000078
- Breevaart, K., Bakker, A. B., Demerouti, E., Sleebos, D. M., & Maduro, V. (2014). Uncovering the underlying relationship between transformational leaders and followers' task performance. *Journal Of Personnel Psychology, 13*(4), 194-203.
- Chatterjee, A., & Hambrick, D. C. (2007). It's all about me: narcissistic chief executive officers and their effects on company strategy and performance. *Administrative Science Quarterly, 52*/3, 351–386.
- Chatterjee, A., & Hambrick, D. C. (2011). Executive Personality, Capability Cues, and Risk Taking: How Narcissistic CEOs React to Their Successes and Stumbles. *Administrative Science Quarterly, 56*(2), 202-237. doi:10.1177/0001839211427534
- Costa, P., Jr., Terracciano, A., & McCrae, R. R. (2001). Gender differences in personality traits across cultures: Robust and surprising findings. *Journal of Personality and Social Psychology, 81*, 322–331. [http://dx .doi.org/10.1037/0022-3514.81.2.322](http://dx.doi.org/10.1037/0022-3514.81.2.322)

- Destler, K. N. (2017). A Matter of Trust: Street Level Bureaucrats, Organizational Climate and Performance Management Reform. *Journal Of Public Administration Research & Theory*, 27(3), 517-534. doi:10.1093/jopart/muw055
- Engelen, A., Neumann, C., & Schmidt, S. (2013). Should entrepreneurially oriented firms have narcissistic CEOs? *Journal of Management* online first.
- Grijalva, E., & Newman, D. A. (2015). Narcissism and counterproductive work behavior (CWB): meta-analysis and consideration of collectivist culture, big five personality, and narcissism's facet structure. *Applied Psychology: An International Review*, 64 (1), 93–126. doi: 10.1111/apps.12025
- Grijalva, E., Harms, P.D., Newman, D. A., Gaddis, B., & Fraley, R. C. (2015). Narcissism and leadership: A meta-analytic review of linear and nonlinear relationships. *Personnel Psychology*.
- Gebauer, J. E., Wagner, J., Sedikides, C., & Neberich, W. (2013). Agencycommunion and self-esteem relations are moderated by culture, religiosity, age, and sex: Evidence for the “self-centrality breeds selfenhancement” principle. *Journal of Personality*, 81, 261–275. <http://dx.doi.org/10.1111/j.1467-6494.2012.00807.x>
- Heine, S. J. (2005). Where is the evidence in pancultural self-enhancement? A reply to Sedikides, Gaertner, & Toguchi (2003). *Journal of Personality and Social Psychology*, 89, 531-538.
- Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. *Online Reading in Psychology and Culture*, 2.
- Judge, T. A., & Piccolo, R. F. (2004). Transformational and Transactional Leadership: A Meta-Analytic Test of Their Relative Validity. *Journal Of Applied Psychology*, 89(5), 755-768.

- Judge, T. A., Piccolo, R. F., & Kosalka, T. (2009). The bright and dark sides of leader traits: A review and theoretical extension of the leader trait paradigm. *Leadership Quarterly*, 20(6) 855-875.
- Kellerman, B. (2012). *The end of leadership*. 1st ed. New York : Harper Business.
- Kets de Vries, M. F. R., & Miller, D. (1985). Narcissism and leadership: an object relations perspective. *Human Relations*, 38/6, 583–601.
- Khan, M. S., & Quaddus, M. (2004). Group decision support using fuzzy cognitive maps for causal reasoning. *Group Decision and Negotiation*, 13(5), pp 463-480.
- Kling, K. C., Hyde, J. S., Showers, C. J., & Buswell, B. N. (1999). Gender differences in self-esteem: A meta-analysis. *Psychological Bulletin*, 125, 470 –500.
<http://dx.doi.org/10.1037/0033-2909.125.4.470>
- Lehman, D. R., Chiu, C.-Y., & Schaller, M. (2004). Psychology and culture. *Annual Review of Psychology*, 55, 689-714.
- Loew, L. & O’Leonard, K. (2012) Leadership Development Factbook 2012: Benchmarks and Trends in U.S. Leadership Development. *Bersin: Deloitte*. Retrieved from:
<http://www.mckinsey.com/global-themes/leadership/why-leadership-development-programs-fail>.
- Millon, T., Grossman, S., Millon, C., Meagher, S., & Ramnath, R. (2004). *Personality disorders in modern life (2nd ed.)*. Hoboken, NJ, US: John Wiley & Sons Inc.
- Munir Sidani, Y. (2007). Perceptions of leader transformational ability: The role of leader speech and follower self-esteem. *Journal Of Management Development*, 26(8), 710-722.
- Nakashima, K., Isobe, C., & Ura, M. (2008). Effect of self-construal and threat to self-esteem on ingroup favouritism: Moderating effect of independent/interdependent self-construal on

- use of ingroup favouritism for maintaining and enhancing self-evaluation. *Asian Journal of Social Psychology*, 11, 286-292.
- O'Boyle, E.H., Forsyth, D.R., Banks, G.C., & McDaniel, M.A. (2012). A meta analysis of the dark triad and work behavior: A social exchange perspective. *Journal of Applied Psychology*, 97, 557–579.
- Oesterle, M., Elosge, C., & Elosge, L. (2016). Me, myself and I: The role of CEO narcissism in internationalization decisions. *International Business Review*, 25(5), 1114-1123.
doi:10.1016/j.ibusrev.2016.02.001
- Ouimet, G. (2010). Dynamics of narcissistic leadership in organizations Towards an integrated research model. *Journal of Managerial Psychology*, 25(7), 713-726.
doi:10.1108/02683941011075265
- Özesmi, U., & Özesmi, S. L. (2004) Ecological models based on people's knowledge: a multistep fuzzy cognitive approach. *Ecological Modelling* 176:43-64.
- Patel, P. C., & Cooper, D. (2013). The harder they fall, the faster they rise: approach and avoidance focus in narcissistic CEOs. *Strategic Management Journal*, 35/10, 128–1540.
- Paunonen, S. V., Lönnqvist, J. E., Verkasalo, M., Leikas, S., & Nissinen, V. (2006). Narcissism and emergent leadership in military cadets. *Leadership Quarterly*, 17, 475–486.
- Peng, K., & Nisbett, R. E. (1999). Culture, dialectics, and reasoning about contradiction. *American Psychologist*, 54, 741-754.
- Piedmont, R. L., & Weinstein, H. P. (1994). Predicting supervisor ratings of job performance using the NEO personality inventory. *Journal Of Psychology*, 128(3), 255.

- Pierce, J. L.; Gardner, D. G.; Cummings, L. L.; & Dunham, R. B. (1989). Organization-based self-esteem: Construct definition, operationalization and validation. *Academy of Management Journal*, 32, 622-648.
- Robie, C., Brown, D.J., & Bly, P. R. (2008). Relationship between major personality traits and managerial performance: Moderating effects of derailing traits. *International Journal of Management*, 25 (1), 131-139.
- Robins, R. W., Trzesniewski, K. H., Tracy, J. L., Gosling, S. D., & Potter, J. (2002). Global self-esteem across the life span. *Psychology and Aging*, 17, 423– 434.
<http://dx.doi.org/10.1037/0882-7974.17.3.423>
- Rosenberg, M. (1965). *Society and the adolescent self-image*. New Jersey, NJ: Princeton University Press.
- Sackett, P.R. (2002). The structure of counterproductive work behaviours: dimensionality and relationships with facets of job performance. *International Journal of Selection and Assessment*, 10(1/2), 5–11.
- Warren, M., & Capponi, A. (1995). The role of culture in the development of narcissistic personality disorders in America, Japan, and Denmark. *Journal of Applied Social Sciences*, 20(1), 77–82.
- Schmitt, D. P., Realo, A., Voracek, M., & Allik, J. (2008). Why can't a man be more like a woman? Sex differences in Big Five personality traits across 55 cultures. *Journal of Personality and Social Psychology*, 94, 168 –182. <http://dx.doi.org/10.1037/0022-3514.94.1.168>
- Singelis, T. M., & Brown, W. J. (1995). Culture, self, and collectivist communication: Linking culture to individual behavior. *Human Communication Research*, 21, 354-389.

- Singelis, T. M., Triandis, H. C., Bhawuk, D. P. S., & Gelfand, M. J. (1995). Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. *Cross-Cultural Research*, 29, 240-275.
- Snibbe, A. C., Kitayama, S., Markus, H. R., & Suzuki, T. (2003). They saw a game: A Japanese and American (football) field study. *Journal of Cross-Cultural Psychology*, 34, 581-595.
- Soh, S., & Leong, F. T. (2002). Validity of vertical and horizontal individualism and collectivism in Singapore: Relationships with values and interests. *Journal of Cross-Cultural Psychology*, 33(1), 3-15.
- Tajfel, H. and Turner, J.C. (1986) The Social Identity Theory of Intergroup Behavior. *Psychology of Intergroup Relations*, 5, 7-24.
- Tremblay, M. (2017). Humor in Teams: Multilevel Relationships Between Humor Climate, Inclusion, Trust, and Citizenship Behaviors. *Journal Of Business & Psychology*, 32(4), 363-378. doi:10.1007/s10869-016-9445-x
- Triandis, H. C. (1996). The psychological measurement of cultural syndromes. *American Psychologist*, 51, 407-415.
- Triandis, H. C., & Gelfand, M. J. (1998). Converging measurement of horizontal and vertical individualism and collectivism. *Journal of Personality and Social Psychology*, 74, 118–128
- Warren, M., & Capponi, A. (1995). The role of culture in the development of narcissistic personality disorders in America, Japan, and Denmark. *Journal of Applied Social Sciences*, 20(1), 77–82.

- Whitley, B. E., Jr. (1983). Sex role orientation and self-esteem: A critical meta-analytic review. *Journal of Personality and Social Psychology, 44*, 765–778.
<http://dx.doi.org/10.1037/0022-3514.44.4.765>
- Wiggenhorn, J., Pissaris, S., & Gleason, K. (2016). Powerful CEOs and employee relations: evidence from corporate social responsibility indicators. *Journal Of Economics & Finance, 40*(1), 85-104. doi:10.1007/s12197-014-9295-1
- Williams, J. E., & Best, D. L. (1990). *Sex and psyche: Gender and self viewed cross-culturally*. Newbury Park, CA: Sage.
- Wojciszke, B., Baryla, W., Parzuchowski, M., Szymkow, A., & Abele, A. E. (2011). Self-esteem is dominated by agentic over communal information. *European Journal of Social Psychology, 40*, 1–11
- Wood, W., & Eagly, A. H. (2002). A cross-cultural analysis of the behavior of women and men: Implications for the origins of sex differences. *Psychological Bulletin, 128*, 699–727.
<http://dx.doi.org/10.1037/0033-2909.128.5.699>
- Yuki, M. (2003). Intergroup Comparison versus Intragroup Relationships: A Cross-Cultural Examination of Social Identity Theory in North American and East Asian Cultural Contexts. *Social Psychology Quarterly, 66*(2), 166-183. Retrieved from
<http://www.jstor.org/stable/1519846>
- Zeigler-Hill, V., & Myers, E. M. (2012). A review of gender differences in self-esteem. In S. P. McGeown (Ed.), *Psychology of gender differences* (pp. 131–143). Hauppauge, NY: Nova.
- Zuckerman, M., & O'Loughlin, R. E. (2006). Self-enhancement by social comparison: A prospective analysis. *Personality and Social Psychology Bulletin, 32*, 751–760

APPENDICES

Appendix A: Recruitment Script

EMAIL OR SCRIPT USED FOR RECRUITMENT FROM PARTICIPANT POOL

The following message will be sent (email) or spoken (phone call) to potential participants:

Hi, my name is Sahar Taher, I am a researcher at the John Molson School of Business, Concordia University. I am looking for students between the ages of 20 and 30 to participate in a study exploring Leader's personality traits using a new cognitive mapping technique. To participate in this study, we will ask you to come to our lab, fill out one questionnaire and create different maps of personality traits and some of their consequences for employees. More information about the nature of the task will be given to participants when they come to the lab and before the actual study begins. You will be compensated with 25\$ or 2 course credits for your participation.

The principal investigator in this study is Sahar Taher, a M.Sc candidate at Concordia University. This project is being supervised by Dr. Kathleen Boies (kathleen.boies@concordia.ca, office # (514) 848-2424 ext. 2902).

If you are interested in participating please contact me, Sahar at Lntstudy2016@gmail.com.

Appendix B: Consent Form

INFORMATION AND CONSENT FORM

Study Title: Favourable Narcissistic Personality Traits in Leaders (CEOs) Across Cultures

Researcher: Sahar Taher

Researcher's Contact Information: Lntstudy2016@gmail.com

Faculty Supervisor: Dr. Kathleen Boies

Faculty Supervisor's Contact Information: (514) 848-2424 ext. 2902 ;
kathleen.boies@concordia.ca

You are being invited to participate in the research study mentioned above. This form provides information about what participating would mean. Please read it carefully before deciding if you want to participate or not. If there is anything you do not understand, or if you want more information, please ask the researcher.

A. PURPOSE

The purpose of the research is to see how CEOs' personality traits are viewed across cultures from your perspective as a potential or current employee.

B. PROCEDURES

If you participate, you will be asked to answer a few demographical questions about yourself and complete a mapping process by which you relate concepts together using a program called "Fuzzy Cognitive Mapping". The study will involve two parts, both requiring the use of a computer to first answer a questionnaire and then create a map using information you will receive. The data will therefore be recorded electronically via the survey program and the mapping program in a Concordia University experimental lab. The questionnaire will require you to answer a few demographical questions related to your cultural background in order to better analyze the maps. The mapping task will have specific instructions and will require you to represent what you perceive to be true of CEO's personality traits and some organizational outcomes.

In total, participating in this study will take approximately an hour, it depends on you and how long you wish to take to complete the procedure.

C. RISKS AND BENEFITS

You will receive 50\$ for your participation upon completion. You might or might not personally benefit from participating in this research. Potential benefits include: awareness and understanding of concepts in the dynamic relationship between employers and employees in an organizational and cultural setting. There are no known risks to participating in this research. If

you feel uncomfortable and do not wish to further participate, you can withdraw from the study at any point or ask for your data to not be used by the researchers.

D. CONFIDENTIALITY

We will gather information provided by both the questionnaires and the map related to CEO narcissism and its organizational outcomes across cultures as part of this research on CEOs personality traits.

We will not allow anyone to access the information, except people directly involved in conducting the research. We will only use the information for the purposes of the research described in this form.

The information gathered will be coded. That means that the information will be identified by a code. Your name will not appear in the database.

We intend to publish the results of the research. However, it will not be possible to identify you in the published results.

We will destroy the information five years after the last article on this study is published.

E. CONDITIONS OF PARTICIPATION

You do not have to participate in this research. It is purely your decision. If you do participate, you can stop at any time. You can also ask that the information you provided not be used, and your choice will be respected. If you decide that you don't want us to use your information, you must tell the researcher before.

As compensatory indemnity for participating in this research, you will receive \$50 [or 2 course credits, for COMM222 participants]. If you withdraw before the end of the research, you will receive compensation seen fit for the amount of time spent in the lab and conducting the procedure.

There are no negative consequences for not participating, stopping in the middle, or asking us not to use your information.

F. PARTICIPANT'S DECLARATION

I have read and understood this form. I have had the chance to ask questions and my questions have been answered. I agree to participate in this research under the conditions described.

NAME (please print) _____

SIGNATURE _____

DATE _____

If you have questions about the scientific or scholarly aspects of this research, please contact the researcher. Her contact information is on page 1. You may also contact her faculty supervisor.

If you have concerns about ethical issues in this research, please contact the Manager, Research Ethics, Concordia University, 514.848.2424 ex. 7481 or oor.ethics@concordia.ca.

Appendix C: Ethics Approval Certificate



CERTIFICATION OF ETHICAL ACCEPTABILITY
FOR RESEARCH INVOLVING HUMAN SUBJECTS

Name of Applicant: Sahar Taher
Department: John Molson School of Business \ Management
Agency: Concordia University
Title of Project: Favorable Narcissistic Personality Traits in CEOs
across Cultures

Certification Number: 30006551

Valid From: September 12, 2016 to: September 11, 2017

The members of the University Human Research Ethics Committee have examined the application for a grant to support the above-named project, and consider the experimental procedures, as outlined by the applicant, to be acceptable on ethical grounds for research involving human subjects.

A handwritten signature in black ink, appearing to read "J. Pfaus".

Dr. James Pfaus, Chair, University Human Research Ethics Committee

Please answer the following questions.

Demographics

1. Please indicate your gender: ___ *Male* ___ *Female*
2. Please indicate your age: _____ *years old*
3. What is your first language? _____
4. Your second language? _____
5. How good is your command of your native tongue?

<i>Very Bad</i>				<i>Neutral</i>				<i>Very Good</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

Questionnaire

Self-esteem (Rosenberg, 1965)

Please rate your agreement with the following statements.

- 1) I feel that I am a good person, at least on an equal basis with others.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

- 2) I feel I have a number of good qualities.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

- 3) Sometimes I feel that I am a failure.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

- 4) I am able to do things as well as most other people.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

- 5) I feel I have a lot to be proud of.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>		

- 6) The conditions of my life are excellent.

<i>Strongly Disagree</i>				<i>Neutral</i>				<i>Strongly Agree</i>

- | | | | | | | | |
|---------------------------------|--------------------------|----------|----------------|----------|----------|-----------------------|----------|
| | <i>1</i> | <i>2</i> | <i>3</i> | <i>4</i> | <i>5</i> | <i>6</i> | <i>7</i> |
| 7) I am satisfied with my life. | | | | | | | |
| | <i>Strongly Disagree</i> | | <i>Neutral</i> | | | <i>Strongly Agree</i> | |
| | <i>1</i> | <i>2</i> | <i>3</i> | <i>4</i> | <i>5</i> | <i>6</i> | <i>7</i> |

Definitions

1. Please read the definitions very carefully. Think of how these traits and organizational outcomes are perceived by **your culture** and how this can apply to leaders such as **CEOs from your cultural background**.

2. Following that, please rate **the personality traits in order of importance** according to what you think a CEO from your cultural background is **most likely to have / most important trait (1) to least likely to have / least important trait (7)**. These definitions will help guide you in the following part of the study.

Once you're done, please inform the researcher.

CEO Personality Traits

- **Overconfidence:** Excessive confidence; greater confidence than is warranted
- **Machiavellianism:** Manipulation and the use of any means necessary to achieve one's ends for a seat of power. A belief that the end justifies the mean.
- **Arrogance:** An exaggerated self-presentation as someone who is special and unique; as well as the belief that one is better than others and deserves to be treated as such.
- **Appearance (Attractiveness and Charisma):** Having a magnetic quality, impressing others with a very sleek and attractive self-presentation. Capable of inspiring devotion or enthusiasm from followers.
- **Social Approval and Admiration:** To be regarded as praise-worthy, high in the esteem of others and a cause of wonder. The individual has fantasies of unlimited brilliance, beauty and ideal love and so requires to be in the favorable graces of everyone.
- **Show of Power (Intelligence and Status):** To exhibit power by making claims referring to one's influence or reputation derived from status, achievement and intellectual ability. A belief of grandeur and an aura of prestige.

Employee Outcomes

- **Employee Organizational Performance:** How well an employee executes job duties and responsibilities in an organization.

- **Self-esteem:** The extent to which the individual believes himself/herself to be capable, significant, successful and worthy. Meeting standards important for the self-concept (e.g. physical appearance, competence, approval, love and support). Ultimately the degree to which the individual likes himself/herself.
- **Employee Trust (in the Leader's Vision):** The leader shows a clear direction, mission and values ensuring the success, integrity and longevity of the organization and its employees.