



UNIVERSITY *of* NICOSIA

Revisiting the Humility Effect:

Dispositional Humility Predicting Situational Humility
& Mediation Modelling with Self-Enhancement and Self-Esteem

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Abstract

This dissertation examined the relationship between dispositional and situational humility, self-enhancement measures as potential mediators, the role of self-esteem, and the implications on the humility effect. Participants ($N = 200$) were asked to fill a questionnaire pack consisting of dispositional humility measures, situational humility vignettes, self-esteem, and self-enhancement measures. Despite the methodological issues they pose, it was hypothesized that self-reported dispositional humility would predict situational humility. Additionally, self-esteem and self-enhancement would significantly predict dispositional humility and serve as mediators between dispositional and situational humility. The findings largely supported the hypotheses, except for self-esteem, which was not consistently associated, agreeing with current research.

Keywords: humility, humility effect, dispositional humility, situational humility, self-enhancement, self-esteem, self-regulation

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Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Nicosia. This thesis has been composed solely by myself except where stated otherwise by reference or acknowledgment. It has not been previously submitted, in whole or in part, to this or any other institution for a degree, diploma or other qualifications.

Signed

Date

Name Surname



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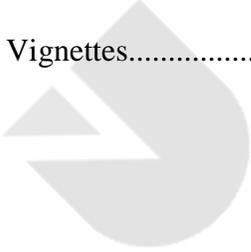
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ABBREVIATION INDEX

SE Self-esteem

HH Honesty-Humility

HAQ Humility Assessment Questionnaire

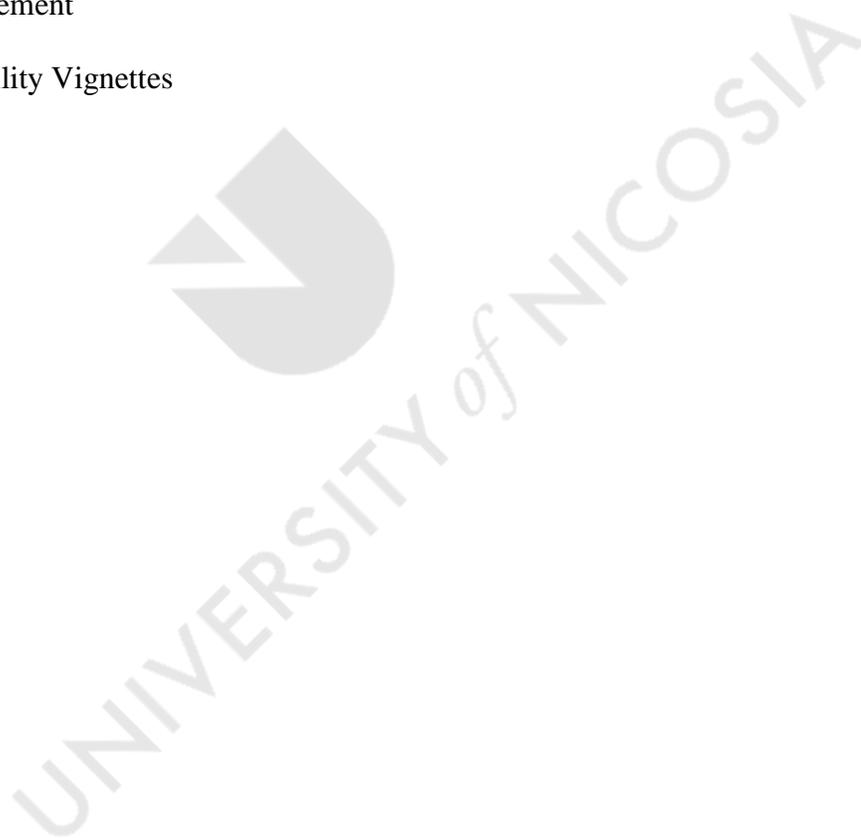
NPI Narcissistic Personality Inventory

RSE Rosenberg Self-esteem Scale

SDE Self-deceptive Enhancement

IM Impression Management

SHV Situational Humility Vignettes



1. Introduction

1.1. The Rise of Humility Within the Positive Psychology Framework

Positive psychology systematically emphasizes and scientifically investigates the importance of personal growth and well-being by challenging the idea that psychology studies pathology, weakness, and damage (Seligman & Csikszentmihalyi, 2000). Moreover, it rejects the notion that treatment is only about fixing the broken, urges the nurturance of what is best in the person (Seligman & Csikszentmihalyi, 2000), and highlights the importance of understanding virtue and strength (Snyder & McCullough, 2000).

As a whole, the field focuses on three broad areas of human experience. First, it studies positive emotions of subjective well-being such as happiness, love, life satisfaction, and contentment (Diener, 1984; Diener, Suh, Lucas & Smith, 1999; Myers, 2000; Hendrick & Hendrick, 1997). Second, it develops and maintains positive institutions, cultivates civic values, and identifies what constitutes healthy work environments and how these are associated with better mental and physical health (Compton, 2001). Lastly, it studies positive individual traits, including what we refer to as “virtues.” Virtues have universal core characteristics valued by philosophy and religion and perhaps are grounded in the evolutionary process for the survival of the human species (Peterson & Seligman, 2004).

Even though researchers have increasingly called to conceptually and operationally define what constitutes a “virtue,” research on specific virtues is well established. There are studies on forgiveness (Worthington, 2005), gratitude (Emmons & McCullough, 2004), hope (Snyder, Rand, & Sigmon, 2002), and optimism (Carver & Scheier, 1994). A related construct to humility, modesty, has received more interest and rigor (Sedikides, Gregg, & Hart, 2007), mainly because of its universally accepted definition and measurement strategies, which pose a

challenge in humility research (Tangney, 2009).

Research on humility is new but accelerating, especially in the last two decades (Worthington Jr. et al., 2017). In fact, according to Worthington Jr. et al. (2017), humility research started growing around the late 1990s - early 2000s with the onset of the rising of the positive psychology movement. Even though the movement initially focused on the self, researchers eventually started looking into communal well-being. This shift of research from self- to other-focus accompanied an increased work on humility (Worthington Jr. et al., 2017). For this reason, humility has not followed the traditional route in psychology; other movements have yet to provide their psychological explanations or provide research regarding this virtue.

Humility is a multidimensional concept that most researchers conceptualize as a construct that could encourage human flourishing (Peterson & Seligman, 2004). It also has interpersonal qualities, e.g., respect, empathy, and openness (Davis, Worthington, & Hook, 2010), as well as unique characteristics, e.g., the integrity of belief and motivation (Davis et al., 2010; Tangney, 2009), which are complex and challenging to define and measure.

2. Humility, Operationalized

2.1. The Religious Roots of Humility

According to Emmons (1999), the religious/spiritual side of an individual is a distinguishing characteristic and the “very core of the individual’s personality (p.13)”. He elaborates that the “spiritual or religious goals, beliefs, and practices (monotheistic or not) are central to many people’s lives, and are powerful influences on cognition, affect, motivation, and behavior” (p. 13). McAdams (1995) also maintained that to understand a person, it is imperative to know about the religious/spiritual side of that person’s life. This view suggests that the role of religion/spirituality and, by extent, the virtues they address is perhaps more prominent in the

personality architecture than one might expect.

Quiros (2006) asserted that most religions focus on distinctive aspects of humility, albeit using slightly different lenses. Indeed, humility has been historically associated with the Sacred and is regarded as a faith-related virtue (Grubbs & Exline, 2014; Rowatt, Kang, Haggard, & Labouff, 2014). In essence, all religious and spiritual practices contain elements of humility, regardless of one's faith. Monotheistic faiths believe in a superior, omnipotent being, towards which one should have a low stance. Christianity, Judaism, and Islam view humans as significantly less than the all-powerful God and should submit to Him and His law (Esposito, 1988). Templeton (1997) talked about our impotent nature and the importance of acknowledging our limitations, "(Humility) is accepting that you have personal power, but are not omnipotent" (p. 163). Also, St. Augustine mentioned how to reach God and essentially the Truth, "In that way, the first part is humility; the second humility; and the third, humility: and this I would continue to repeat as often as you might ask direction..." (as quoted in Sparrow-Simpson, 1919, pp. 53-54).

Polytheistic faiths teach the person to achieve self-actualization, a state accessible through humility (Newman, 1982). In Taoism, Hinduism, Buddhism, and Confucianism, humility is reached by becoming a part of the universe and living a more substantial spiritual experience. The Buddhist tradition also equates humility with genuineness (Trungpa, 1999), and the Taoist tradition regards humility as a central virtue connected with leadership and altruism (Lee, Norasakkunkit, Liu, Zhang, & Zhou, 2008).

Due to this connection to the Holy, humility is positively associated with general measures of religiosity, secure attachment to God, lower levels of fear, anger, and guilt concerning the Sacred, as well as religious and spiritual maturity and growth (Grubbs & Exline,

2014; Jankowski & Sandage, 2014; Rowatt et al., 2014; Bollinger & Hill, 2012).

2.2. Modern Definitions

Etymology traces the linguistic roots of humility to the Latin terms *humilitas* (i.e., lowly, humble, or literally “on the ground”) and *humus* (i.e., earth; Rowatt et al., 2006). Therefore, humility is linguistically associated with weakness or humiliation. Tangney (2000, 2002) and Quiros (2006) mention that humility definitions were predominately negative, derived from low self-esteem (SE), and were deficient since they did not include any positive aspects (Klein, 1992; Knight & Nadel, 1986; Langston & Cantor, 1988; Weiss & Knight, 1980).

Efforts to operationally define humility within the realm of psychological research indicate what a challenging, arduous, and complicated task it is (Ashton & Lee, 2005, 2008a, 2008b; Davis et al., 2010, 2011; Exline, 2008; Exline et al., 2004a, 2004b; Rowatt et al., 2006; Tangney, 2000, 2009). To provide a balanced definition, researchers try to separate humility from self-abasement and low SE by highlighting its association with accurate self-perception and acknowledging self-strengths (Tangney, 2000).

Tangney (2002) was the first to provide the most cited definition of humility that rings true to the virtues’ nature. This definition deviates from traditional dictionary classifications and portrays humility as a vibrant, multidimensional concept, albeit with an element of spirituality. Tangney (2002, p.413) stated that humility includes the following: 1. An accurate assessment of one’s abilities and accomplishments, 2. The capacity to acknowledge faults, inadequacies, gaps in knowledge, and limitations (often concerning a “higher power”), 3. Being open to new ideas, contradictory information, and advice, 4. Keeping one’s abilities, accomplishments, and place in the world in perspective (e.g., seeing oneself as just one person in the larger scheme of things), 5. A relatively low self-focus, a “forgetting of the self,” while recognizing that one is but one part

of the larger universe, and 6. An appreciation of the value of all things and the numerous different ways people and things can contribute to our world.

Tangney (2000) also made distinctions between humility and modesty; the latter captures only one aspect of humility since one can be modest but not genuinely humble. Also, where modesty has to do with having a conservative self-view, humility has to do with an accurate self-perception. Other researchers added to this distinction, mentioning that even though closely related, modesty is subject to social demands, whereas humility is an internal process (Peterson & Seligman, 2004). However, this distinction is not universally embraced. For example, Park and Peterson (2003) place modesty and humility together as the same virtue.

3. Personality Architecture

3.1. The Core of Humility: Hallmarks

Chancellor and Lyubomirsky (2013) have proposed five hallmarks to improve the observation of humility-relevant behavior, which “indicate (but not necessarily comprise) the ‘true’ inner state of humility” (p.822). The ideal hallmark is situated close to the inner state, is resistant to deceptions due to social desirability, and is identical enough to humility that can be reliable when expressed (Chancellor & Lyubomirsky, 2013). Hallmarks may behaviorally overlap with cultural norms; however, whereas norms are more specific and concrete representations of social rules, hallmarks are more general and cross-cultural (Chancellor & Lyubomirsky, 2013).

Humility hallmarks meet two critical criteria. First, a complete absence of the hallmark immediately disqualifies someone from possessing humility; each indicator is necessary but not by itself sufficient to indicate true humility, even though humility is measured on a continuum and not just in its presence or absence. However, one cannot be humble if none of the hallmarks

are present (Chancellor and Lyubomirsky, 2013). Second, a hallmark should differentiate humility from the conceptual problems with which it is associated, i.e., high SE cannot be a marker of humility since it cannot distinguish between the healthy and the pathological, i.e., narcissism (Chancellor & Lyubomirsky, 2013).

3.1.1. Personal Hallmarks

3.1.1.1. Secure, Accepting Identity. A person high in humility has a calm demeanor, characterized by an accepting self-concept that is not overly sensitive to ego threats (Peterson & Seligman, 2004; Tangney, 2000). A large body of literature indicates that chronically low SE can be maladaptive (DuBois & Tevendale, 1999). It is associated with stronger adverse reactions to failure (Brown & Dutton, 1995), delinquency and externalization of problems (Donnellan, Trzesniewski, Robins, Moffitt, & Caspi, 2005), and even aggression in children (Cole, Chan, & Lytton, 1989; McCarthy & Hoge, 1984). Stable SE is important (Kernis, 2005; Kernis, Cornell, Chien-Ru, Berry, & Harlow, 1993). High SE variability is associated with higher levels of anger and hostility (Kernis, 2005) and increased susceptibility to depression following an adverse life event (Tennen & Affleck, 1993).

If SE instability combines with a hypersensitive ego, it correlates with narcissism (Rhodewalt, Madrian, & Cheney, 1998; Stucke & Sporer, 2002). Narcissists tend to show a more significant reaction to failure (Zeigler-Hill, Myers, & Clark, 2010), competitiveness and anger (McCann & Biaggio, 1989), hostility (Hart & Joubert, 1996), and aggression towards ego-threats (Bushman & Baumeister, 1998; Rhodewalt & Morf, 1998).

On the other hand, research associates ego stability, hypoegetic states, self-affirmation theory, self-construal abstractness, self-concept clarity, and self-compassion (Chancellor & Lyubomirsky, 2013). In hypoegetic states, there is little ego investment and specific thought

processes that concentrate on moment-to-moment, making them less threatening (Leary & Guadagno, 2011). Self-construal abstractness is how a person's beliefs relevant to the self are flexible and abstract rather than specific and concrete (Updegraff, Emanuel, Suh, & Gallagher, 2010). People high on self-construal abstractness do not depend on particular outcomes. Their SE remains unscathed from the daily problems and adverse life events and correlates with well-being and life satisfaction (Updegraff et al., 2010; Updegraff & Suh, 2007).

3.1.1.2. Freedom From Distortion. Tangney (2000) brought forward the association of humility with the ability to manage information relevant to the self. Humble people can perceive themselves and others without bias, i.e., without exaggeration and neither in a self-enhancing or self-abasing direction (Peterson & Seligman, 2004; Tangney, 2000). They can self-reflect, contemplate their strengths and weaknesses, and take accountability for their mistakes (Tangney, 2000). This ability is essential since people tend to be self-biased, e.g., accepting praise for accomplishments and attributing blame to others for failures (Harvey & Weary, 1984; Snyder, Stephan, & Rosenfield, 1976).

3.1.1.3. Openness to New Information. Being open to new information is also based on Tangney's (2000) view that humble individuals are open to discovering themselves and their world. Humble people are teachable (Peterson & Seligman, 2004; Tangney, 2000; Templeton, 1998). Even though the average person might view new information as ego-threatening, the humble person's ego is well fortified by self-affirmation to the point that it protects the person from biased or bigoted thinking (Cohen, Aronson, & Steele, 2000). Also, humility moderates negative feelings regarding negative feedback since it removes self-concerns and leads to higher academic results (Diseth, 2003; Vedhara, Hyde, Gilchrist, Tytherleigh, & Plummer, 2000; Steele, 1997; Stone, 2002).

3.1.2. Interpersonal Hallmarks

3.1.2.1. Other-Focus. A humble person focuses on the other with increased awareness and gratefulness (Peterson & Seligman, 2004; Tangney, 2000). Being free from the need to bolster their ego, humble people can genuinely feel happy for the excel of others and concentrate on unity (Leary & Guadagno, 2011). Humility seems to be a good predictor of job performance, especially in challenging caregiving jobs (Johnson, Rowatt, & Petrini, 2011). It also correlates with forgiveness (Shepherd & Belicki, 2008), helpfulness (LaBouff, Rowatt, Johnson, Tsang, & Willerton, 2012), and generosity (Exline & Hill, 2012).

Excessive self-focus and, by extension, low humility can be maladaptive since many mental pathologies are associated with egocentric cognition, cognitions, and motivation. Several mental pathologies (e.g., Obsessive-Compulsive disorder) and behaviors (e.g., rumination) involve various ways of looking at the self in ways that are deemed socially problematic (Lavelock et al., 2017) and affect one's ability to solve interpersonal problems and influence perspective-taking (Lyubomirsky & Tkach, 2004; Nolen-Hoeksema et al., 2008; Joireman, Parrott, & Hammersla, 2002). People low in humility and high in narcissism find it challenging to maintain relationships. They display lower levels of empathy, caring, commitment and gratitude to the other (Campbell, 1999; Campbell, Foster, & Finkel, 2002; McCullough, Kilpatrick, Emmons, & Larson, 2001) and often resort to bragging, a behavior which other people widely dislike (Godfrey, Jones, & Lord 1986; Leary, Bednarski, Hammon, & Duncan, 1997).

3.1.2.2. Egalitarian Beliefs. Egalitarianism has to do with seeing other people having the same inherent values and importance as one's own (Peterson & Seligman, 2004; Tangney, 2000). People who score high on humility seem to be fairer towards competitors (Hilbig & Zettler,

2009). In contrast, people who score low are more approving of social, wealth, and power inequalities (Lee, Ashton, Ogunfowora, Bourdage, & Shin, 2010). Narcissists tend to view themselves as better than others in domains such as intelligence and extraversion (Campbell, Rudich, & Sedikides, 2002), while they are more domineering (Emmons, 1984), exploitative (Campbell, Bonacci, Shelton, Exline, & Bushman, 2004) and less forgiving (Sandage, Worthington, Hight, & Berry, 2000).

4. Review of Humility Research Literature

Overall, existing humility research is clear: the construct is positive, socially desirable, and beneficial intrapsychically and interpersonally. High religious humility is associated with experiencing a closeness to God (Krause, 2012) and is negatively associated with spiritual instability (Jankowski & Sandage, 2014). There is a link between having a secure religious attachment and the development of virtues (Bollinger, 2010; Dwiwardani, 2011). However, attachment and resilience were significantly related to humility, even after controlling for religiosity (Dwiwardani et al., 2014). Humility is also associated with both Differentiation of Self (DoS) and spiritual maturity (Jankowski & Sandage, 2014) since they both mediate the relationship between forgiveness and decreased depressive symptoms (Jankowski et al., 2013). The mediator effects for DoS support the notion that humility is consistent with healthy and differentiated capacities for self-regulation of emotions, interpersonal balance (i.e., openness within boundaries) and mentalization, or attending to mental states in self and others (Allen, Fonagy, & Bateman, 2008). Also, it seems that humility serves as a spiritual foundation that could buffer the harmful effects of divine struggle (Grubbs & Exline, 2014).

Interpersonally, humble people are not concerned with social rank (Roberts, 1982), materialism (Ashton & Lee, 2008a), or entitlement (Exline & Hill, 2012). They have a realistic

orientation toward self and others that centers on the willingness to acknowledge one's strengths, limitations, and mistakes (Sandage, 1999; Templeton, 1997) without fear, defensiveness, or insecurity (Grenberg, 2005; Exline et al., 2004a, 2004b). Being teachable (Fry, 1998; Morris, Brotheridge, & Urbanski, 2005), they strive for accurate self-knowledge and reflection and are driven by a desire to improve (Ou, 2011; Owen, 2009, 2012; Owens, Johnson, & Mitchell, 2013; Peterson & Seligman, 2004; Quiros, 2006; Tangney, 2002). Therefore, they are more curious and intellectually engaging (Krumrei-Mancuso, Haggard, LaBouff, & Rowatt, 2019).

Humble individuals have an empathic, patient, and altruistic nature (Means, Wilson, Sturn, Biron, & Bach, 1990; LaBouff et al., 2012; Lavelock et al., 2014; Worthington, 2007; Hilbig & Zettler, 2009). They maintain a low self-focus and an increased other-focus and can regulate self-oriented emotions (Davis et al., 2011, 2013; Davis et al., 2010; Exline, 2012; Exline & Hill, 2012; Tangney, 2000; Jankowski et al., 2013, Sandage et al., 2015). They manage to facilitate self-control, especially when they face ego threats (Tong et al., 2016; Burson, Crocker, & Mischkowski, 2012), and can assess situations accurately (Bollinger & Hill, 2012).

Humility enables the expression of positive emotions and prosocial behavior (Exline & Hill, 2012; LaBouff et al., 2012; Chancellor & Lyubomirsky, 2013; Davis et al., 2010). Humble people are conscientious (Exline & Hill, 2012; Johnson et al., 2011), generous (Exline & Hill, 2012), and more sensitive to gratitude. Humility and gratitude reinforce each other by positively predicting one another, i.e., grateful thoughts and feelings foster humble thoughts and feelings, which, in turn, may promote even more gratitude, which further boosts humility (Kruse, Chancellor, Ruberton, & Lyubomirsky, 2014). They are also more helpful and charitable (Exline & Hill, 2012; LaBouff et al., 2012) and exhibit graciousness in receiving gifts from others (Exline, 2012).

Interpersonally, humility is associated with intergroup relations and the quality of social relationships (Hook, Davis, Owen, Worthington, Jr., & Utsey, 2013; Hook & Watkins, Jr., 2015; Peters, Rowatt, & Johnson, 2011). It also strengthens relationships by promoting forgiveness in close bonds and likability in new acquaintanceships (Davis et al., 2013). There is a significant relationship between humility and forgiveness (Powers, Nam, Rowatt, & Hill, 2007; Shepherd & Belicki, 2008). People high in humility can forgive the transgressor, and people considered less humble (Davis et al., 2010; Exline, Baumeister, Zell, Kraft, & Witvliet, 2008; Powers et al., 2007). They are also more willing to apologize (Dunlop, Lee, Ashton, Butcher & Dykstra, 2015) and even make sacrifices for others (Chancellor & Lyubomirsky, 2013; Davis et al., 2011).

Perceived humility is associated with more favorable attitudes towards romantic partners (Van Tongeren, Davis, & Hook, 2014), especially if they are both humble (Van Tongeren et al., 2019), and is positively related to marital satisfaction (Estephan, 2007). When people view their partners as more humble after an offense, they also tend to experience greater forgiveness regardless of distance (i.e., close and long-distance relationships; Davis et al., 2013; Van Tongeren et al., 2014). However, the association between satisfaction and humility may be complicated since relationship commitment partially mediates the connection between perceived humility and relationship satisfaction (Farrell et al., 2015). Among intimate partners, the perceived humility of the partner is associated with a willingness to forgive the partner's transgressions within the relationship and decreased avoidance and revenge (Davis et al., 2011, 2013; Farrell et al., 2015; Van Tongeren et al., 2014).

Healthcare research positively relates humility to performance in jobs that require patience and understanding (Johnson et al., 2011). Humility is also associated with physical and psychological well-being (Tong, Lum, Sasaki, & Yu, 2019; Jankowski et al., 2013; Krause et al.,

2016), better patient outcomes in medical settings (Huynh & Dicke-Bohmann, 2019), resilience to lifetime trauma (Krause & Hayward, 2012), protection against everyday stressors (Jankowski et al., 2013; Krause, 2010, 2014; Krause, Pargament, Hill, & Ironson, 2016), and buffering against death anxiety (Kesebir, 2014).

Intervention research indicates that when clients perceive their therapists as culturally humble, they report more engagement in sessions and better therapy outcomes (Hook et al., 2013; Owen, Tao, Leach, & Rodolfa, 2011). The therapists' perceived cultural humility elicits positive reactions from clients, which increases their hope and motivation to change (Owen et al., 2011; Wampold, 2007). Also, cultural humility was associated with experiencing fewer microaggressions (Hook et al., 2016) and developing a solid working alliance and improvement in therapy (Hook et al., 2013).

5. Challenges

5.1. Terminology

5.1.1. *Is Humility a Trait, State, Value, or Virtue?*

Allport and Odbert (1936) categorized four terms that psychologists still use today: traits, states, evaluative judgments, and physical characteristics: 1. Traits are “generalized and personalized determining tendencies – consistent and stable modes of an individual’s adjustment to his environment” (Allport & Odbert, 1936, p. 26), 2. States, including moods and activities, are temporary emotions, such as fear, happiness, and sadness, 3. Evaluative judgments arise from others evaluating an individual’s conduct and reputation, e.g., outstanding, worthy, and above average, and 4. Physical characteristics, such as capabilities and talents that are observable to a greater or lesser extent.

Norman (1967) expanded this classification into six categories: 1. Enduring traits, which

are relatively stable across time, 2. Internal states, which result from the environment and circumstance and thus are not “stable,” 3. Physical states, which are a manifestation of traits and states, 4. Activities, which are a response to internal and physical states, 5. Effects, which are felt by others, and 6. Roles, which are played by the individuals involved.

McAdams (1995) summarized these different elements into three distinct levels. The first level consists of the non-conditional constructs referred to as traits, which provide a “dispositional signature for personality description” (McAdams, 1995, p. 365). The second level, personal concerns, involves motives, coping styles, development issues, personal strivings and projects, attachment styles, conditional patterns, and domain-specific skills. According to McAdams (1995), “compared to dispositional traits, personal concerns are typically couched in motivational, development, or strategic terms” (p. 376). Lastly, the third level is the personal identity and life story that the individual takes on and projects; people project the story they want others to perceive, integrating their sense of purpose and meaning in life. McAdams (1995) suggests that the only way one can explore the third level is through knowing the individual’s story.

There is a long debate about whether humility is a trait (dispositional humility), a state (situational humility)¹, or both. Davis et al. (2010) first called into question the classification of humility as a disposition. Their reasoning was based on measurement concerns rather than a specific theory about its categorization. Researchers usually refer to humility as a “trait” without providing the reason for doing so or providing a definition. Theoretically, people high in humility might exhibit cross-situationally consistent behaviors, while others might recall specific moments when they felt humble, placing the virtue within a situational context (Chancellor &

¹ For clarification purposes, from hence forward “trait” humility will be referred to as “dispositional” humility and “state” humility as “situational” humility.

Lyubomirsky, 2013).

Chancellor and Lyubomirsky (2013) note that seeing humility as a disposition is only one side of the multidimensional construct. They believe that situational humility complements disposition-based approaches and offers four advantages: 1. Not all dimensions of humility may be present at all times, e.g., viewing the world from the top of a mountain may remind people of their finite nature, but it may not bring forward concepts such as equality and fairness. Using life moments to study humility allows us to compare subtle experiences that would be lost if research focused only on observations across time (Chancellor & Lyubomirsky, 2013). Therefore, the situational humility approach concentrates on life moments and the emotions in experiencing humility, such as awe and gratitude (Chancellor & Lyubomirsky, 2013). 2. A situational humility approach considers people's experiences and displays of humility (Chancellor & Lyubomirsky, 2013). Kenny and Acitelli (2001) mention that even when personality judgments are used, informants, e.g., family, friends, and acquaintances, may not agree on the presence or absence of humility because of the different life stories they share with the person they rate, the duration of the friendship/relationship, or any potential inherent biases. For this reason, strangers agree on a target's humility level if they watch the same video clip of a humility-relevant situation (Borkenau & Liebler, 1995). The conclusion is that when we concentrate on specific moments in time, a situational humility approach enables us to see past the variability, giving us a better chance to identify relationships between variables (Chancellor & Lyubomirsky, 2013). 3. A situational humility approach considers that humility can be developed and facilitated (Chancellor & Lyubomirsky, 2013). 4. It helps clarify the importance of general psychological processes, e.g., the line between self-awareness necessary for goal-oriented behavior (Leary & Guadagno, 2011) and pathologically excessive self-focus (Ingram, 1990; Leary, 2004).

Humility is considered a hypoegoic state, characterized by other-oriented focus, selfless behaviors, and experiences, e.g., meditation, empathy, generosity, and transcendence, which have remained unstudied (Leary & Guadagno, 2011). Researchers believe that by using situational humility, we understand the virtue's underlying mechanisms that steer away from just the positive outcomes when one is humble and may indicate what it truly is and how it works (Chancellor & Lyubomirsky, 2013).

A shorter line of debate is concerned with whether humility is a value or a virtue. Values are cognitive representations of desire, abstraction, and goals that frame an individual's life (Schwartz, 1992). On the other hand, *virtues* are defined as habits of thinking, feeling, and acting (Bright, Stanbury, Alzola, & Stavros, 2011), and since humility has religious roots, it is logical to label it as a virtue rather than a value (Emmons, 1999). Under this definition, virtues exist on a spectrum: at one end, there is excess, and at the other end, there is a deficiency, while the ideal is the mean.

Distinguishing these seemingly similar terms is essential since it will provide consensual understanding and specificity, which the research community now lacks (Whatley, 2014). Once we agree on what humility is, we can then develop a measurement tool congruent with what we want to test, i.e., an informant humility instrument would not be inappropriate to examine an individual's internal disposition, unlike an evaluative test (Whatley, 2014). Also, even though humility indicates the consistent presence of several other positive attributes within the person, research seems to dismiss the possibility suggesting that it might also have a darker, negative side (Emmons, 1999; Peterson & Seligman, 2004; Tangney, 2000).

5.2. Does Humility Have a Dark Side?

Despite efforts to move towards a more positive definition, there are reasons to suspect

that humility might also have a negative side, with heterogeneously prosocial and adaptive consequences. Let us not forget that theological, spiritual, and historical dictionary definitions refer to humility as having a low opinion of oneself with displays of meekness, a sense of frequent and demonstrative self-abasement, and adopting a low opinion of oneself before a higher, divine power (Aquinas, 1265/2002; de Clairvaux, 1120/1929; Ignatius, 1548/1964). If we do not consider these accounts, we might not be examining humility for what it truly is but instead for what we would like it to be.

To date, empirical studies have not directly examined humility within the personality structure: what thoughts, feelings, and behaviors constitute the construct and what falls into prosocial and affiliative tendencies (Chancellor & Lyubomirsky, 2013; Davis et al., 2010; Peterson & Seligman, 2004; Tangney, 2000), or negative self-views linked to withdrawal-oriented behaviors (Exline & Geyer, 2004; Gregg et al., 2008; Richards, 1988; Tucker, 2015).

There was reluctance to consider humility's possible negative and self-abasing side (Weidman et al., 2016), with only recently research beginning to address the consequences of being humble. A notable study of humble leaders indicated that while they are more effective at leading, they are also viewed as less agentic when compared to their non-humble counterparts. However, this does not seem to result from humility per se but rather from fear of failure (Zapata & Hayes-Jones, 2019).

Humility's dark side is present within the individuals' personality characteristics and in peoples' perception of the virtue. Exline and Geyer (2004) examined individuals' perceptions of humble people, and even though many of the perceived qualities were prosocial, some were antisocial and oriented towards avoidance, e.g., unassertive and prone to shame and embarrassment. Despite these findings, the authors interpreted their results to suggest a

unidimensional construct, noting that most descriptions fell within the prosocial category (Exline and Geyer, 2004).

Given the complexity of the construct, some researchers express their belief that humility is a multifaceted emotional experience that is best understood using an emotion plot, which involves a clear script of events, specific people, and numerous distinct and explicit emotional experiences (Weidman et al., 2016; Ekman, 1992; Oatley & Johnson-Laird, 1987). An illustrative example is the emotion plot of jealousy. According to Ekman (1992), when we experience jealousy, we feel a combination of diverse emotions like anger, fear, or sadness, and a particular set of events has transpired involving specific characters, e.g., a threat to a meaningful relationship by a third party (Ekman, 1992).

Research regarding an emotion plot of humility is scarce; however, there have been some suggestions. Tucker (2015) argues that humility is a continuum with two distinct sides: one with submissive and passive behavior and another with dedication and commitment to valued principles. There is indirect evidence regarding the darker, self-abasing side of humility. Some studies have taken exploratory approaches to map the content domain of humility and modesty, and each has uncovered traces of self-abasement (Chancellor & Lyubomirsky, 2013; Davis et al., 2010; Peterson & Seligman, 2004; Tangney, 2000). Weidman, Cheng, and Tracy (2016) provided the first systematic evidence of humility having two distinct dimensions; one involves generally prosocial, affiliative feelings of appreciation for others, and the other involves antisocial, withdrawal-oriented feelings of self-abasement. Lavelock et al. (2017) note that almost every virtue examined in positive psychology had studies examining boundary conditions; an appropriate balance is important regarding virtuous behaviors, avoiding excess.

Following the same line of research, Weidman et al. (2016) regarded humility's two

distinct sides as appreciative and self-abasing humility. Appreciative humility is associated with an emotional profile linked with achievement and other-orientation, whereas self-abasing humility is related to withdrawal and low self-worth (Weidman et al., 2016). The authors found converging evidence indicating that each humility dimension has specific events, cognitions, emotions, and actions. For instance, appreciative humility follows personal success and is linked to emotional dispositions such as authentic pride and prestige; in contrast, self-abasing humility follows personal failures, is related to negative self-evaluations, and is emotionally linked to shame and submissiveness (Weidman et al., 2016).

5.3. Methodology

Operationalizing humility is the biggest challenge of humility research. First, Tangney (2002) notes that humility's religious connection leads to its neglect as a research topic. Researchers have been hesitant to investigate virtues too closely tied to religious/spiritual values for fear they are beyond or not worthy of scientific study (Tangney, 2002). Despite the growing field of research indicating its positive aspects, in Western models of selfhood, which concentrate on individuality, agency, assertiveness, and SE, humility is still considered antithetical to concepts such as individualism (Sandage, Paine, & Hill, 2015).

Second, researchers include aspects of humility (i.e., accurate view of self) and interpersonal modesty (i.e., moderating and sharing positive attention) as parts or subdomains of the general humility construct. According to Davis and Hook (2014), there should be a revisit to the criticism that earlier measures of humility, e.g., NEO Personality Inventory-3 (NEO PI-3; McCrae, Costa, & Martin, 2005), HEXACO-PI-R (Lee & Ashton, 2004) and Values in Action-Inventory of Strengths (VIA-IS; Peterson & Seligman, 2004) mix humility and modesty.

Third, research on humility indicates the importance of including interpersonal behavior

in the operationalized definition. Even though researchers try to focus their definitions on the intrapersonal aspect, practically, both the intrapersonal and the interpersonal domains are used (Davis & Hook, 2014). Lastly, humility subdomains are less frequently addressed, such as spirituality, regulation of greed or status-seeking, or modesty of dress. Thus, introducing distinctions such as intellectual and cultural humility will generate broader models to integrate the various subdomains of humility (Davis & Hook, 2014).

Tangney (2000, 2002) asserted that we are in the early stages of scientifically studying virtues. At this initial stage, the single most significant challenge is the lack of a valid measurement, and she identified two main dimensions of humility that need to be considered in a measurement tool: dispositional and situational humility (Tangney, 2000; 2002).

5.3.1. Dispositional Humility

Dispositional humility refers to humility as a personality trait that is stable across time and contexts. Halling, Kunz, and Rowe (1994) noted the limitation of humility research, which stems from the difficulty of self-reflecting while the “attention during the experience of humility is directed toward others” (p. 121). Rowatt et al. (2006) noted the difficulty of assessing humility, mentioning that the “greatest limitation of the current research is that we were only able to assess people’s perceptions and beliefs of humility” (p. 111). Subsequently, Emmons (1999) and Tangney (2002) pointed to the lack of a valid and reliable self-report of dispositional humility and suggested that such a tool may be elusive.

Exline et al. (2004a, 2004b), Rowatt et al. (2006), and Owens et al. (2013) argued that humility could be determined only by other variables and studied humility concerning social roles, individual differences, gender, narcissism, and SE.

The situation is further complicated by the multiple definitions, associated implications,

and, most importantly, by where one places humility within the personality architecture. Because of these challenges, only context-specific humility indices have been developed and tested since Tangney's (2000; 2002) seminal theoretical foundation.

5.3.1.1. Overview of Used Methodologies. Commonly used approaches include self-reports, informant ratings, and implicit measures. Every method has its advantages and drawbacks. Self-rating creates measurement problems, especially with the reliability and validity of the self-reports that have been developed (Tangney, 2000). Informant ratings are prone to observer cognitive biases, halo and horn biases, primacy and recency biases (Schuler & Huber, 1993), and, most importantly, the fact that "outside observers may not be in a position to assess a person's internal characteristics" (Owen, 2009, p. 13). Lastly, even though implicit measures overcome social desirability concerns (Rowatt et al., 2006), they lack validation studies (Davis et al., 2010).

5.3.1.1.1. Self-Reports. Humility has been notoriously difficult to measure with self-reports for two main reasons. First, humility demands a low self-focus and an increased other-focus, thus making it unsuitable to be measured with self-reports (Davis et al., 2010; Rowatt et al., 2006). Second, being a socially desirable quality, self-report measures are subject to bias and self-enhancement, the theoretical basis for the humility effect (Davis et al., 2010; Appendix A).

Initially, researchers used personality measures in constructing humility self-reports. Nonetheless, more recently, self-reports have been developed in response to the methodological problems posed (McElroy-Heltzel, Davis, DeBlaere, Worthington, & Hook, 2019). Currently, there are dispositional humility measures, e.g., the Honesty-Humility (HH) subscale of the HEXACO-PI-R (Lee & Ashton, 2004), and measures regarding specific humility subdomains, which measure humility in specific contexts, e.g., the Intellectual Humility Scale (McElroy et al.,

2014).

Undeniably, if we use the wrong tools, then the validity of our data is compromised. For example, even though the tool of choice, the major criticism of the HH subscale (Lee & Ashton, 2004) is that it only aligns with modesty, which is only one dimension of humility. Additionally, three of its indexes, Sincerity, Fairness, and Greed-Avoidance, do not align with how humility has been defined (Davis et al., 2010). Other self-report tools also face the same issue. For example, the Humility/Modesty subscale of the VIA-IS (Park, Peterson, & Seligman, 2004) fits better with character traits of temperance (e.g., forgiveness, prudence) rather than humility traits (e.g., low self-focus). Overall, existing self-report measures look at humility in conjunction with modesty (Costa & McCrae, 1992; Peterson & Seligman, 2004) and honesty (Ashton, Lee, & Goldberg, 2004).

Moreover, some measures explicitly mention humility in their items, posing reporting issues (Kruse, Chancellor, & Lyubomirsky, 2017). For example, tools often require participants to rate their agreement level on items like “I am a humble person,” on reversed items about being superior to others (Costa & McCrae, 1992), or even to rate themselves on a scale between “arrogant” and “humble” (Rowatt et al., 2006).

Considering the above, self-reports are often regarded as deceptive. Therefore, some researchers shifted their attention to a form of indirect measuring, informant ratings.

5.3.1.1.2. Informant Ratings. Informant ratings have been adapted from self-reports and are used by family, friends, or acquaintances to rate a target. Even though they solve several methodological problems posed by self-reports, they create others. First, humility is an internal process. Therefore, the validity of humility informant ratings depends on the target’s expression and the informant’s perception of the virtue (Wright et al., 2017). Moreover, humility is also a

situational process; different situations elicit different levels or kinds of humility, which, to an extent, can influence its exhibition and detection (Chancellor & Lyubomirsky, 2013).

Second, informant ratings usually use the informant's knowledge regarding the target's character, which can skew data. Influenced by their preconceptions of the target's dispositional humility, informants may inflate or conflate the target's level of situational humility (Wright et al., 2017).

Third, where self-reports are a victim of self-enhancement, informant ratings are plagued by other challenges, such as halo and horn effects, i.e., the informants' knowledge of the target's positive or negative qualities may bias the way they rate the target (Schuler & Huber, 1993; Klar & Giladi, 1997).

5.3.1.1.3. Implicit Measures. Implicit measures have been used extensively to study constructs that are prone to socially desirable responses. An example of this is the Implicit Association Test (IAT)-Humility vs. Arrogance (Powers et al., 2007; Rowatt et al., 2006) which flashes words on a screen that either have a humble or arrogant connotation, and participants pair each word with either "self" or "other" as quickly as possible. The participants' reaction times infer their humility level (Davis et al., 2010).

However, implicit measures have their challenges. They are costly, and specialized equipment and software are needed, making them difficult to use in a non-laboratory context or real-time measurements. More importantly, implicit measures need additional evidence of construct and criterion-related validity (Powers et al., 2007; Rowatt et al., 2006), raising questions about what exactly they are assessing (McElroy-Heltzel et al., 2019).

5.3.2. Situational Humility

Situational humility is concerned with the conditions or circumstances under which an

individual expresses humility. There is no existing theoretical scheme that focuses on situational humility, and thus this area remains largely unexplored (Tangney, 2002). However, many researchers are calling for methodological diversity, including the need to employ experimental and longitudinal designs (Van Tongeren & Myers, 2017).

In a few studies that focused on humility in leaders, the observations were anecdotal (Collins, 2005; Dutton & Dukerich, 1991; Morris et al., 2005) or had humility as a side discussion within a broader context (Collins, 2001). Even Owen, in the final section of his dissertation on humility within leadership, acknowledged that the work led only to “support[ing] several key ideas that have been proposed by past theorists about humility in leadership” (Owen, 2009, p. 81). More recently, however, Owens et al. (2013) have provided strong empirical support for the role of expressed humility within groups and the associated implications for leaders and leadership.

5.3.2.1. General Overview of Used Methodologies. There are efforts to develop complementary measurement strategies to overcome methodological issues by essentially making humility the criterion variable to which the self-report measure should be compared (Davis et al., 2010, 2011), with early findings being optimistic (Davis et al., 2011, 2013). Funder’s (1995) model of accurate assessment is used for the virtue to be recognized by informants reliably; then, the person rated must produce humility-relevant behaviors that the informant can observe and utilize in the rating (Davis et al., 2010).

Theoretically, humility is most visible when it is challenged. Therefore, “stress tests” are utilized that serve as situational cues to elicit humility-relevant behaviors, e.g., receiving praise or unfavorable feedback and learning from others or interacting with individuals from a lower status (Collins, 2001; Davis et al., 2010, 2011; Kruse, Chancellor, & Lyubomirsky, 2013;

Tangney, 2000). As a form of self-report validation, such stress tests elicit behavior linked to personality judgments, or they can be used just as an informant rating (Chancellor & Lyubomirsky, 2013). Some researchers believe that such direct techniques can boost the methodological methods already used (Chancellor & Lyubomirsky, 2013).

6. Gaps in Humility Literature

Besides the need to understand and reliably measure humility, there is also a growing need to identify potential mechanisms that enable dispositional humility development and situational expression. The list of mediators and moderators is exhaustive, but this dissertation will focus on SE, self-enhancement, and self-abasement. Even though the literature on these constructs is extensive, their role in humility remains theoretical, lacking empirical data.

6.1. Self-Esteem

As was covered in the *Personal Hallmarks: secure, accepting identity* section, there is a theoretical link between SE and humility. Broadly defined, SE is how one judges and the attitude s/he keeps towards oneself, including beliefs and emotional states (Hewitt, 2009).

Theorists have debated why humans seek to maintain high SE (Van Tongeren & Myers, 2017), and several theories have come forth to answer this question (Leary, Tambor, Terdal, & Downs, 1995; Pyszczysky. Greenberg, Solomon, Arndt, & Schimel, 2004). Nevertheless, the motivation to see the self as more positive makes humility challenging to measure (Van Tongeren & Myers, 2017).

Exline and Geyer (2004) suggested that having a sense of worthiness, i.e., SE, would more likely make a person humble, as long as SE is separate from narcissism. High SE individuals are more likely to view humility positively; however, the authors did not find any consistent associations between SE and humility (Exline & Geyer, 2004). The relationship

between the two constructs needs further research since we still do not know whether humility depends on SE levels or the other way around, if at all (Skowron, 2017).

Initially, SE has been understood within the low/high modality. Nonetheless, years of research show that SE is too dimensional to fit within such strict boundaries, and therefore its classification has expanded (Baumeister, 1993b; Brockner, Wiesenfeld, & Raskas, 1993; Greenier, Kernis, & Waschull, 1995; Kernis, 1993; Rosenberg, 1986; Savin-Williams & Demo, 1983). Nowadays, we refer to SE in terms of levels (high/low) and stability (stable-unstable). The stability domain states that individuals with stable SE can maintain their self-concept regardless of external cues such as self-attribution based on life events, level of success on a task, and feedback. On the other hand, individuals with unstable SE tend to oscillate their levels of SE due to their interpretations of the aforementioned external cues (Baumgardner, 1990; Greenier et al., 1995; Harris & Snyder, 1986; Kernis, 1993; Rosenberg, 1986). Overall, there are four categories of SE: 1. Stable high SE, 2. Unstable high SE, 3. Stable low SE, and 4. Unstable low SE.

Individuals within the stable high SE group contribute to their community, believe in increasing self-knowledge (Greenier et al., 1995; Kernis, 1993), admit their limitations, and are open to new information; factors found within the humility domain. Therefore, if we follow the existing line of theoretical thought, such individuals are less likely to have self-enhancing tendencies.

Individuals that fall in the remaining three categories tend to display qualities and behaviors that are less related to humility, e.g., the tendency to protect their self-concept, which is often inaccurate, or avoid negative feedback and the possibility of failure (Bednar, Wells, & Peterson, 1989; Greenier et al., 1995; Kernis, 1993, 1995; Kernis et al., 1993; Tice, 1993). Such

individuals are not able to have an accurate self-assessment or keep their abilities and achievements in perspective or know their limitations, have a negative self-worth, are highly self-focused, and have distorted self-concepts, all qualities not related to humility (Baumeister, 1993a, 1993b; Bednar et al., 1989; Greenier et al., 1995; Rosenberg, 1986; Kernis, 1993; Northcraft & Ashford, 1990).

6.2. Self-Enhancement

Self-enhancement has rich research literature. Nevertheless, like SE, the relationship between self-enhancement and humility has remained unstudied. As covered in the *Interpersonal Hallmarks: other-focus*, self-enhancement is related to both SE and humility. Conceptually, self-enhancement is a multileveled and multidimensional universal human motive (Sedikides & Gregg, 2008; Sedikides, Gaertner, & Toguchi, 2003). It is a form of incentive that helps people maintain their SE (Sedikides & Strube, 1995).

Self-enhancement becomes activated when there is a blow to one's SE, e.g., humility provoking behaviors (Beauregard & Dunning, 1998; Krueger, 1998; Wills, 1981). Self-enhancement is also preferential; it prefers positive over negative self-views (Sedikides & Gregg, 2008), and together with self-assessment, self-verification, and self-improvement, comprises the four self-evaluation motives. Therefore, the relational link between self-enhancement, SE, and humility is apparent.

Besides narcissism, there is no evidence regarding the relationship between self-enhancement (and, by extent, SE) and humility. Scarce evidence exists in modesty research, but studies concentrate more on in-group vs. out-group and individualistic vs. collectivistic cultures. For example, according to Kurman (2010), the cultural demands between West (individualistic) and East (collectivistic) cultures create a variation in the need for modesty, which in turn affects

the level of self-enhancement manifestation.

Little research exists about narcissism and SE because of the difficulty of differentiating between the two. After all, Chancellor and Lyubomirsky (2013) believe that high SE cannot be a marker of humility since it cannot differentiate between the healthy and the pathological, i.e., narcissism (Chancellor & Lyubomirsky, 2013). Others noted that even though both narcissists and high SE individuals engage in active self-enhancement to support their positive self-views, they differ in their motives; narcissists do so in order to assert their superiority, whereas high SE individuals do so out of a desire to be valued by the social community (Horvath & Morf, 2010).

6.3. Self-Abasement

The link between humility and self-abasement has been covered in other areas of this dissertation. Davis et al. (2010) have proposed the humility effect to describe the methodological challenges presented in answering humility self-reports. Due to their narcissism, not humble/moderately humble individuals, self-enhance on humility self-reports and therefore have higher scores. On the contrary, humble individuals downgrade their self-report scores due to humility itself.

There are some critical points to be made here: 1. Davis et al. (2010) explicitly mention that not humble/moderately humble individuals self-enhance is due to their narcissism. As covered in other areas of this thesis, humility theory states that humble people cannot be narcissists because of their low self-focus. However, empirically, narcissism within the broader humility research is still new. 2. The humility effect has yet to be empirically researched. Even though the effect of self-enhancement in self-reports has been extensively researched, its role in humility self-reports has not. Even though Davis et al. (2010) propose that this is due to narcissism, research in this area has not shed light on whether this is the case or if other forms of

self-enhancement are at play. 3. Although not clearly stated in their proposal, arguably, a downgrade of humility scores is a form of self-abasement. This point is essential considering the religious roots of humility covered in other areas of this thesis. Just like self-enhancement, self-abasement has not been studied yet in humility research.

7. Current Study

The current study used a combination of dispositional and situational tools to examine the predictive value of dispositional humility on situational humility in light of the methodological issues dispositional tools pose. Also, mediational modeling was employed to examine the effect of self-enhancement, as proposed by the humility effect (Davis et al., 2010).

Self-reports examined dispositional humility, and humility vignettes examined situational humility. Participants were presented with decision-making scenarios that provided two behavioral decision options: a humility-based one and a socially acceptable one. Then the participants were asked to choose which option would best describe their behavior in each given scenario. The purpose was to see the difference between the participants' dispositional and situational humility scores.

7.1. Aims and Hypotheses

The study tested the following five hypotheses:

H1: Dispositional humility scores significantly predict situational humility scores.

H2: SE scores will significantly predict dispositional humility scores.

H3: Self-enhancement scores will significantly predict dispositional humility scores.

H4: The relationship in H1 is mediated by SE.

H5: The relationship in H1 is mediated by forms of self-enhancement.

8. Method

8.1. Participants

Participants consisted of university students across different disciplines and educational levels. Inclusion criteria were fluency in Greek and the ability to provide informed consent. Overall, 200 undergraduate students (99 male, 101 female) participated in the study. The majority of participants had completed a Bachelor's degree (65%), followed by Lyceum (29.5%), Master's (3.5%), and Ph.D. (2%). Their age ranged from 18 – 43 ($M = 24.8$ years, $SD = 3.69$). The majority of participants were between 23 – 27 years of age (39.5%), followed by 18 – 22 (32%) and over 28 (28.5%). Lastly, most participants came from an extremely low to average socioeconomic background (62.5%).

8.2. Power

Two different power analyses were performed to choose the maximum sample size needed based on the statistical analyses used. GPower v.3.1 was used to calculate sample size. Power for correlation using a medium size of .30 and a .05 probability error yielded a total sample size of 84. Power for multiple regression, using four predictors, an effect size of .15, a .05 probability error, and a power of .80, yielded a total sample size of 85 participants. Lastly, the Monte Carlo method for mediation indicated that a sample size of 100 participants was enough to detect a significant mediating effect.

8.3. Procedure

The Cyprus National Bioethics Committee approved the study and assigned the protocol number 2018.01.97. Participants were recruited from the University's undergraduate and graduate programs. A recruitment email was sent to lecturers asking whether they would be interested in allowing their students to participate in the study for extra credit. If the lecturer was

interested, a date and time were arranged to visit their class. After proper introductions, the students were informed about the purpose of the study, and anyone willing and eligible participated. No effort was made to have an equal number of male and female participants.

After signing and collecting the informed consent form, participants were provided with a questionnaire pack and an envelope. The questionnaire pack was divided into three sections: 1. Demographic questions, 2. Dispositional self-reports, and 3. Situational vignettes. The dispositional self-report section consisted of five scales: the HH subscale, the Humility Assessment Questionnaire (HAQ), the Narcissistic Personality Inventory (NPI), Balanced Inventory of Desirable Responding (BIDR), and the Rosenberg Self-Esteem (RSE) scale and the situational humility vignette (SHV) section. The procedure lasted 20-30 minutes. Once the participants finished, they were asked to place the questionnaire pack in the provided envelope and seal it.

8.4. Instruments and Materials

8.4.1. Dispositional Humility Measures

As a self-report tool, the HH subscale (Lee & Ashton, 2004; 10 items) is the most widely used measure in humility research. It consists of four domains: Sincerity, Fairness, Greed Avoidance, and Modesty. All items employ a 1 (Strongly Disagree) to a 5 (Strongly Agree) Likert scale (Appendix B). The 60-form self-report version was found to have an internal consistency ranging from .82 to .89 for the total score and .84 for observer-reports (Lee & Ashton, 2016). Self-other agreement was .46 for the total score, and temporal stability over two months was .78 (de Vries, 2013). The measure was available in Greek on the authors' website. However, it has not been validated using a Greek population (Lee & Ashton, 2009). In this study, Cronbach's alpha was .67.

The HAQ (Adonis & Frantzides, manuscript in preparation; Appendix C) is a 33- item measure that employs a 0 (None) to 5 (Completely) Likert-scale to measure disposition humility. The basis of constructing the HAQ was how the Christian (Greek Orthodox) tradition viewed humility, intending to create a secular tool with no religious undertones in its items. The HAQ appears to have very good face validity as assessed by a group of independent experts such as theologians, clergy, and religious anthropologists. Preliminary data show that the HAQ has good convergent validity given the large correlation coefficients with HH ($r = .45, p < .01$) and narcissism ($r = .58, p < .01$). There was a small correlation with SE ($r = .16, p < .05$) and a lack of correlation with religiosity, which shows the scale's discriminant validity. In this study, Cronbach's alpha was .77.

8.4.2. Self-Enhancement Measures

The NPI (Raskin & Terry, 1988) assesses narcissistic levels using 80-paired items. The participants are asked to choose which paired statement is closest to their feelings (Appendix D). The NPI (Raskin & Hall, 1979) is a well-validated measure of narcissism, and it shows strong convergent validity with clinical judgment and self-enhancement behavior (e.g., Emmons, 1987; Raskin & Terry, 1988; Rhodewalt & Morf, 1998). According to Raskin and Hall (1979), the split-half reliability for the 80 items was .80. The measure was available in Greek (Coccosis et al., 1998). In this study, Cronbach's alpha was .85.

The Balanced Inventory of Desirable Responding (BIDR; Paulhus, 1991, 2002) contains 60 items, using a 1 (Not True) to 7 (Very True) Likert scale. The original scale consisted of three subscales: (a) the Self-Deceptive Enhancement (SDE) scale (20 items), designed to detect exaggerated responses to one's positive attributes; (b) the Self-Deceptive Denial (SDD) scale (20 items), designed to tap exaggerated tendencies to disavow one's negative attributes; and (c) the

Impression Management (IM) scale (20 items) designed to tap positive self-presentation targeted at a public audience. The SDD scale is not used anymore since it correlates highly with the IM scale and is considered redundant (Paulhus, 1999). Therefore, only the SDE and IM were used (Appendix E). The overall rationale of the BIDR is that extreme responses are more likely to indicate distortion (Paulhus, 1984). Li and Bagger (2007) found that overall BIDR scores (excluding the SDD scale) had a mean reliability estimate of .80. These measures were not available in Greek and were forward and backward translated. In this study, Cronbach's alpha for the SDE was .65 and for the IM was .80.

8.4.3. Self-Esteem Measures

The RSE scale is a widely used self-report instrument for evaluating individual SE. It is a 10-item unidimensional scale that measures global self-worth by measuring both positive and negative feelings about the self. All items are answered using a 1 (Strongly Agree) to 4 (Strongly Disagree) Likert scale (Rosenberg, 1965; Appendix F). The RSE scale presented an internal consistency of .77 (Rosenberg, 1965). This measure was available in Greek (Galanou et al., 2014). In this study, Cronbach's alpha was .85

8.4.4. Situational Humility Measure

Ten humility-related short phrases generated by academic experts were chosen from the study of Weidman et al. (2016). These included: 1. Understanding one's limitations, 2. Valuing others' virtues, 3. Not having an ego, 4. Being other people's equal, 5. Allowing that others are better at certain things, 6. Ever ready to revise positions, 7. Not giving to feelings of superiority, 8. Allowing space for others, 9. Acknowledging that you are one among many and 10. Being aware of one's shortcomings and limitations. Ten SHVs that captured the essence of each of the above short phrases were then created. Each SHV asked the participant to choose between two

decision options: one that was humility-based and another that was socially acceptable. The more humility-based decisions the participants made, the higher their situational humility score and vice versa (Appendix G).

8.5. Data Analyses

Pearson's general correlation analysis was used to check for correlations between the variables. Hierarchical multiple regression was used to test the predicting values of the dispositional humility questionnaires on the SHVs and the predicting value of the self-enhancement measures on both the dispositional humility scores.

Mediation was carried out using Hayes' PROCESS macro on SPSS (Hayes, 2017). Model 4 was used, which uses one mediator. The effects of IM and NPI on the relationship between dispositional and SHVs were tested. The indirect effect was tested using a percentile bootstrap estimation approach with 10000 samples (Shrout & Bolger, 2002), implemented with the PROCESS macro Version 3 (Hayes, 2017).

Lastly, to examine the presence of RSE on dispositional humility, a post hoc was conducted using a simple regression analysis of RSE between the low, medium, and high scores of the two dispositional humility questionnaires in order to test the humility effect as proposed by Davis et al. (2010).

9. Results

Independent-samples t-tests were conducted to compare HH, the HAQ, and SHV in males and females. There was no significant effect for HH and HAQ for sex. A Pearson correlation coefficient was also computed to assess the relationship between Age and HH, the HAQ, and SHV; however, the relationship was not significant. Given the lack of significant differences for Sex and Age, no further analyses were conducted with these variables.

Preliminary analyses examined the correlations between the main variables of interest (HH, HAQ, SHV, NPI, RSE, SDE, and IM) and indicated which could be used for the hierarchical regression. HH and the HAQ were moderately correlated with each other and with IM and SHV. HH and the HAQ were moderately negatively correlated with NPI. The NPI was also weakly correlated with SDE and negatively but moderately correlated with IM and SHV.

RSE was only correlated with SDE. SDE was also found to be weakly correlated with IM. Lastly, IM was also found to be moderately correlated with SHV. The intercorrelation matrix is found in Table 1.

9.1. Preliminary Analyses

Before conducting the hierarchical multiple regression analyses, the relevant assumptions were tested. The final sample size was deemed adequate, given the independent variables included in the analysis (Tabachnick & Fidell, 2001). The assumption of singularity was also met as the independent variables were not a combination of other independent variables. To see if the data met the assumption of collinearity, tolerance, and the Variance Inflation Factor (VIF) values indicated that multicollinearity was not a concern since no Tolerance value was less than 0.1 and no VIF value was greater than 2.1 (Field, 2009). Residual and scatter plots indicated that the assumptions of normality, linearity, and homoscedasticity were all satisfied (Hair, 2014; Pallant, 2007).

9.2. Hypotheses Testing

Data indicated that RSE was not correlated with any humility measures, so H2 and H4 were rejected. However, it should be noted that RSE was significantly negatively correlated with NPI and SDE.

9.2.1. Multiple Regressions

Table 1

Intercorrelations Between Variables

		Variables						
		HH	HAQ	NPI	RSE	SDE	IM	SHV
HH	Pearson <i>r</i>							
	<i>p-value</i>	-						
	N							
HAQ	Pearson <i>r</i>	.50**						
	<i>p-value</i>	.000	-					
	N	190						
NPI	Pearson <i>r</i>	-.44**	-.59**					
	<i>p-value</i>	.000	.000	-				
	N	192	183					
RSE	Pearson <i>r</i>	.01	.08	-.14				
	<i>p-value</i>	.86	.30	.05	-			
	N	197	188	191				
SDE	Pearson <i>r</i>	.09	.11	.28**	-.50**			
	<i>p-value</i>	.239	.120	.000	.000	-		
	N	195	186	189	194			
IM	Pearson <i>r</i>	.50**	.59**	-.43**	-.06	.20**		
	<i>p-value</i>	.000	.000	.000	.407	.006	-	
	N	195	186	189	194	194		
SHV	Pearson <i>r</i>	.35**	.44**	-.47**	-.01	.02	.40**	
	<i>p-value</i>	.000	.000	.000	.886	.791	.000	-
	N	199	190	193	198	196	196	

Note. HH = Honesty – Humility; HAQ = Humility Assessment Questionnaire; NPI = Narcissistic Personality Inventory; RSE = Rosenberg Self-Esteem Scale; SDE = Self-Deceptive Enhancement; IM = Impression Management; SHV = Situational Humility Vignettes.

*Correlation is significant at the 0.05 level (2-tailed).

**Correlation is significant at the 0.01 level (2-tailed).

For H1 and H3 hierarchical multiple regression was performed. All preliminary and regression analyses were tested with an alpha level of .05.

9.2.1.1. Hypothesis 1: Dispositional Humility Scores Significantly Predict Situational Humility Scores. A hierarchical multiple regression analysis was conducted to analyze the effect of dispositional humility on SHV. The first step of the regression consisted of the HAQ; HH was added as the second step. The overall regression model predicted approximately 21% of the variance in SHV, $R^2 = .21$, $F(2, 187) = 25.22$, $p < .001$. The HAQ predicted approximately 19% of the variance in SHV and was a significant predictor with higher SHV scores. After controlling for the HAQ, step two predicted approximately 2% of the variance in SHV and was a significant predictor, with higher HH scores being associated with higher SHV scores (Table 2). Therefore, H1 was accepted.

Table 2

Summary of Hierarchical Regression Analysis for Variables Predicting SHV (N = 190)

Variable	Model 1				Model 2			
	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>p-value</i>	<i>B</i>	<i>SE B</i>	β	<i>p-value</i>
HAQ	.04	.01	.44	.000	.03	.01	.36	.000
HH					.04	.02	.16	.034
ΔR^2		.19				.02		
ΔF^2		45.04		.000		4.55		.034

Note. SHV = Situational Humility Vignettes; HAQ = Humility Assessment Questionnaire; HH = Honesty – Humility.

9.2.1.2. Hypothesis 3: Self-Enhancement Scores Will Significantly Predict Dispositional Humility Scores. A hierarchical regression analysis was conducted to analyze the effect of IM and NPI on the HAQ. The first step of the regression consisted of IM; NPI was added as the second step. The overall regression model predicted approximately 47% of the variance in the HAQ, $R^2 = .47$, $F(2, 176) = 77.78$, $p < .001$. IM predicted approximately 34% of the variance in the HAQ and was a significant predictor with higher HAQ scores. After

controlling for IM, step two predicted approximately 13% of the variance, and it significantly predicted the HAQ, with lower NPI scores being associated with higher HAQ scores (Table 3).

Table 3

Summary of Hierarchical Regression Analyses for Self-Enhancement Measures Predicting the HAQ (N = 179)

Variable	Model 1				Model 2			
	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>p-value</i>	<i>B</i>	<i>SE B</i>	β	<i>p-value</i>
IM	.61	.06	.58	.000	.42	.06	.40	.000
NPI					-1.15	.18	-.40	.000
ΔR^2		.34				.13		
ΔF^2		90.56		.000		43.34		.000

Note. HAQ = Humility Assessment Questionnaire; IM = Impression Management; NPI =

Narcissistic Personality Inventory.

The second analysis had the same steps, but HH was the dependent variable. The overall regression model predicted approximately 30% of the variance in the HH scores, $R^2 = .30$, $F(2, 185) = 36.66$, $p < .001$). IM predicted approximately 24% of the variance in the HH scores and was a significant predictor with higher scores. After controlling for IM, step two predicted approximately 6% of the variance, and it significantly predicted HH, with lower NPI scores being associated with higher HH scores (Table 4). Therefore, H3 was accepted.

Table 4

Summary of Simple Regression Analyses for Self-Enhancement Measures Predicting HH (N = 188)

Variable	Model 1				Model 2			
	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>p-value</i>	<i>B</i>	<i>SE B</i>	β	<i>p-value</i>
IM	.17	.02	.49	.000	.13	.02	.37	.000
NPI					-.27	.07	-.27	.000
ΔR^2		.24				.06		
ΔF^2		58.39		.000		16.18		.000

Note. HH = Honesty-Humility; IM = Impression Management; NPI = Narcissistic Personality

Inventory.

9.2.2. Mediation Models

Mediation analysis was performed using Hayes' mediation (Model 4). To demonstrate full mediation, dispositional humility scores should be less associated with SHV scores when self-enhancement measures (NPI or IM) were included as predictors.

9.2.2.1. Hypothesis 5: The Relationship in H1 is Mediated by Forms of Self-Enhancement.

9.2.2.1.1. Model One. The first model investigated the hypothesis that IM mediates the effect of HH on SHV. Results indicated that HH was a significant predictor of IM, $b = 1.43$, $t(193) = 8.02$, $p < .001$ and IM was a significant predictor of SHV, $b = .03$, $t(192) = 4.09$, $p < .001$. These results support the mediational hypothesis. However, HH remained a significant predictor of SHV when controlling for the mediator, $b = .05$, $t(192) = 2.61$, $p = .009$, which does not indicate full mediation but partial mediation.

Approximately 19% of the variance in SHV was accounted for by the predictors ($R^2 = .19$). These results indicated the indirect coefficient was significant, $b = .04$, $SE = .01$, 95% CI [.02-.06]. The path loadings for Model One are presented in Figure 1.

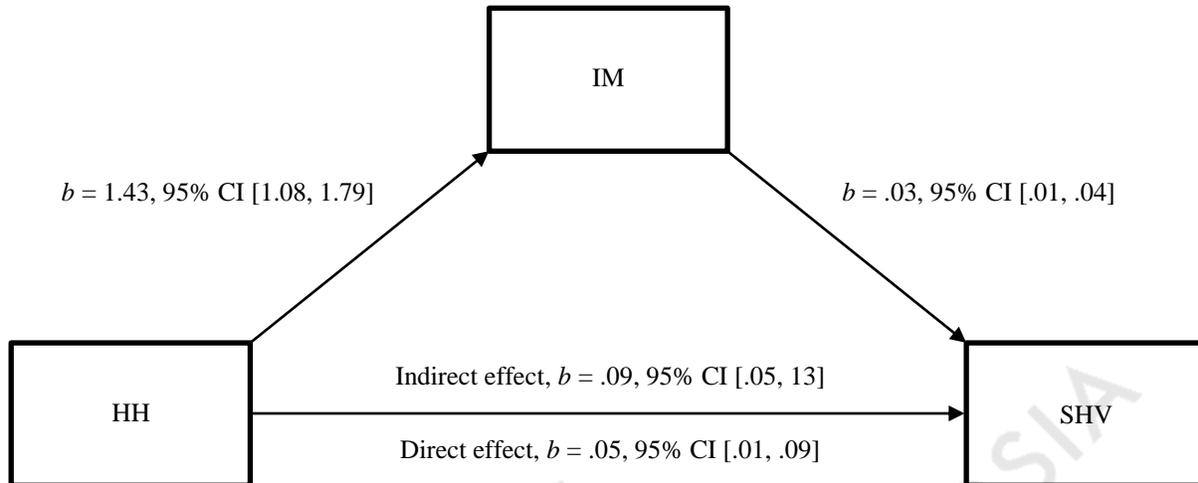
9.2.2.1.2. Model Two. The second model investigated the hypothesis that IM mediates the effect of the HAQ on SHV. Results indicated that the HAQ was a significant predictor of IM, $b = .58$, $t(184) = 10.01$, $p < .001$, and IM was a significant predictor of SHV, $b = .02$, $t(183) = 3.02$, $p = .002$. These results support the mediational hypothesis. However, the HAQ remained a significant predictor of SHV when controlling for the mediator, $b = .03$, $t(183) = 3.73$, $p < .001$, which does not indicate full mediation but partial mediation.

Approximately 24% of the variance in SHV was accounted for by the predictors ($R^2 = .24$). These results indicated the indirect coefficient was significant, $b = .01$, $SE = .004$, 95% CI

[.004-.02]. The path loadings for Model Two are presented in Figure 2.

Figure 1

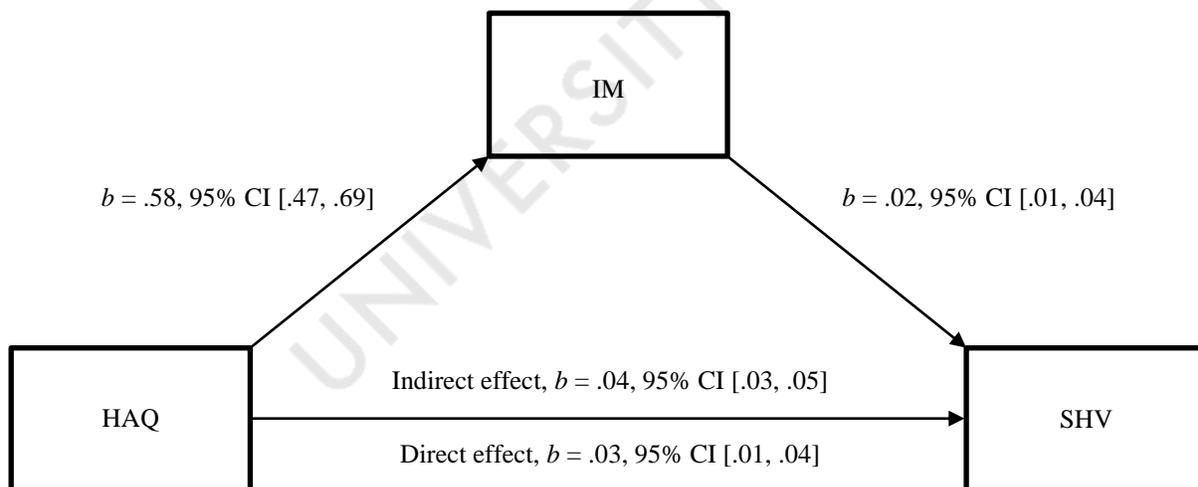
Model of HH as a Predictor of SHV, Mediated by IM



Note. HH = Honesty – Humility; IM = Impression Management; SHV = Situational Humility Vignettes.

Figure 2

Model of the HAQ as a Predictor of SHV, Mediated by IM



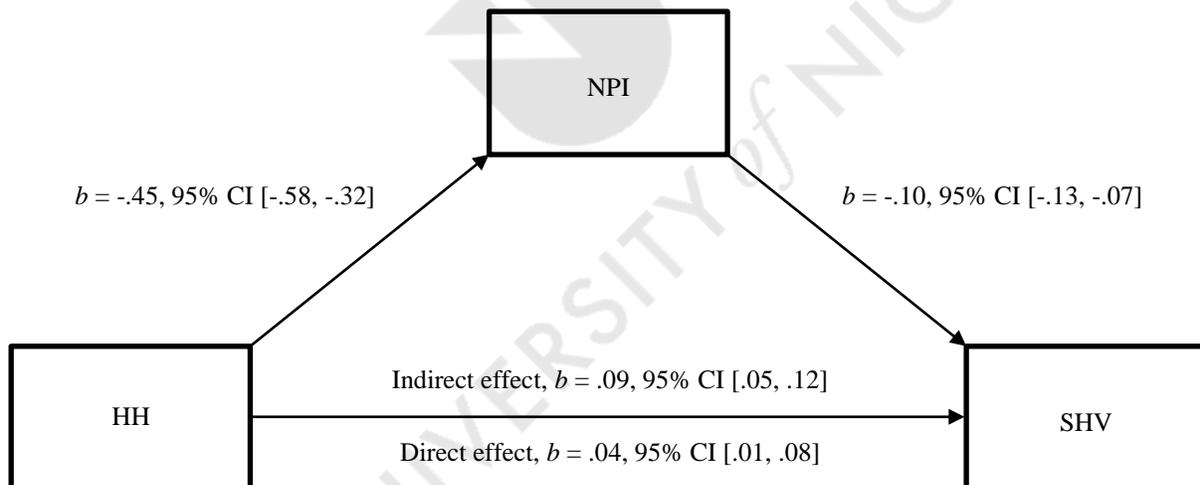
Note. HAQ = Humility Assessment Questionnaire; IM = Impression Management; SHV = Situational Humility Vignettes.

9.2.2.1.3. Model Three. The third model investigated the hypothesis that the NPI mediates the effect of HH on SHV. Results indicated that HH was a significant predictor of the NPI, $b = -.45$, $t(190) = -6.65$, $p < .001$, and the NPI was a significant predictor of SHV, $b = -.10$, $t(189) = -5.81$, $p < .001$. These results support the mediational hypothesis. However, HH remained a significant predictor of SHV when controlling for the mediator, $b = .04$, $t(189) = 2.36$, $p = .019$, which does not indicate full mediation but partial mediation.

Approximately 25% of the variance in SHV was accounted for by the predictors ($R^2 = .25$). These results indicated the indirect coefficient was significant, $b = .09$, $SE = .01$, 95% CI [.03-.06]. The path loadings for Model Three are presented in Figure 3.

Figure 3

Model of HH as a Predictor of SHV, Mediated by NPI



Note. HH = Honesty-Humility; NPI = Narcissistic Personality Inventory; SHV = Situational Humility Vignettes.

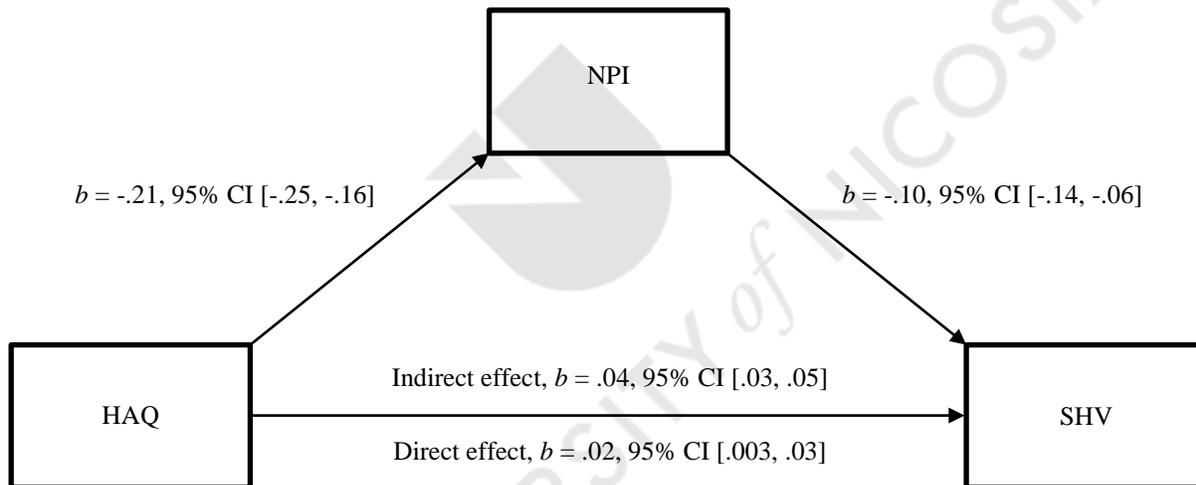
9.2.2.1.4. Model Four. The fourth model investigated the hypothesis that the NPI mediates the effect of the HAQ on the SHV. Results indicated that the HAQ was a significant predictor of the NPI, $b = -.20$, $t(181) = -9.71$, $p < .001$, and that the NPI was a significant

predictor of the SHV, $b = -.10$, $t(180) = -5.36$, $p < .001$. These results support the mediational hypothesis. However, the HAQ remained a significant predictor of the SHV when controlling for the mediator, $b = .02$, $t(180) = 2.35$, $p < .02$, which does not indicate full mediation but partial mediation.

Approximately 29% of the variance in the SHV was accounted for by the predictors ($R^2 = .29$). These results indicated the indirect coefficient was significant, $b = .02$, $SE = .004$, 95% CI [.01-.03]. The path loadings for Model Four are presented in Figure 4. H5 was partially accepted.

Figure 4

Model of HAQ as a Predictor of SHV, Mediated by NPI



Note. HAQ = Humility Assessment Questionnaire; NPI = Narcissistic Personality Inventory; SHV = Situational Humility Vignettes.

9.3. Post Hoc Analyses

Post hoc analyses were conducted regarding the relationship between SE and humility. The dispositional measures scores were split into low, moderate, and high based on their percentiles, as indicated in the humility effect (Davis et al., 2010). The B weights of RSE were used to examine its relative importance in each of the three answer groups. Even though general

correlations indicated no relationship between overall RSE and the dispositional measures, a detailed analysis indicates that in HH, RSE contributed significantly in a negative way to the low scores, which might be evidence of self-abasement in humility (Table 5). However, this effect disappears in the moderate and high scores.

Regarding the HAQ, RSE was found to contribute significantly positively to the high scores (Table 6). This result is in line with the suggestion that individuals high in RSE are also more likely to be humble (Exline & Geyer, 2004).

Table 5

Summary of Simple Regression Analyses for Self-Esteem in Low-Moderate-High HH

Variable	Low Humility ($N = 59$)				Moderate Humility ($N = 85$)				High Humility ($N = 53$)			
	B	$SE B$	β	P -value	B	$SE B$	β	P -value	B	$SE B$	β	P -value
RSE	-.30	.09	-.41	.001	-.07	.05	-.15	.167	.09	.06	.23	.098
R^2		.17				.02				.05		
F		11.47		.001		1.95		.167		2.84		.098

Note. RSE = Rosenberg Self-Esteem Scale. HH = Honesty-Humility.

Table 6

Summary of Simple Regression Analyses for RSE in Low-Moderate-High HAQ

Variable	Low Humility ($N = 49$)				Moderate Humility ($N = 87$)				High Humility ($N = 51$)			
	B	$SE B$	β	P -value	B	$SE B$	β	P -value	B	$SE B$	B	P -value
RSE	.03	.21	.02	.901	-.20	.16	-.13	.217	.48	.22	.30	.033
R^2		.000				.02				.09		
F		.02		.901		1.55		.217		4.82		.033

Note. RSE = Rosenberg Self-Esteem Scale; HAQ = Humility Assessment Questionnaire.

10. General Discussion

This dissertation examined the predictive value of dispositional humility on situational humility, the mediational effect of self-enhancement, and the role of SE. According to Davis et al. (2010), the validity of self-reports as a general measure is problematic since the self-

representational styles of the participants (e.g., bias, self-enhancement, and narcissism) distort data. Humility is an evaluative trait, i.e., it is socially desirable to have, making people low on humility want to enhance their answers. On the other hand, people high in humility under-report their levels simply because of their humble nature.

10.1. Dispositional Humility Predicting Situational Humility

Despite their methodological problems, data suggested that dispositional humility self-reports seem to have predictive value regarding situational humility. Even though significant, the percentage in the variation was not high, which could be explained in several ways.

First, the HH subscale has been criticized for not measuring humility traits but modesty traits. Second, the HAQ is still a new measure that has not been through the research scrutiny that HH has. Data suggests the HAQ may have more predictive power than HH; however, unlike the HAQ, the Greek version of the HH was not validated using a Greek population. Third, to our knowledge, this is the first time in humility research that dispositional humility measures were tested to SHV. Even though the SHVs were humility-related short phrases (Weidman et al., 2016), they have not been standardized, which could explain the low yet significant percentage variation.

10.2. The Role of Self-Enhancement

IM and the NPI significantly accounted for the variation in HH and the HAQ regarding self-enhancement. Compared to the NPI, IM was a significant predictor, explaining more variation in HH and the HAQ. The proposed motives could explain this variation that separates narcissists from other self-enhancers, i.e., people self-enhance to feel valued by their social environment, whereas narcissists may self-enhance to assert their superiority (Horvath & Morf, 2010).

The NPI was a significant predictor in HH and the HAQ; however, there was an inverse relationship, suggesting that the higher the overall score in these measures, the lower the NPI score. This relationship is in line with the current theoretical model of humility which emphasizes low-self focus (Tangney, 2002).

The fact that IM was a better predictor of HH and the HAQ scores than the NPI could indicate several things. Although one could argue that “making an impression” is a narcissistic facet, arguably, the need to be socially desirable does not indicate the presence of narcissism. This finding indicates the need to differentiate between healthy and pathological narcissism regarding humility research and self-enhancement (Chancellor & Lyubomirsky, 2013). We have to clearly define what we mean by “narcissism” as a form of self-enhancement. Maybe the NPI is not the best tool to measure the form of narcissism or the narcissistic traits involved with humility. This creates a domino effect: if we are not clear about the construct measured, we will likely choose the wrong measurement tool.

IM and the NPI were partial mediators in the relationship between dispositional and situational humility. Undoubtedly, other unknown variables could be better mediators by themselves, and through their interrelationships, e.g., happiness, life satisfaction, or self-regulation might be better mediators than IM and the NPI.

10.3. Where Does Self-Esteem Fit?

Research has not widely covered the relationship between SE and humility. Evidence indicates that humble people resort to self-abasement, which influences their humility scores (Chancellor & Lyubomirsky, 2013; Davis et al., 2010; Peterson & Seligman, 2004; Tangney, 2000).

In this dissertation, RSE was significantly negatively correlated with the NPI and the

SDE (Table 1). This pattern of results is not consistent with previous literature regarding the difficulty in distinguishing between high SE and general narcissism (Chancellor & Lyubomirsky, 2013). The fact that the RSE decreases as the NPI and the SDE increase may indicate the person's need to resort to enhancement strategies to compensate for a low SE. General correlations did not show any relationship between RSE and the dispositional humility measures used. However, a post hoc linear regression analysis was carried out to find evidence regarding the possible implication of SE.

In the case of HH, evidence indicated that low RSE had a significant inverse relationship with low HH scores. Therefore, as HH scores increase, the less SE the person has. However, this effect disappears in the moderate and high scores. There could be several possible interpretations for this finding: 1. At higher scores, people resort to some form of self-regulation to control their self-esteem issues, 2. At higher HH scores, other aspects of SE (which are not measured by the RSE Scale) become more critical and have a more active role.

The opposite is true in the case of HAQ. Evidence suggests that the RSE is a significant predictor of high HAQ scores. This relationship aligns with the current theoretical line of thought, which states that as humility increases, so does SE, with humble people having high SE (Exline & Geyer, 2004). If humble individuals are aware of their strengths and weaknesses, then theoretically, they should have the SE to be aware of them, acknowledge them, and report them.

The relationship between SE and humility is not as direct as we might think, and there are no consistent associations between theory and data (Exline & Geyer, 2004). As mentioned by Exline and Geyer (2004), high SE is more likely to make a person humble, as long as SE is separate from narcissism, and we are also not sure whether humility depends on SE levels or the other way around, if at all (Skowron, 2017).

10.4. Implications Regarding the Humility Effect

Since one of the biggest challenges for humility measurement is the humility effect, this dissertation presents initial evidence regarding the role of self-enhancement and, by extension, self-abasement. Regarding self-enhancement, unlike what Davis et al. (2010) proposed, narcissism does not seem to act as an enhancer of self-reported dispositional humility scores. Even though a significant predictor, this relationship is inverse (Tables 3&4). This relationship is in line with humility theory, which states that humility is the opposite of narcissism, i.e., as one increases, the other decreases. Nevertheless, as noted, narcissism should not be erased from the list of potential self-enhancers since other forms of narcissism not measured by the NPI may be implicated.

On the other hand, other forms of self-enhancement could play a role. IM is a significant positive predictor of dispositional humility scores and explains a more considerable percentage of the variance than the NPI. Even though this could indicate that the humility theorem exists, the source of this exaggeration of scores might be the individual's need to be liked by others for possessing a socially desired attribute, not because of narcissism per se. Arguably, the need to impress or self-enhance is not necessarily linked only to narcissists (Chancellor & Lyubomirsky, 2013).

10.4.1. Proposed Pathway of the Humility Effect

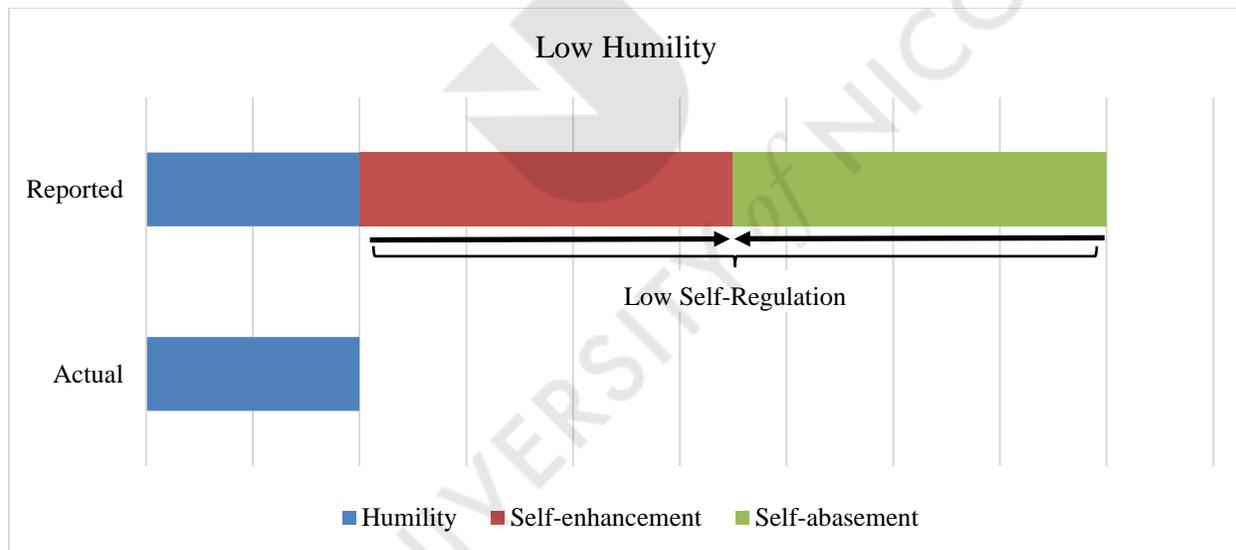
Sedikides, Gaertner, and Toguchi (2003) argue that self-enhancement is universally present and that individuals tend to self-enhance in important domains of their culture. Therefore if we accept the proposition that everyone self-enhances to a greater or a lesser degree, then we can propose that everyone also self-abases to a greater or a lesser degree to domains that are frowned upon by their respective culture. If self-enhancement is a significant mediator to

humility measurement, then so could self-abasement. Low SE is an example of self-abasement.

A proposition is that what is essential regarding humility measurement is not the presence or absence of self-enhancement/abasement as mediators. After all, their absence does not imply the presence of humility. If everyone self-enhances/abases, these variables are always present, albeit on different levels, regardless of the individuals' humility (Figures 5, 6&7). The reason self-enhancement/abasement levels are different is not because of their presence/absence but rather because their levels are regulated better.

Figure 5

Proposed Self-Enhancement and Self-Abasement Effects as a Result of Low Self-Regulation in Low Dispositional Humility Scores



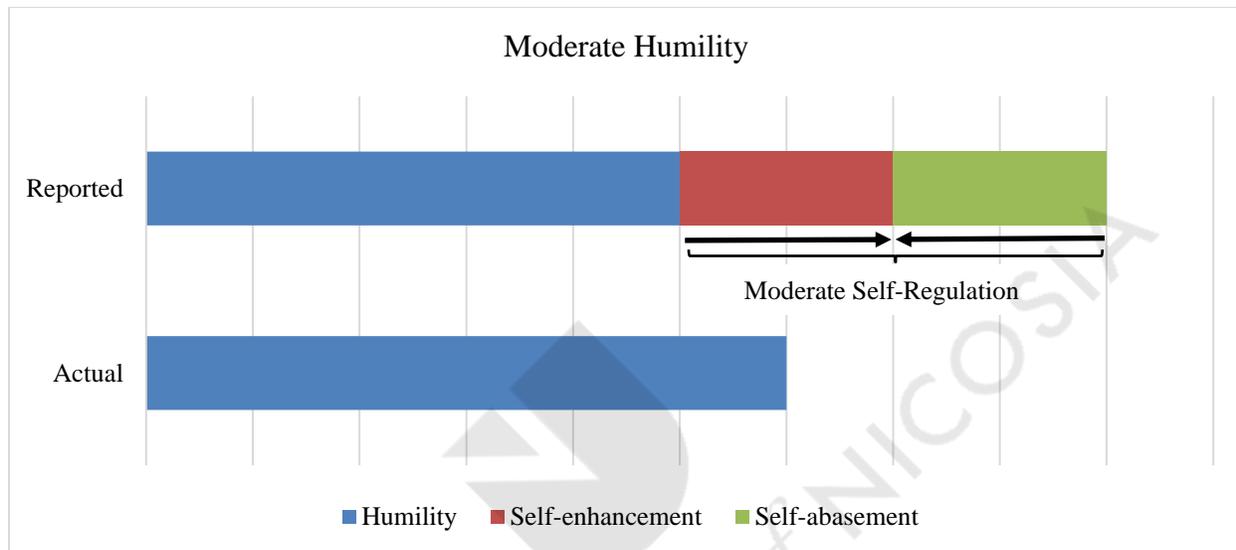
Note. In low humility, the effect of self-enhancement and self-abasement on dispositional humility scores is more significant due to low humility and, therefore, low self-regulation capacity. The bars indicate directional effects and are not based on actual data.

Several studies talk about how humble individuals show an ability to regulate self-oriented emotions (Davis et al., 2011, 2013; Davis et al., 2010; Exline, 2012; Exline & Hill,

2012; Tangney, 2000; Jankowski et al., 2013, Sandage et al., 2015). However, humility research has not extensively examined self-regulation, and it may be more important than we think.

Figure 6

Proposed Self-Enhancement and Self-Abasement Effects as a Result of Moderate Self-Regulation in Moderate Dispositional Humility Scores



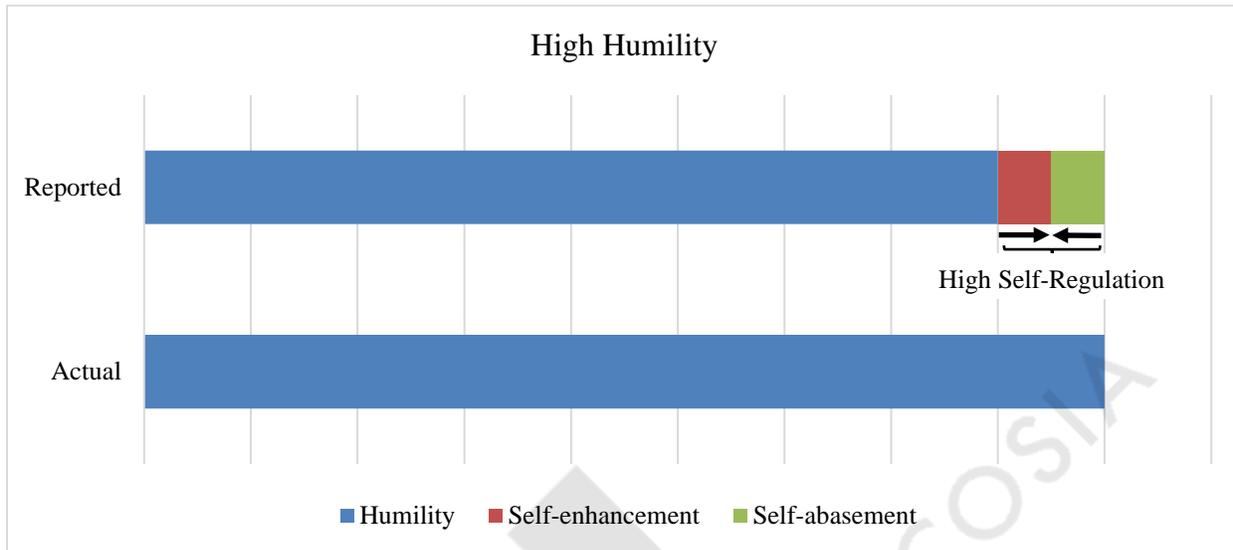
Note. In moderate humility, the effect of self-enhancement and self-abasement on dispositional humility scores decreases due to increased humility and therefore increased self-regulation capacity. The bars indicate directional effects and are not based on actual data.

In humble individuals, humility might act as a character strength through which the humble behavior of self-regulation is expressed. Therefore, probably people over/underscore on dispositional humility measures out of their inability to regulate their self-enhancement/abasement, which is already present. In this case, the mediators are not the self-enhancement/abasement constructs but self-regulation (Figures 8&9).

Self-regulation has been studied in narcissism. Campbell and Foster (2007) argue that self-regulatory strategies are paramount to understanding the construct. Campbell, Reeder,

Figure 7

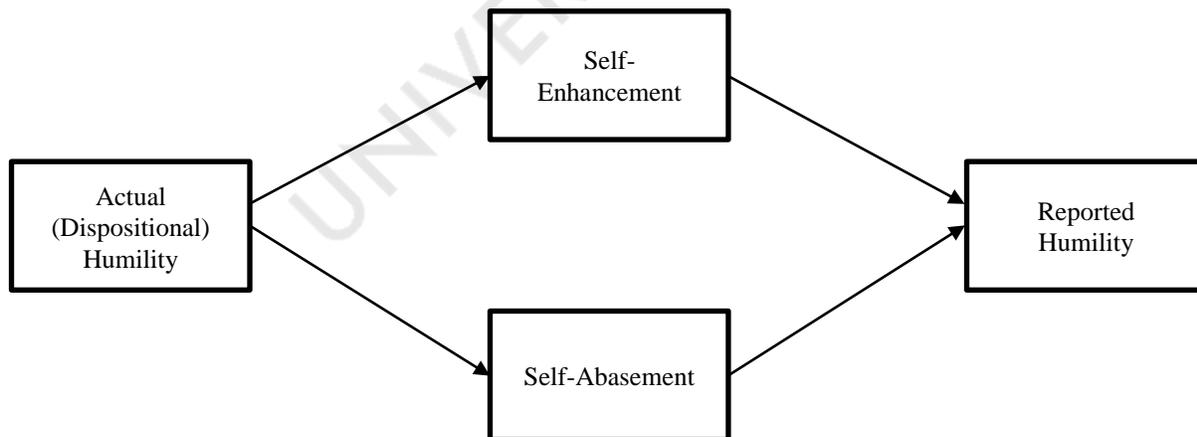
Proposed Self-Enhancement and Self-Abasement Effects as a Result of High Self-Regulation in High Dispositional Humility Scores



Note. In high humility, the effect of self-enhancement and self-abasement on dispositional humility scores further decreases due to maximized humility and, therefore, an increased self-regulation capacity. The bars indicate directional effects and are not based on actual data.

Figure 8

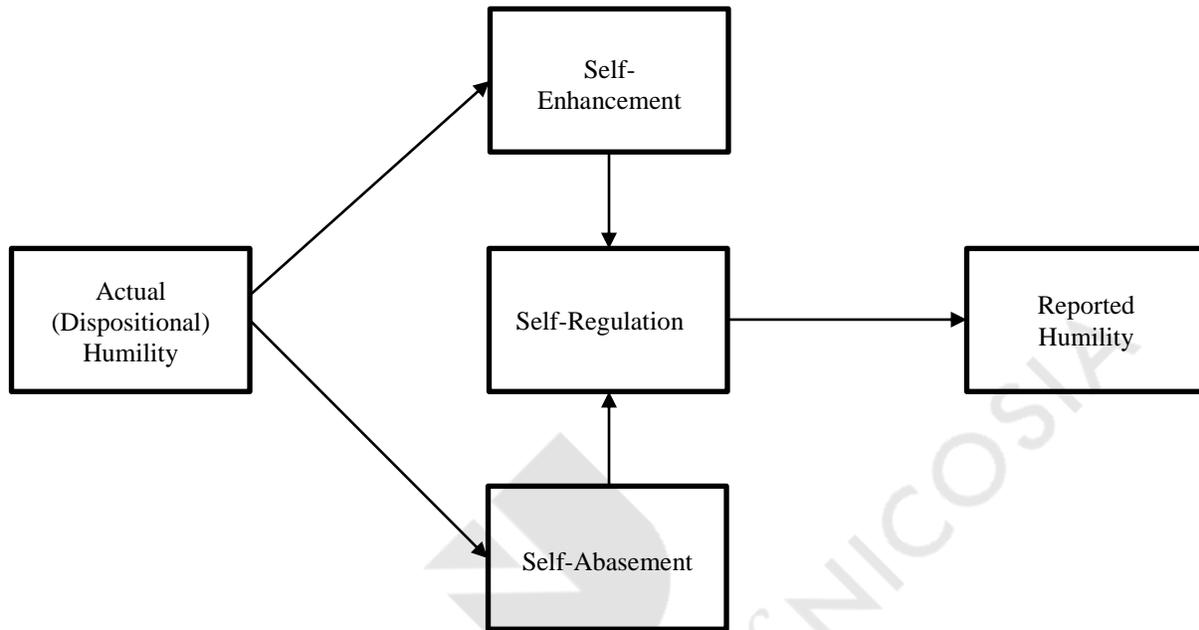
Pathway of the Humility Effect with Self-Enhancement and Self-Abasement as Mediators



Note. As proposed by Davis et al. (2010).

Figure 9

Proposed Pathway of the Humility Effect Indicating a Correlational Effect Between Self-Enhancement and Self-Abasement, with Self-Regulation as a Mediator



Sedikides, and Elliot (2000) found that narcissists and non-narcissists self-enhanced, supporting the proposition of universal self-enhancement. However, non-narcissists showed more flexibility in their self-enhancement. Narcissists were more self-serving, suggesting a greater rigidity in their self-enhancement; in other words, narcissists self-enhance at all costs, but non-narcissists tend to have limits (Campbell et al., 2000).

The presented proposed pathway considers two essential aspects of the humility theory. First, including self-enhancement and self-abasement highlights that humility might be a spectrum with two distinct sides; low humility might lead to self-enhancement, and high humility might lead to self-abasement, with the ideal being the mean. More research is needed in this area; however, we will need to redefine the ideal humility level if this is the case.

Second, this proposal considers that self-enhancing/abasing is part of human nature. This

consideration is essential because even though the positive aspects of humility receive research attention, very few studies examine its underlying mechanisms, which remain theoretical. For example, a characteristic of a humble person might be low self-focus, however, we cannot say that such a person does not have any self-enhancement/abatement tendencies or behavioral exhibitions since empirical data is lacking. Therefore, besides considering that self-enhancement/abatement is present in everyone, this proposal does not emphasize the presence or absence of self-enhancement/abatement but instead on how well regulated they are.

11. Limitations

This dissertation has several limitations, which highlight the already existing methodological problems and point to future research directions. Only college students participated, the sample was not diverse regarding culture, religion, or age, and it was a cross-sectional study. These considerations are significant since initial evidence indicates cultural differences regarding humility (Kurman, 2010) and that our awareness of and ability to report and exhibit it change as we get older (Haga & Olson, 2017). Also, a longitudinal study could be a better method of studying humility. However, this has not been done before, and a specific research methodology would have to be devised first.

Despite criticism, the HH subscale is the most widely used tool in humility research. However, this dissertation used the HAQ as a companion tool to deal with any methodological issues posed by HH.

On the same note, even though the NPI is the most widely used tool to assess narcissism levels, it might not be the right tool to use in humility research. As was mentioned, Davis et al. (2010) do not clarify what they mean by “narcissism.” Therefore, we first need to identify what we mean by “narcissism” as a form of self-enhancement, before choosing the right tool to

measure it. Nevertheless, using a companion tool with the NPI would have been wise.

The SHVs may also have posed several limitations. Even though they used a decision-making paradigm using humility-related behaviors directed by research (Weidman et al., 2016), they were not standardized to the population, which might have been prudent to have done. However, even in that case, it is still unclear whether humble individuals express their humility across different or all situations (Chancellor & Lyubomirsky, 2013). Additionally, the SHVs placed the participants in a hypothetical and not an actual context. There could be differences in individuals' hypothetical (i.e., how they think they would behave) versus actual (i.e., how they would realistically behave) humility behaviors.

Lastly, data were obtained only by self-reports, which face the methodological issues covered in other areas of this dissertation.

12. Future Research

Since humility is a relatively new research area, future work can go in various directions. First, there should be a consensus on the terms used in research. If humility is a disposition, is it either present or absent, or does it exist in a spectrum? Is it an all-or-nothing deal, or can it be present in various degrees? If we follow the situational humility theory, how does a situation play a role in humility expression? Is it possible for humble people to express humility in some situations but not in others? If yes, then in which situations are humble people more likely to express humility, in what ways, and how generalizable can their humility be?

Can humility be expressed behaviorally in the absence of an inner character disposition? One can behave humbly to be socially desirable and not because of a character disposition. Therefore, if the disposition is absent, but there is a humble behavioral expression due to a motive, does that make the person humble, or is that false humility? Maybe we should consider

that humility measurement tools should be sensitive enough to detect if exhibited humility behaviors are real or fake (Skowron, 2017) and flexible enough to measure humility in both dispositional and situational forms. Lastly, what could help this line of research is identifying the thoughts and emotions associated with humility before, during, and after the exhibition of humble behavior.

Work should continue in identifying characteristics that are correlative with humility. For example, research on leaders found that humility and narcissism could co-exist, a term known as “humble narcissism” (Owens, Wallace, & Waldman, 2015). Considering the disagreements regarding the humility-narcissism dyad within the field, future work on this area will help provide consensus.

Regarding research methodology, research has to identify the relationships between related constructs, e.g., self-regulation, IM, narcissism, and self-enhancement, to identify which constructs are related to humility. This identification will help us make better choices regarding which assessment tools to use. Moreover, it is clear that of the available methodological choices (self-reports, informant ratings, and IATs), none is better than the other. It would be best to identify which combinations of these can be used to control the biases present. Several researchers believe that humility research should be all-encompassing, i.e., use all three research methodologies since they complement each other (Wright et al., 2017). However, this can make studies complicated, time-consuming, and expensive.

Research on control regulation could also provide important insight. Initial evidence indicates that “humble narcissism” might be possible (Owens, Wallace, & Waldman, 2015). Therefore, the answer to humility might not be whether a person is humble or narcissistic but rather whether the person can balance agentic qualities and emotional intelligence (Owens,

Wallance, & Waldman, 2015).

This dissertation has extensively covered the effects of humility on mental health. However, most empirical research has been done outside the therapeutic context (Sandage et al., 2017). From a clinical psychology perspective, considering how excessive self-focus can lead to maladaptive behaviors and different clinical diagnoses, this dissertation shows evidence that self-reports could be trusted in measuring humility and highlights the difficulty of assessing the relationship between humility, SE, and self-enhancement (as measured by the NPI and IM).

First, practitioners can learn about the differences between the religious and psychological perspectives of humility through psychoeducation; this can be helpful, especially in countries where religion is central in society and humility is strongly linked with religion. In turn, practitioners can psychoeducate their clients about the psychological perspective on humility. Practitioners can explore the clients' beliefs about humility, their motives behind being humble, and how it affects them emotionally and situationally in their everyday lives. Regarding clients whose humble stance negatively affects their self-worth, practitioners could assist them in breaking down their humility into specific thoughts, emotions, and behaviors, making humility more understandable and manageable for the clients. The goal is for clients to learn to keep a healthy balance between appreciative and self-abasing humility (Weidman et al., 2016) by exercising self-control and avoiding excess (Lavelock et al., 2017).

Secondly, therapists should understand the effect of humility in the therapeutic environment. Sandage et al. (2017) note that practitioner competence is expected from responsible therapists, a form of which could be having a humble stance of "not knowing" (p. 310). This is important for mental health practitioners who often take the role of the "expert" (Sandage et al., 2017) or who are viewed as such by their clients. The authors note that this

humble “not knowing” facilitates ongoing active listening of what the client is trying to communicate (Sandage et al., 2017) and enables mutual exploration within the therapeutic setting. Considering the complexities of therapy that involve the individual characteristics of clients (e.g., backgrounds, stressors) and the gaps in the humility literature, practitioners should refrain from prematurely relating clients’ humility as a product of low/high SE or narcissism.

Lastly, therapists should be aware of if and how their dispositional, cultural, or intellectual humility plays a role in the therapeutic environment and how it impacts the client, the therapeutic relationship, and treatment efficacy. However, it is common for clients to view practitioners as experts (Sandage et al., 2017). Practitioners should ensure their clients do not relate their humility levels as low/high SE or narcissism and, by extent, lack of expertise or over competence. If so, therapists should be ready to address this in therapy.

13. Conclusion

The present dissertation examined the predictive value of dispositional humility on situational humility, the mediational effect of self-enhancement, and the role of SE.

This dissertation provides new insights on the above issues and the more significant question of “what makes a humble person humble?” Self-reports seem to have significant predictive value regarding situational humility; however, the percentage in the variation was not high, which adds to the argument regarding situational humility. Arguably, informant ratings can help in this domain since they measure a person’s behavioral aspects of a construct; however, they also pose methodological issues, and it is impossible to have informants in all areas of a person’s life. If humility expression is person-event- and experience-specific, we need to find a viable way to measure it methodologically.

Self-enhancement also had a central role in this dissertation as it looked into some of its

aspects. Data found the NPI and IM to account significantly for the variation in both dispositional humility measures. This finding adds to the existing literature since it illustrates the potential role of IM, which was a significant predictor and explained more of the variation in both dispositional humility measures than the NPI did. IM and the NPI were also partial mediators of the relationship between dispositional and situational humility.

The RSE significantly negatively correlated with the NPI and the SDE, but general correlations did not show any relationship between the RSE and the dispositional humility measures used. However, evidence from a post hoc linear regression analysis did suggest that high RSE is a significant predictor of high humility. Like other research, this dissertation also indicates the inconsistent associations regarding SE in humility research, and these results were somewhat expected.

Overall, this dissertation builds on the argument posed by some researchers regarding SE and narcissism and the need to differentiate between healthy and pathological (narcissistic) self-enhancement tendencies. However, where other researchers concentrate on self-enhancement, this dissertation also considers self-abasement by proposing that people who can regulate their enhancement-abasement tendencies better are more humble.

Like humility research that has preceded this dissertation, an overall conclusion is that we need to look deeper. Humility is difficult to measure, and results are challenging to generalize, which explains why most existing research focuses on specific life areas, i.e., the workplace or the home. Additionally, methodology based on theoretical models regarding the presence/absence of humility or narcissism does not seem to work when measuring humility. These constructs might coexist simultaneously, in various degrees, and different combinations. It could be that in order to measure humility, we need to measure not just the construct itself but

also what paves the way for it to exist in the first place, such as self-enhancement motives and capacity to self-regulate between enhancement and abasement. In this way, a combination of constructs such as the “humble narcissist,” which according to humility theory is contradicting and paradoxical, might be plausible.



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Appendix A

The Humility Effect
(Davis et al., 2010)



Appendix B

HEXACO-PI-R
 Φόρμα Αυτό-Αναφοράς
 Τιμιότητας - Ταπεινότητας
 (Ashton & Lee, 2009)

Οδηγίες

Στις επόμενες σελίδες θα βρείτε κάποιες δηλώσεις για εσάς. Παρακαλώ διαβάστε την κάθε δήλωση και αποφασίστε πόσο συμφωνείτε ή διαφωνείτε με αυτή. Τότε διαλέξτε την επιλογή που σας αντιπροσωπεύει, χρησιμοποιώντας την ακόλουθη κλίμακα:

	ΔΙΑΦΩΝΩ ΠΛΗΡΩΣ	ΔΙΑΦΩΝΩ	ΟΥΤΕ ΔΙΑΦΩΝΩ ΟΥΤΕ ΣΥΜΦΩΝΩ	ΣΥΜΦΩΝΩ	ΣΥΜΦΩΝΩ ΠΛΗΡΩΣ			
	1	2	3	4	5			
1.	Δεν θα χρησιμοποιούσα κολακεία για να κερδίσω αύξηση ή προαγωγή στη δουλειά, ακόμα κι αν πίστευα ότι αυτός ο τρόπος θα πετύχαινε.			1	2	3	4	5
2.	Εάν ήξερα ότι δεν θα με συλλάμβαναν ποτέ, θα ήμουν πρόθυμος/η να κλέψω ένα εκατομμύριο ευρώ.* ¹			1	2	3	4	5
3.	Το να έχω πολλά χρήματα δεν είναι ιδιαίτερα σημαντικό για μένα.			1	2	3	4	5
4.	Νομίζω ότι δικαιούμαι περισσότερο σεβασμό από τον μέσο άνθρωπο.*			1	2	3	4	5
5.	Αν θέλω κάτι από κάποιον, θα γελάσω ακόμη και με τα χειρότερα αστεία του.*			1	2	3	4	5
6.	Ποτέ δεν θα δεχόμουν μια δωροδοκία, ακόμα και αν ήταν πολύ μεγάλο το ποσό.			1	2	3	4	5
7.	Θα έπαιρνα μεγάλη ικανοποίηση με την απόκτηση ακριβών ειδών πολυτελείας.*			1	2	3	4	5
8.	Θέλω οι άνθρωποι να γνωρίζουν ότι είμαι ένα σημαντικό πρόσωπο με υψηλή θέση.*			1	2	3	4	5
9.	Δεν θα προσποιούμουν ότι συμπαθώ κάποιο άτομο απλώς για να μου κάνει χάρες.			1	2	3	4	5
10	Θα έμπαινα στον πειρασμό να χρησιμοποιήσω πλαστά χρήματα, αν ήμουν σίγουρος/η ότι θα μπορούσα να ξεφύγω.*			1	2	3	4	5

¹ Υποδηλώνει αντίστροφη βαθμολόγηση.

Appendix C

Κλίμακα Εκτίμησης Ταπεινότητας
(Adonis & Frantzides)**Οδηγίες**

Πιο κάτω υπάρχουν κάποιες δηλώσεις που αναφέρονται σε συμπεριφορές και σκέψεις που κάνουν οι περισσότεροι άνθρωποι. Παρακαλώ διαβάσετε την κάθε δήλωση προσεκτικά και **απαντήστε κατά πόσο η δήλωση σας αντιπροσωπεύει** χρησιμοποιώντας την ακόλουθη κλίμακα.

	ΚΑΘΟΛΟΥ	ΠΟΛΥ ΛΙΓΟ	ΛΙΓΟ	ΜΕΡΙΚΟΣ	ΑΡΚΕΤΑ	ΠΛΗΡΩΣ				
	0	1	2	3	4	5				
1.					0	1	2	3	4	5
2.					0	1	2	3	4	5
3.					0	1	2	3	4	5
4.					0	1	2	3	4	5
5.					0	1	2	3	4	5
6.					0	1	2	3	4	5
7.					0	1	2	3	4	5
8.					0	1	2	3	4	5
9.					0	1	2	3	4	5
10.					0	1	2	3	4	5
11.					0	1	2	3	4	5
12.					0	1	2	3	4	5
13.					0	1	2	3	4	5
14.					0	1	2	3	4	5

15.	Όταν μου κάνουν επίπληξη ή αυστηρή παρατήρηση δεν την δέχομαι και προσπαθώ να δικαιολογηθώ.	0	1	2	3	4	5
16.	Όταν συγκρίνω τον εαυτό μου με τους άλλους δεν θεωρώ ότι είμαι περισσότερο αξιόλογος/η από αυτούς.	0	1	2	3	4	5
17.	Δεν μου αρέσει να περνάω απαρατήρητος/η.	0	1	2	3	4	5
18.	Όταν αδικηθώ το αφήνω να περάσει.	0	1	2	3	4	5
19.	Πάνω από όλους βάζω τον εαυτό μου.	0	1	2	3	4	5
20.	Δέχομαι εύκολα τις αδυναμίες και τα λάθη μου.	0	1	2	3	4	5
21.	Πιστεύω ότι έχω περισσότερες ικανότητες από το μέσο άνθρωπο.	0	1	2	3	4	5
22.	Μετά από μια διαφωνία κάνω εγώ το πρώτο βήμα για να ηρεμήσω την κατάσταση.	0	1	2	3	4	5
23.	Επικεντρώνομαι στις δικές μου ανάγκες και όχι των άλλων.	0	1	2	3	4	5
24.	Όταν πράττω λανθασμένα το αναγνωρίζω και απολογούμαι.	0	1	2	3	4	5
25.	Πιστεύω ότι μπορώ να καταφέρω τα πάντα μόνος/η μου.	0	1	2	3	4	5
26.	Όταν βοηθώ τον συνάνθρωπο μου προτιμώ να παραμένω ανώνυμος/η.	0	1	2	3	4	5
27.	Ζηλεύω τα κατορθώματα των άλλων.	0	1	2	3	4	5
28.	Δεν μου αρέσει όταν μου συμπεριφέρονται σαν άτομο κάποιου κύρους.	0	1	2	3	4	5
29.	Επιβάλλω την άποψη μου στους άλλους.	0	1	2	3	4	5
30.	Νιώθω άβολα όταν οι άλλοι επικεντρώνονται στις επιτυχίες μου.	0	1	2	3	4	5
31.	Με την συμπεριφορά μου μερικές φορές προσβάλλω και ταπεινώνω τα άτομα γύρω μου.	0	1	2	3	4	5
32.	Δεν ασχολούμαι με τις συμπεριφορές των άλλων ακόμα και αν τις θεωρώ λανθασμένες.	0	1	2	3	4	5
33.	Μου αρέσει να παρουσιάζω τον εαυτό μου σαν άξιο τιμής και σεβασμού.	0	1	2	3	4	5

Appendix D

Κλίμακα Ναρκισσιστικής Προσωπικότητας
(Raskin & Terry, 1988)**Οδηγίες**

Ακολουθούν σαράντα (40) ζευγάρια προτάσεων. Επιλέξτε εκείνο που αντιπροσωπεύει καλύτερα τα συναισθήματά σας.

1.	A. Έχω ένα φυσικό ταλέντο στο να επηρεάζω τους ανθρώπους.	B. Δεν είμαι καλός/η στο να επηρεάζω τους ανθρώπους.
2.	A. Δεν συνηθίζω να είμαι μετριόφρων.	B. Ουσιαστικά, είμαι ένα μετριόφρων άτομο.
3.	A. Αν κάποιος με προκαλέσει, μπορώ να κάνω σχεδόν τα πάντα.	B. Έχω την τάση να είμαι ένα αρκετά προσεκτικό άτομο.
4.	A. Μερικές φορές ντρέπομαι όταν με φιλοφρονούν.	B. Ξέρω ότι είμαι καλός/η σε αυτό που κάνω, επειδή όλοι μου το λένε συνέχεια.
5.	A. Με τρομάζει η σκέψη του να κυβερνώ τον κόσμο.	B. Αν κυβερνούσα τον κόσμο, τότε θα ήταν ένα καλύτερο μέρος.
6.	A. Χρησιμοποιώντας τον λόγο (ομιλία), συνήθως μπορώ να βγω από οποιαδήποτε κατάσταση.	B. Προσπαθώ να αποδέχομαι τις συνέπειες της συμπεριφοράς μου.
7.	A. Προτιμώ να εναρμονίζομαι με το πλήθος.	B. Μου αρέσει να είμαι το κέντρο της προσοχής.
8.	A. Θα είμαι επιτυχείς.	B. Δεν με απασχολεί ιδιαίτερα η επιτυχία.
9.	A. Δεν είμαι ούτε καλύτερος/η, ούτε χειρότερος/η από τους περισσότερους ανθρώπους.	B. Νομίζω ότι είμαι ένα ξεχωριστό άτομο.
10.	A. Δεν είμαι σίγουρος/η ότι θα ήμουν ένας/μια καλός/ή ηγέτης.	B. Βλέπω τον εαυτό μου σαν ένα/μια καλό/ή ηγέτη.
11.	A. Είμαι κατηγορηματικός/ή.	B. Εύχομαι να ήμουν περισσότερο κατηγορηματικός/ή.
12.	A. Μου αρέσει να εξουσιάζω άλλα άτομα.	B. Δεν με απασχολεί να ακολουθώ οδηγίες.
13.	A. Το βρίσκω εύκολο να χειρίζομαι άλλα άτομα.	B. Δεν μου αρέσει όταν πιάνω τον εαυτό μου να χειρίζεται άλλα άτομα.
14.	A. Επιμένω στο να παίρνω τον σεβασμό που πρέπει να παίρνω.	B. Συνήθως παίρνω τον σεβασμό που μου αξίζει.
15.	A. Δεν μου αρέσει ιδιαίτερα να επιδεικνύω το σώμα μου.	B. Μου αρέσει να επιδεικνύω το σώμα μου.
16.	A. Μπορώ να διαβάσω τους	B. Μερικές φορές είναι πολύ δύσκολο να

	ανθρώπους σαν να είναι ένα ανοιχτό βιβλίο.	καταλάβω τους ανθρώπους.
17.	A. Αν νιώθω ικανός/ή, τότε είμαι πρόθυμος/η να αναλάβω την ευθύνη για την λήψη αποφάσεων.	B. Μου αρέσει να παίρνω την ευθύνη για την λήψη αποφάσεων.
18.	A. Θέλω να είμαι χαρούμενος/η, πάντα σε λογικά πλαίσια.	B. Θέλω να ανέβω πολύ ψηλά στα μάτια του κόσμου.
19.	A. Το σώμα μου δεν είναι κάτι σπουδαίο.	B. Μου αρέσει να κοιτάζω το σώμα μου.
20.	A. Προσπαθώ να μην επιδεικνύομαι.	B. Συνήθως προβάλλω τον εαυτό μου όταν μου δίνεται η ευκαιρία.
21.	A. Πάντα ξέρω τι κάνω.	B. Μερικές φορές δεν είμαι σίγουρος/η αν ξέρω τι κάνω.
22.	A. Όταν πρέπει να κάνω πράγματα, μερικές φορές εξαρτώμαι από άλλους έτσι ώστε να τα κάνουν αυτοί.	B. Όταν πρέπει να κάνω πράγματα, σπάνια εξαρτώμαι από άλλα άτομα.
23.	A. Μερικές φορές λέω ωραίες ιστορίες.	B. Σε όλους αρέσει να ακούνε τις ιστορίες μου.
24.	A. Περιμένω πολλά πράγματα από τους άλλους.	B. Μου αρέσει να κάνω πράγματα για τους άλλους.
25.	A. Δεν θα ικανοποιηθώ ποτέ μέχρι να πάρω όλα όσα μου αξίζουν.	B. Παίρνω την ικανοποίηση όταν και όποτε εκείνη έρχεται.
26.	A. Τα κομπλιμέντα με κάνουν και ντρέπομαι.	B. Μου αρέσει να μου κάνουν κομπλιμέντα.
27.	A. Έχω μια ισχυρή θέληση για εξουσία.	B. Λόγω αυτού που πρεσβεύει, δεν με ενδιαφέρει η εξουσία.
28.	A. Δεν με ενδιαφέρουν οι τάσεις και η μόδα.	B. Μου αρέσει να αρχίζω καινούργιες τάσεις και να προβάλλω την μόδα.
29.	A. Μου αρέσει να κοιτάζω τον εαυτό μου στον καθρέφτη.	B. Δεν με ενδιαφέρει ιδιαίτερα να κοιτάζω τον εαυτό μου στον καθρέφτη.
30.	A. Μου αρέσει πάρα πολύ να είμαι το κέντρο της προσοχής.	B. Δεν νιώθω άνετα να είμαι το κέντρο της προσοχής.
31.	A. Μπορώ να ζήσω την ζωή μου με όποιο τρόπο θέλω.	B. Οι άνθρωποι δεν μπορούν πάντα να ζουν την ζωή τους με βάση το τι θέλουν.
32.	A. Το να έχω εξουσία δεν σημαίνει και τόσα πολλά για μένα.	B. Οι άλλοι άνθρωποι πάντα αναγνωρίζουν την εξουσία μου.
33.	A. Θα προτιμούσα να ήμουν ηγέτης.	B. Δεν με ενδιαφέρει το αν είμαι ηγέτης ή όχι.
34.	A. Θα γίνω ένα πολύ σημαντικό πρόσωπο.	B. Ελπίζω να επιτύχω.
35.	A. Μερικές φορές οι άλλοι πιστεύουν σε αυτά που τους	B. Μπορώ να κάνω τους άλλους να πιστέψουν οτιδήποτε τους πω.

	λέω.	
36.	A. Είμαι γεννημένος/η ηγέτης.	B. Η ηγεσία είναι μια ιδιότητα που θέλει χρόνο για να αναπτυχθεί.
37.	A. Εύχομαι κάποτε κάποιος να γράψει την βιογραφία μου.	B. Δεν μου αρέσει όταν άλλοι ασχολούνται με την ζωή μου για οποιοδήποτε λόγο.
38.	A. Θυμώνω όταν οι άλλοι δεν με προσέχουν όταν βγαίνω έξω.	B. Δεν με πειράζει να αναμιγνύομαι με το πλήθος όταν βγαίνω έξω.
39.	A. Είμαι πιο ικανός/ή από άλλα άτομα.	B. Υπάρχουν πολλά που μπορώ να μάθω από άλλα άτομα.
40.	A. Είμαι όπως όλοι οι άλλοι.	B. Είμαι ένα αξιοσημείωτο άτομο.

Appendix E

Ισοροπημένο Ερωτηματολόγιο Επιθυμητών Απαντήσεων
(Paulhus, 1991)

Αυτοαπατηλή Βελτίωση

Οδηγίες

Χρησιμοποιώντας την παρακάτω κλίμακα ως οδηγό, επιλέξτε έναν αριθμό δίπλα σε κάθε δήλωση για να δείξετε πόσο αληθής είναι για εσάς.

	1	2	3	4	5	6	7						
	Καθόλου Αληθής			Μερικώς Αληθής			Πολύ Αληθής						
1.	Συνήθως η πρώτη μου εντύπωση για κάποιον, αποδεικνύεται να είναι σωστή.						1	2	3	4	5	6	7
2.	Θα ήταν πολύ δύσκολο για εμένα να σπάσω κάποια από τις κακές μου συνήθειες.* ²						1	2	3	4	5	6	7
3.	Δεν με νοιάζει να ξέρω τι πραγματικά σκέφτονται οι άλλοι για εμένα.						1	2	3	4	5	6	7
4.	Δεν ήμουν πάντα ειλικρινής με τον εαυτό μου.*						1	2	3	4	5	6	7
5.	Πάντα ξέρω γιατί μου αρέσουν κάποια πράγματα.						1	2	3	4	5	6	7
6.	Όταν έχω έντονα συναισθήματα, επηρεάζεται η σκέψη μου.*						1	2	3	4	5	6	7
7.	Όταν βγάλω μια απόφαση, σπανίως μπορεί κάποιος να μου αλλάξει γνώμη.						1	2	3	4	5	6	7
8.	Δεν είμαι ασφαλής οδηγός όταν ξεπερνώ το όριο ταχύτητας.*						1	2	3	4	5	6	7
9.	Έχω πλήρη έλεγχο της μοίρας μου.						1	2	3	4	5	6	7
10.	Μου είναι δύσκολο να σταματήσω μια ανησυχητική σκέψη.*						1	2	3	4	5	6	7
11.	Δεν μετανιώνω ποτέ για τις πράξεις μου.						1	2	3	4	5	6	7
12.	Μερικές φορές χάνω κάποιες ευκαιρίες επειδή δεν βγάζω μια έγκαιρη απόφαση.*						1	2	3	4	5	6	7
13.	Ο λόγος που ψηφίζω, είναι επειδή η ψήφος μου μπορεί να κάνει την διαφορά.						1	2	3	4	5	6	7
14.	Οι γονείς μου δεν ήταν πάντα δίκαιοι όταν με τιμωρούσαν.*						1	2	3	4	5	6	7

15.	Είμαι ένα εντελώς λογικό άτομο.	1	2	3	4	5	6	7
16.	Σπάνια εκτιμώ την κριτική.*	1	2	3	4	5	6	7
17.	Είμαι πολύ σίγουρος για την κρίση μου.	1	2	3	4	5	6	7
18.	Μερικές φορές έχω αμφισβητήσει την ικανότητα μου σαν εραστής.*	1	2	3	4	5	6	7
19.	Είναι εντάξει με εμένα αν δεν αρέσω σε κάποια άτομα.	1	2	3	4	5	6	7
20.	Δεν ξέρω πάντα τους λόγους που κάνω αυτά που κάνω.*	1	2	3	4	5	6	7

Διαχείριση Εντύπωσης

Οδηγίες

Χρησιμοποιώντας την παρακάτω κλίμακα ως οδηγό, επιλέξτε έναν αριθμό δίπλα σε κάθε δήλωση για να δείξετε πόσο αληθής είναι για εσάς.

	1	2	3	4	5	6	7	
	Καθόλου Αληθής			Μερικώς Αληθής			Πολύ Αληθής	
21.	Αν χρειαστεί, μερικές φορές λέω ψέματα.*	1	2	3	4	5	6	7
22.	Δεν καλύπτω ποτέ τα λάθη μου.	1	2	3	4	5	6	7
23.	Υπήρχαν περιπτώσεις που εκμεταλλεύτηκα κάποιον.*	1	2	3	4	5	6	7
24.	Δεν βρίζω ποτέ.	1	2	3	4	5	6	7
25.	Μερικές φορές προσπαθώ να ανταποδώσω ότι μου έκαναν, παρά να συγχωρέσω και να ξεχάσω.*	1	2	3	4	5	6	7
26.	Πάντα τηρώ τους νόμους, ακόμη και όταν είναι απίθανο να με συλλάβουν.	1	2	3	4	5	6	7
27.	Έχω πει κάτι κακό για ένα φίλο μου, πίσω από την πλάτη του.*	1	2	3	4	5	6	7
28.	Αποφεύγω να ακούω όταν κάποιος να μιλούν σε προσωπικό επίπεδο.	1	2	3	4	5	6	7
29.	Έχω πάρει περισσότερα ρέστα, χωρίς να το πω στον ταμιά.*	1	2	3	4	5	6	7
30.	Πάντα δηλώνω τα πάντα στο τελωνείο.	1	2	3	4	5	6	7

31.	Όταν ήμουν μικρότερος, μερικές φορές έκλεβα.*	1	2	3	4	5	6	7
32.	Δεν πέταξα ποτέ σκουπίδια στο δρόμο.	1	2	3	4	5	6	7
33.	Μερικές φορές ξεπερνώ το όριο ταχύτητας.*	1	2	3	4	5	6	7
34.	Δεν διαβάζω ποτέ βιβλία και περιοδικά ερωτικού περιεχομένου.	1	2	3	4	5	6	7
35.	Έχω κάνει πράγματα που δεν τα λέω σε άλλους.*	1	2	3	4	5	6	7
36.	Δεν παίρνω ποτέ πράγματα που δεν ανήκουν σε εμένα.	1	2	3	4	5	6	7
37.	Έχω πάρει άδεια ασθενείας από το σχολείο ή την δουλειά όταν δεν ήμουν στ' αλήθεια άρρωστος.*	1	2	3	4	5	6	7
38.	Ποτέ δεν έχω καταστρέψει ένα βιβλίο της βιβλιοθήκης ή το εμπόρευμα καταστήματος χωρίς να το αναφέρω.	1	2	3	4	5	6	7
39.	Έχω μερικές πολύ άσχημες συνήθειες.*	1	2	3	4	5	6	7
40.	Δεν κουτσομπολεύω άλλα άτομα.	1	2	3	4	5	6	7

² Υποδηλώνει αντίστροφη βαθμολόγηση.

Appendix F

Κλίμακα Αυτοεκτίμησης Ροζενμπέργκ.
Galanou, Galanakis, Alexopoulos, & Darviri (2014).

Οδηγίες

Παρακάτω βρίσκεται μια λίστα με προτάσεις πάνω στα γενικά συναισθήματα που έχετε για τον εαυτό σας. Παρακαλώ κυκλώστε τον αριθμό που σας αντιπροσωπεύει περισσότερο όταν:

	ΣΥΜΦΩΝΩ ΑΠΟΛΥΤΑ 1	ΣΥΜΦΩΝΩ 2	ΔΙΑΦΩΝΩ 3	ΔΙΑΦΩΝΩ ΑΠΟΛΥΤΑ 4		
1.	Γενικά, είμαι ικανοποιημένος/η με τον εαυτό μου.		1	2	3	4
2.	Μερικές φορές νομίζω ότι δεν είμαι καθόλου καλός/η.* ³		1	2	3	4
3.	Πιστεύω ότι έχω αρκετές αρετές.		1	2	3	4
4.	Είμαι ικανός/η να κάνω πράγματα τόσο καλά όσο οι άλλοι.		1	2	3	4
5.	Πιστεύω πως δεν υπάρχουν πολλά πράγματα για τα οποία να είμαι υπερήφανος/η.*		1	2	3	4
6.	Σίγουρα νιώθω άχρηστος/η μερικές φορές.*		1	2	3	4
7.	Πιστεύω ότι είμαι ένα άτομο που αξίζει, τουλάχιστον το ίδιο με τους άλλους.		1	2	3	4
8.	Εύχομαι να είχα περισσότερο αυτοσεβασμό.*		1	2	3	4
9.	Γενικά τείνω να νιώθω ότι είμαι αποτυχημένος/η.*		1	2	3	4
10.	Σκέφτομαι θετικά για τον εαυτό μου.		1	2	3	4

³Υποδηλώνει αντίστροφη βαθμολόγηση.

Appendix G

Βινιέτες Περιστασιακής Ταπεινότητας

Οδηγίες:

Παρακάτω υπάρχουν δέκα σενάρια στα οποία καλείστε να επιλέξετε μεταξύ δυο επιλογών. Αν και για το κάθε σενάριο θα μπορούσαν να υπάρχουν και άλλες επιλογές, εσείς καλείστε να επιλέξετε **μόνο μια εκ των δύο** που σας παρουσιάζονται.

1. Το Πανεπιστήμιο σου πιστεύει στην ολοκληρωμένη μάθηση και παροτρύνει τους φοιτητές να παρακολουθήσουν μαθήματα επιλογής, που δεν έχουν να κάνουν με το θέμα του πτυχίου τους. Αποφασίζεις να παρακολουθήσεις κάτι που εσύ θεωρείς εύκολο, όπως μια τάξη Τέχνης. Στο τέλος του εξαμήνου παίρνεις χαμηλότερο βαθμό από ότι περίμενες, ο οποίος θα επηρεάσει αρνητικά την γενική βαθμολογία σου. Ο καθηγητής αναγνωρίζει ότι έδωσες τον καλύτερο σου εαυτό και πιστεύει ότι πολύ απλά η Τέχνη δεν είναι το δυνατό σου σημείο. Εσύ:

A.	Καταλαβαίνεις και αποδέχεσαι το γεγονός ότι ως άνθρωπος έχεις κάποια όρια και αδυναμίες, και δεν μπορείς να είσαι κάλος/η στα πάντα. Αφού ήδη έκανες ότι καλύτερο μπορούσες, δεν ξαναπαίρνεις την τάξη.
B.	Δυσκολεύεσαι να αποδεχτείς ότι πήρες χαμηλό βαθμό σε μια εύκολη τάξη Τέχνης. Το επόμενο τρίμηνο ξαναπαίρνεις την ίδια τάξη, για να πάρεις καλύτερο βαθμό και να αποδείξεις τον εαυτό σου στον καθηγητή.

2. Ένας φίλος σου αποφάσισε να κρατήσει την παρθενιά του μέχρι τον γάμο. Αν και σου εκμυστηρεύθηκε αυτή την απόφαση εδώ και καιρό, μια μέρα σε ρωτά για την δική σου γνώμη, λέγοντας σου ότι οποιαδήποτε και να είναι αυτή, δεν πρόκειται να επηρεάσει την σχέση σας. Εσύ:

A.	Συζητάτε τους λόγους που τον οδήγησαν σε αυτή την απόφαση, μαζί με τα υπέρ και τα κατά. Προσπαθείς να τον μεταπεισεις, μιας και πιστεύεις ότι σε πρακτικό επίπεδο, το να είναι κάποιος παρθένος εν έτη 2018 είναι αδύνατον και αχρείαστο.
B.	Συζητάτε τους λόγους που τον οδήγησαν σε αυτή την απόφαση μαζί με τα υπέρ και τα κατά. Του λες ότι αν και σε πρακτικό επίπεδο είναι δύσκολη η απόφαση του, θαυμάζεις, εκτιμάς και στηρίζεις την επιλογή του.

3. Κάνετε μια ομαδική εργασία για μια τάξη του πτυχίου σας και εσύ είσαι ο/η υπεύθυνος/η της ομάδας. Ένα από τα άτομα της ομάδας δεν κρατά επαφή με την υπόλοιπη ομάδα όσο αφορά το χρονοδιάγραμμα που συμφωνήθηκε. Αργοπορεί να παραδώσει το δικό του κομμάτι, και η ομάδα ανακαλύπτει ότι δεν έχει δουλέψει τόσο εντατικά όσο οι υπόλοιποι. Στο τέλος του τρίμηνου, η ομαδική σας εργασία βαθμολογείται με A. Εσύ:

A.	Νιώθεις θυμό γιατί αυτό το άτομο πήρε τον ίδιο βαθμό με εσένα και πιστεύεις ότι πρέπει να αποδοθεί δικαιοσύνη. Ενημερώνεις τον καθηγητή ότι το συγκεκριμένο άτομο δεν σύμβαλε όσο τα υπόλοιπα μέλη, και αρά δεν του αξίζει ο ψηλός βαθμός.
B.	Πιστεύεις ότι δεν είσαι σε θέση να κρίνεις τον οποιοδήποτε συνάνθρωπο σου. Ελέγχεις τα όποια αρνητικά συναισθήματα έχεις γι' αυτό το άτομο, βάζεις στην άκρη τον

εγωισμό σου και το συγχωράς.

4. Μετά από χρόνια σκληρής δουλειάς, γίνεσαι επιτυχημένος/η στον τομέα σου. Σε καλούν συνεχώς σε διασκέψεις και πληρώνεσαι αρκετά λεφτά για τον χρόνο και την εμπειρία σου. Όλοι στον τομέα σου, σου συμπεριφέρονται σαν να είσαι το αστέρι της γενιάς σου, μια ιστορία επιτυχίας, σαν ένα άτομο που κατάφερε να βρει την αναγνώριση μετά από σκληρή δουλειά και αφοσίωση. Σου προσφέρουν πανεπιστημιακή θέση, όμως ανακαλύπτεις ότι ο Προέδρος και ο Αντιπρόεδρος του τμήματος δεν είναι όσο πετυχημένοι ή έμπειροι όσο είσαι εσύ, και ο μισθός σου θα είναι λιγότερος από τον δικό τους. Εσύ:

A.	Αποδέχεσαι την θέση επειδή είσαι πρόθυμος/η να προσφέρεις τις γνώσεις σου. Πιστεύεις ότι ασχέτως επιτυχίας, όλοι οι άνθρωποι είναι ίσοι και ότι ο καθένας είναι μόνο ένας κρίκος μιας αλυσίδας που οφείλει να προσφέρει στην νέα γενιά.
B.	Λαμβάνοντας υπόψη την σκληρή σου δουλειά, την εμπειρία και την επιτυχία σου, πιστεύεις ότι σου αξίζει μια θέση με περισσότερο κύρος και καλύτερο μισθό από αυτόν του καθηγητή. Με αυτό το σκεπτικό, αρνείσαι την θέση.

5. Έχουν ανοιχτεί θέσεις στο δημόσιο που αφορούν τον τομέα σου, όμως πρώτα πρέπει να περάσεις από κυβερνητικές εξετάσεις. Αποφασίζεις να διαβάσεις για αυτές τις εξετάσεις με έναν φίλο σου. Όταν βγουν τα αποτελέσματα, ανακαλύπτεις ότι αν και διάβασες πολύ, δεν έχεις περάσει. Απεναντίας ο φίλος σου που δεν διάβασε τόσο όσο εσύ, έχει περάσει. Μια μέρα σε ρωτά για την γνώμη σου για το συμβάν, λέγοντας σου ότι οποιαδήποτε και να είναι αυτή, δεν πρόκειται να επηρεάσει την σχέση σας. Εσύ:

A.	Του λες ότι αποδέχεσαι το γεγονός ότι όσο καλός/η και να είσαι σε κάποια πράγματα, πάντα θα υπάρχουν άτομα που είναι καλύτερα από εσένα. Μοιράζεσαι την χαρά σου που κατάφερε να περάσει την εξέταση μιας και πάντα πίστευες στις ικανότητες του.
B.	Μοιράζεσαι τον θυμό σου γιατί από ότι φαίνεται δεν υπάρχει αξιοκρατία και ότι όσοι πέρασαν πρέπει να χρησιμοποιήσαν μέσον. Του αναφέρεις ότι έχασες κάθε ενδιαφέρον γι' αυτή την θέση, μιας η εξέταση εμφανώς δεν κατάφερε να εντοπίσει τις ικανότητες σου.

6. Δημιουργείς μια καινούργια θεραπεία για τον καρκίνο. Μετά από χρόνια ερευνών, η μέθοδος σου χρησιμοποιείται σαν θεραπεία πρώτης γραμμής. Όπως είναι φυσικό η θεραπεία σου σε έχει κάνει διάσημο/η και πλούσιο/α. Σε καλούν σε μια διάλεξη όπου θα παρουσιαστεί μια καινούργια μέθοδος. Σε θεωρητικό επίπεδο, αυτή η μέθοδος είναι ακριβώς αντίθετη από την δική σου, όμως, αρχικές έρευνες δείχνουν ότι δουλεύει ακόμη καλύτερα. Στην παρουσίαση, σου ζητείτε να μοιραστείς την γνώμη σου. Εσύ:

A.	Συγχαίρεις τους ερευνητές για την ανακάλυψη τους. Αναφέρεις ότι είσαι πρόθυμος/η να αναθεωρήσεις την στάση σου όσο αφορά το θεωρητικό επίπεδο, αλλά και να προσφέρεις τις γνώσεις και την εμπειρία σου εάν χρειαστεί.
B.	Είσαι επικριτικός/η όσο αφορά την καινούργια μέθοδο. Αναφέρεις την εναντίωση σου όσο αφορά το θεωρητικό της επίπεδο, και δηλώνεις την αμφιβολία σου όσο αφορά την εγκυρότητα των αρχικών ερευνών.

7. Είσαι ένας/μια πολύ επιμελής και πρόθυμος/η φοιτητής/ρια. Λαμβάνεις καλούς βαθμούς και έχεις ερευνητικές δημοσιεύσεις. Γενικά, προσπαθείς να κάνεις ότι καλύτερο μπορείς μιας και θα ήθελες μια μέρα να γίνεις ακαδημαϊκός. Μια μέρα επισκέπτεσαι μια διάλεξη με τον επόπτη σου. Στο τέλος της διάλεξης συνάδελφοι του επόπτη σου σε προσεγγίζουν και σου συστήνονται. Μέσα από την συζήτηση ανακαλύπτεις ότι ο επόπτης σου μίλησε για σένα με τα καλύτερα λόγια όσο αφορά τις ικανότητες και τις γνώσεις σου. Εσύ:

A.	Δεν επικεντρώνεσαι μόνο στην σκληρή σου δουλειά αλλά και στις ευκαιρίες που σου δόθηκαν από τους επόπτες σου. Αναφέρεις ότι έχεις ακόμη πολλά να μάθεις, και όσο καλός/η και να είσαι πάντα θα υπάρχουν και άλλα άτομα με ανάλογα ή και καλύτερα προσόντα από τα δικά σου.
B.	Επικεντρώνεσαι στην σκληρή δουλειά και τις προσωπικές θυσίες που κάνεις όλα αυτά τα χρόνια. Τους ευχαριστείς για τα καλά τους λόγια και επιβεβαιώνεις τις προσωπικές σου επιτυχίες. Αργότερα νιώθεις χαρούμενος/η γιατί αυτή η συζήτηση ανέβασε την αυτοπεποίθησή σου.

8. Δουλεύεις σε μια πολυεθνική εταιρία. Ένα κομμάτι της δουλειάς σου είναι οι ομαδικές συνεδρίες με συνάδελφους σου έτσι ώστε να συζητάτε καινούριες ιδέες για προϊόντα. Σε αυτές τις συνεδρίες υπεύθυνος είναι ο Διευθυντής. Πολλές φορές ο τρόπος που διεξάγονται αυτές οι συνεδρίες δεν είναι λειτουργικός. Όταν ο Διευθυντής αφυπηρετεί, εσύ παίρνεις την θέση του. Εσύ:

A.	Μιας και πλέον έχεις διευθυντική θέση, χρησιμοποιείς τις γνώσεις και την εμπειρία σου για να δημιουργήσεις την δική σου διαδικασία που θα ακολουθείται στις συνεδρίες.
B.	Μοιράζεσαι τις γνώσεις και την εμπειρία σου μαζί με την ομάδα, και ζητάς την δική τους γνώμη για το πως θα ήθελαν να διεξάγονται αυτές οι συνεδρίες.

9. Μετά από σκληρή δουλειά και προπονήσεις, καταφέρνεις να ανέβεις το πιο ψηλό βουνό του κόσμου. Στέκεσαι στην κορυφή και βλέπεις την καταπληκτική θέα να ξεδιπλώνεται μπροστά σου. Μιας και ζούμε στην εποχή των κοινωνικών δικτύων, εσύ:

A.	Βγάζεις selfie για να αποδείξεις τις ικανότητες σου και το αξιοζήλευτο κατόρθωμά σου.
B.	Βγάζεις μια πανοραμική φωτογραφία για να δουν όλοι ότι είμαστε μόνο ένας μικρός κρίκος στην μεγαλύτερη αλυσίδα της φύσης.

10. Πριν από την αποφοίτησή σου, πρέπει να αξιολογηθείς από τους καθηγητές σου. Το αν θα αποφοιτήσεις ή όχι δεν συνδέεται με την αξιολόγησή σου, απλά το Πανεπιστήμιο σου πιστεύει ότι προσφέρει στους φοιτητές ένα είδος προσωπικής ανάπτυξης. Κατά την διάρκεια της αξιολόγησης ανακαλύπτεις ότι οι καθηγητές σου αναφέρονται μόνο στις αδυναμίες και στους περιορισμούς σου ως άτομο. Στο τέλος σε ρωτούν αν εσύ έχεις κάτι να προσθέσεις. Εσύ:

A.	Συμφωνείς με τα όσα ειπώθηκαν και δεν προσθέτεις κάτι. Αντιθέτως τους ρωτάς για το ποια πιστεύουν ότι είναι τα θετικά σου σημεία και οι δυνατότητές σου.
B.	Συμφωνείς με τα όσα ειπώθηκαν και προσθέτεις ποια πιστεύεις ότι είναι τα θετικά σου σημεία και οι δυνατότητές σου.