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Narcissism in the modern world

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Narcissism has been around since the time of Ovid more than 2000 years ago and the concept has long been a source of study, intrigue, fascination and literature both within and beyond the psychoanalytic community. While Narcissistic Personality Disorder remains a severe and fairly rare clinically diagnosed condition, sub-clinical narcissism or narcissistic traits have reached epidemic proportions with serious consequences. Ever increasing levels of greed, self-obsession, superficial relationships, arrogance and vanity are everywhere apparent and not making us any happier, with common mental health problems on the increase, especially among the young. Seemingly irreversible alterations to family life, technological development – including social media, attitudes to death and dying and celebrity worship, all feature in the rise of our narcissistic society and are interconnected trends. Group greed and grandiosity, as in the world of banking, have led to wide-scale corruption and cover-ups leaving us vulnerable and unable to place our trust in many organisations. Perhaps most sinister of all is our attitude to the planet that supports us, as we play a part in the destruction of much of the environment and many of the species that share the earth with us. Looking at the literature of narcissism, the aim of this paper is to consider ways in which cultural changes have brought about this huge rise in both individual and group egotism. We are seeing many more clients high on the narcissistic spectrum but consideration will be given to the narcissism of the therapist and the impact of the therapist's narcissism on the client. We live in difficult times and cannot step outside our culture but there are ways of countering our narcissism and helping our clients to do the same. Having compassion for one's self and recognising how ordinary we really are make for a good start.

Keywords: Narcissus; individual narcissism; group narcissism; cultural change; societal transformation; personal change

The term 'narcissist' in everyday language refers to someone who is overconfident or full of himself but pathological narcissism, first described by Freud, has a long, rich and complex history in the literature of psychoanalysis. Freud (1914) is concerned with the problems of relations between the ego and external objects and his paper 'On Narcissism: An Introduction' was a starting

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现代世界中的自恋

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自奥维德时代起，自 2000 多年前，自恋就已经存在，这个概念长期以来一直是研究的来源，引起了人们的兴趣、好奇和文学上的关注，无论是在精神分析领域内还是领域外。尽管自恋型人格障碍仍然是一种严重且相对罕见的临床诊断条件，但亚临床自恋或自恋特质已经达到了流行病的规模，并带来了严重的后果。贪婪、自我迷恋、肤浅的关系、傲慢和虚荣的水平不断上升，无处不在，并没有使我们变得更快乐，常见的心理健康问题在增加，尤其是在年轻人中。家庭生活的看似不可逆转的改变、技术发展——包括社交媒体、对死亡和濒死的看法以及名人崇拜，都是我们自恋社会的兴起特征，并且是相互关联的趋势。正如在银行业一样，群体贪婪和自负导致了广泛的腐败和掩盖，使我们变得脆弱，无法信任许多组织。 也许最令人不安的是我们对支持我们的地球的态度，因为我们参与了破坏大部分环境和与我们共享地球的许多物种。从自恋的文献来看，本文旨在考虑文化变化如何导致个人和集体自恋的巨大增长。我们看到了许多在自恋谱系上位置较高的客户，但也会考虑到治疗师的自恋及其对客户的影响。我们生活在困难时期，无法脱离我们的文化，但有一些方法可以对抗我们的自恋并帮助我们的客户做到同样的事情。对自己有同情心，认识到我们实际上有多么平凡，是一个良好的开端。

关键词： narcissus；个体自恋；群体自恋；文化变迁；社会转型；个人变化

“自恋者”一词在日常语言中指的是那些过度自信或自负的人，但弗洛伊德首次描述的病理性自恋在心理分析文献中有着漫长、丰富且复杂的历史。弗洛伊德（1914 年）关注自我与外部对象之间的关系问题，他的论文《论自恋：导论》是一个起点

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point for many other contributors to the theory of narcissism, including Klein, Kohut and Kernberg. But the term has its origins in Ovid's Romanised Greek legend of Echo and Narcissus where the tragedy of self-love is made plain (Hughes, 1997). Narcissus, frozen in self-admiration and mistaking the image of himself on the meniscus for the stranger who could return his love, is unable to connect with anyone outside himself. Such self-absorption makes Narcissus deeply unhappy and through extreme self-love and displays of arrogant behaviour, he harms Echo and others around him. Today there is a huge emphasis on self-admiration and a sense of entitlement 'because I'm worth it', (Sales, 2013) which can involve a failure to connect with others, echoing the plight of Narcissus.

Healthy and unhealthy narcissism

As a universal psychological phenomenon narcissism is a confusing term, having both healthy and unhealthy forms. Healthy narcissism involves a steady sense of one's worth, based on genuine achievement, the capacity to recover from disappointment or failure and the ability to find comfort and support in relationships (Horwitz, 2000). To start with we are all, like Winnicott's ruthless baby, narcissists, at the centre of the universe; our parents are only there to protect and nourish us and see to our needs. In Kleinian terms, the adult sees the object as existing independently of himself, while for the infant the object exists by virtue of its function. As individuation takes place we gradually grow out of this primary narcissism. But to move from one developmental stage to the next, we need the right sort of mother or primary carer. Healthy narcissism or self-love comes from being loved by another. So if all goes well, the baby looks into the mother's face and seeing something of himself reflected back, internalises parental love and approval as healthy narcissism (Winnicott, 1965).

We are all on a continuum between healthy and unhealthy narcissism with a range of narcissistic responses from the mild and transient to the fixed personality disorder. In unhealthy narcissism there may be serious disturbances in self-esteem which can ensnare the individual, just like Narcissus in a shallow world of self-obsession and grandiosity with no warm or loving relationships. Grandiosity is a defence against deep feelings of inferiority and is neither constant nor consistent, leaving the individual torn between thinking himself wonderful or worthless. Lack of flexibility affects the capacity to respond fittingly to others and hampers the ability to carry out the tasks of everyday living. Poor self-awareness makes it difficult to make positive changes – even though the behaviour causes emotional distress and problems with others (Kernberg, 1974). At the extreme end of unhealthy narcissism is Narcissistic Personality Disorder (American Psychiatric Association, 2013), a pathological state which involves seriously disproportionate preoccupation with personal competence, power and superiority with the potential for slippage into alienation and estrangement. Unhealthy narcissism is commonly attributed in psychodynamic

许多其他关于自恋理论的贡献者，包括克莱因、科胡特和科恩伯格。但这个术语起源于奥维德的罗马化希腊传说《回声与纳西索斯》，其中自我之爱的悲剧被明确表达（休斯，1997）。纳西索斯被自我欣赏所冻结，误将自己镜面上的形象当作能回报他爱情的陌生人，无法与自身之外的人建立联系。这种自我沉迷使纳西索斯非常不快乐，通过极端的自我之爱和傲慢的行为表现，他伤害了回声和他周围的人。今天，对自我欣赏和自我价值感的重视程度很高，“因为我值得”，（销售，2013），这可能包括与他人无法建立联系，呼应了纳西索斯的困境。

健康与不健康的自恋

作为普遍的心理现象，自恋是一个令人困惑的术语，既有健康的形式也有不健康的形式。健康的自恋涉及基于真实成就的自我价值感，从失望或失败中恢复的能力，以及在人际关系中找到安慰和支持的能力（Horwitz，2000）。首先，我们所有人，就像温尼科特的残酷婴儿一样，都是宇宙的中心；我们的父母只是在那里保护我们、滋养我们并满足我们的需求。在克莱因的术语中，成年人将对象视为独立于自己存在的，而对于婴儿来说，对象的存在依赖于其功能。随着个体化的发展，我们逐渐摆脱这种原始的自恋。但是，要从一个发展阶段过渡到下一个，我们需要正确的母亲或主要照顾者。健康的自恋或自爱来自于被他人所爱。因此，如果一切顺利，婴儿看着母亲的脸，看到自己的一些反映，将父母的关爱和认可内化为健康的自恋（Winnicott，1965）。

我们都在健康和不健康的自恋之间，存在从轻微且短暂到固定人格障碍的各种自恋反应。在不健康的自恋中，自尊可能受到严重干扰，这可能会将个人困住，就像那在浅薄的自恋和自负世界中，没有温暖或关爱关系的纳西索斯一样。自负是一种防御深层次自卑感的手段，它既不恒定也不一致，使个人在认为自己奇妙或毫无价值之间挣扎。缺乏灵活性影响了对他人做出适当反应的能力，并阻碍了完成日常生活任务的能力。缺乏自我意识使得做出积极改变变得困难——尽管这种行为会导致情绪困扰和与他人问题（Kernberg，1974）。不健康自恋的极端是自恋型人格障碍（美国精神病学协会，2013 年），这是一种涉及对个人能力、权力和优越性严重不成比例的关注，并可能导致疏离和疏远的病理状态。不健康的自恋通常归因于心理动力学

theory to childhood abuse or neglect. The mother has had a disappointment in her own significant others and fails to appreciate the longing of her child to be recognised, thereby forcing him into compliance with her own narcissistic desires. The child becomes a mirror to the mother with no real sense of identity. So it begins with a failed relationship at the primary level and continues through the generations. Today, full-blown Narcissistic Personality Disorder remains fairly rare but narcissistic traits, involving vanity, arrogance, feeling special, lacking empathy and having little regard for others are becoming increasingly common (Pinsky, 2006). These traits are attributed *not* to parental failure to meet the primary narcissistic needs of the child but to cultural changes in society in this 'the age of entitlement' (Twenge & Campbell, 2010).

A time of cultural change

The story of Echo and Narcissus was written at the time of the birth of Christ at the end of the Augustan age, a time of turmoil and change as old ideas were dying out and new ones coming in Hughes (1997). We too are living in a time of upheaval and uncertainty. In 1978, Christopher Lasch wrote *The Culture of Narcissism* identifying a narcissistic culture as one where every activity and relationship is defined by the hedonistic need to acquire the symbols of wealth. Fuelled by ever more dramatic cultural changes, the trend has continued, but with an accompanying desire for much more than wealth and material goods. Twenge and Campbell (2010) draw attention to some of the changes taking place in America but perhaps anywhere in Western society. Family life, for example, has altered markedly. The professional view of what is the right way to parent is constantly changing, blocking any innate sense of how a mother should look after her child, while the extended family where advice, encouragement and support passed through generations is largely extinct. Women are rebuked for both working and for staying at home to look after children, leading to confusion and anxiety about parenting. Parents may narcissistically experience their children as emotional extensions of themselves (Pinsky, 2006) seeking to befriend, rather than disciplining them or setting limits. There has been a move away from rules and boundary setting to children getting what they desire. Children today are often praised and told they are special, regardless of achievement. Such inflated feedback leads the child to believe he *is* special fostering narcissism and leading to a lack of sensitivity to the needs of others. Thus narcissistic traits develop as the unintended consequence of the (well-intentioned) self-esteem movement and less authoritative parenting (Twenge & Campbell, 2010).

There has been a technological revolution as we move to an information society from an industrial, manufacturing one. The Internet as a source of communication, information and advice has positive effects but also has a dark side too. Social media is a gateway for self-promotion, fostering multiple shallow

权力和优越感，有滑向异化和疏远理论的可能，与童年虐待或忽视有关。母亲对自己的重要他人感到失望，未能理解孩子渴望被认可的心情，因此强迫他服从自己的自恋欲望。孩子成为母亲的镜子，没有真正的自我认同感。因此，它从初级层面的失败关系开始，并延续到几代人。如今，完全发展的自恋型人格障碍仍然相对罕见，但涉及虚荣、傲慢、感觉特殊、缺乏同理心和对他人的关注很少的自恋特质却越来越普遍（Pinsky，2006）。这些特质归因于不是父母未能满足孩子初级自恋需求，而是归因于这个“权利时代”社会的文化变化（Twenge & Campbell，2010）。

文化变革时期

基督诞生之际，奥古斯都时代结束之时，写下了关于回声和那喀索斯的传说，这是一个旧思想消亡、新思想涌现的动荡与变革时期。休斯（1997）。我们同样生活在一场动乱与不确定的时代。1978 年，克里斯托弗 · 拉斯奇撰写了《自恋文化》，将自恋文化定义为一种所有活动和关系都由享乐主义需求来获取财富象征的文化。随着越来越戏剧化的文化变革，这一趋势仍在继续，但伴随着对财富和物质商品之外更多事物的渴望。特温格和坎贝尔（2010）关注到在美国（或许在西方社会的任何地方）发生的一些变化。例如，家庭生活发生了显著的变化。关于正确育儿方式的职业观点不断变化，阻碍了母亲照顾孩子的本能感觉，而那些通过几代人传递建议、鼓励和支持的大家庭在很大程度上已经消失。女性因工作和在家照顾孩子而受到指责，导致对育儿产生困惑和焦虑。 父母可能会以自恋的方式将他们的孩子视为自己情感上的延伸（Pinsky，2006），寻求与他们交朋友，而不是管教他们或设定界限。从规则和界限设定转向满足孩子欲望的趋势。现在的孩子经常受到表扬，并被告知他们是特别的，无论成就如何。这种过度的反馈使孩子相信自己很特别，从而培养出自恋，并导致对他人需求的敏感性不足。因此，自恋特质作为（有良好意图的）自尊运动和较少权威型教养方式的不自觉后果而发展起来（Twenge & Campbell，2010）。

随着我们从工业制造业社会迈向信息社会，经历了一场技术革命。互联网作为沟通、信息和咨询的来源，具有积极影响，但也存在阴暗面。社交媒体是自我推广的门户，培养了许多肤浅的

relationships where empathy and warmth do not feature (Twenge & Campbell, 2010). The narcissist focuses excessively on his own image and how he is perceived by others, replicating the obsession of Narcissus with his reflection in the water. Individuals can create an identity which presents an unrealistic, glamorous portrait of the self, artificially boosting self-esteem. Self-objectifying young people are seen as cool and successful but in reality they may have an inner fragility (Sales, 2013) and behind the false confidence there may be shame, insecurity and anxiety. Cyber-bullying feeds the narcissist's sense of superiority and there is a terrible cost to this false sense of self-worth with real damage being done to bullied, vulnerable and impressionable young people. Technology fills our lives and can be addictive. The present-day infant, seeking recognition from his mother may have to compete for attention with that non-human other, the 'smartphone'. The technological revolution has happened very rapidly and we are all swept up in the digital age without understanding the long-term consequences. The narcissist is attracted to social media and social media may make narcissists of us all.

There is a constant stream of celebrity news in the media fuelling a celebrity-obsessed society: to be obsessed by those who are obsessed with themselves is perceived as cool (Twenge & Campbell, 2010). Celluloid celebrities are elevated to god-like status and great worth is placed on wealth and fame which is valued for itself, rather than for genuine achievement – as in reality television shows like *Big Brother*, fame brings money and narcissistic supplies, such as attention and admiration, thereby boosting self-esteem (Sales, 2013). This need for narcissistic supplies can become addictive with the celebrity narcissist constantly looking for validation from others and finding it hard to accept that power fades with time. Once elevated to iconic standing, the celebrity may be torn apart by once devoted (but fickle) fans as the next celebrity comes along. Longing to enter the circle of celebrity, many young people think they are entitled to fame and will do anything to achieve it and if fame is not achievable, infamy will do (Pinsky, 2006). It is devastating when the individual who feels unique and special is not recognised as such, leaving him, like Ovid's Narcissus, discontented and unhappy. Celebrities, many of whom have experienced severe childhood trauma, are more narcissistic than the general population and have become role models with bad consequences (Twenge & Campbell, 2010). The chaotic dysfunctional behaviour of the celebrity is modelled and celebrated while, as with Internet obsession, meaningful friendships, intimacy and mature love relationships may be jettisoned (Pinsky, 2006). Like Narcissus, these celebrities and celebrity-obsessed individuals may experience an inner loneliness that is not relieved by anything real or loving.

We have a terror of old age and death, and visible signs of ageing can cause real distress and anxiety with physical beauty often being seen as the only way to define the self as ageism affects both men and women. One newspaper covering the 2013 Glastonbury Festival castigated the Rolling Stones' Mick Jagger and Keith Richards for daring to appear in public when over the

社交媒体是自我推广关系的门户，其中缺乏同理心和温暖（Twenge & Campbell，2010）。自恋者过度关注自己的形象以及他人如何看待自己，复制了那喀索斯对水中倒影的迷恋。个人可以创造一个身份，展示一个不切实际、光鲜亮丽的自我画像，人为地提升自尊。自我物化的年轻人被视为酷和成功，但现实中他们可能内心脆弱（Sales，2013），在虚假自信的背后可能隐藏着羞愧、不安全和焦虑。网络欺凌滋养了自恋者的优越感，这种虚假的自我价值感代价惨重，对被欺凌、脆弱和易受影响的年轻人造成了真正的伤害。技术充斥着我们的生活，可能具有成瘾性。现在的婴儿，为了从母亲那里获得认可，可能不得不与非人类的其他事物——智能手机——争夺注意力。技术革命发生得非常迅速，我们都被卷入了数字时代，而没有理解其长期后果。自恋者喜欢社交媒体，社交媒体可能使我们所有人都变成自恋者。

媒体上不断涌现名人新闻，推动了一个迷恋名人的社会：迷恋那些自恋的人被视为酷（Twenge & Campbell，2010）。电影名人被提升到神一样的地位，财富和名声被赋予了极高的价值，这种价值是因其本身，而不是真正的成就——就像在《老大哥》这样的真人秀节目中，名声带来金钱和自恋的供应，如关注和钦佩，从而提升自尊（Sales，2013）。这种对自恋供应的需求可能会上瘾，因为名人自恋者不断寻求他人的认可，而难以接受权力随时间消逝。一旦被提升到标志性地位，名人可能会被曾经忠实（但易变）的粉丝撕裂，因为下一个名人即将到来。渴望进入名人圈，许多年轻人认为他们有权获得名声，并愿意为此做任何事情，如果名声无法实现，恶名也可以（Pinsky，2006）。当感到独特和特别的人没有得到认可时，这令人感到毁灭性，就像奥维德的纳西索斯一样，他感到不满和不快乐。许多经历过严重童年创伤的名人比普通人更自恋，并成为了有不良后果的榜样（Twenge & Campbell，2010）。名人的混乱不正常行为被模仿和庆祝，而像网络痴迷一样，有意义的友谊、亲密和成熟的爱情关系可能被抛弃（Pinsky，2006）。就像纳西索斯一样，这些名人和迷恋名人的人可能会体验到一种内心的孤独，这种孤独无法通过任何真实或充满爱的事物得到缓解。

我们对老年和死亡感到恐惧，衰老的明显迹象可能会引起真正的痛苦和焦虑，因为外在美常被视为定义自我的唯一方式，年龄歧视影响男性和女性。一家报纸在报道2013 年格拉斯顿伯里音乐节时，谴责了滚石乐队的米克 · 贾格尔和基思 · 理查兹敢于在公开场合露面，尽管他们已经年过半百。

age of 65 with the caption 'Glastonbury's Night of the Living Dead' (Freeman, 2013). Television programmes such as *How Not to Get Old* tell us 'the clock can be turned back' – as if this were a real possibility rather than pure fantasy. Forty-five is not the new 25, it is nearly 50! Plastic surgery is increasingly common, and initially embraced by narcissistic celebrities, the less narcissistic are drawn in with impossible, unrealistic standards of youthful beauty being set. Ironically, those who have had plastic surgery are ridiculed in the media, but so are those who choose to keep their wrinkles and greying locks (Freeman, 2013) such as the historian Mary Beard. We may try to extend life indefinitely but we *cannot* turn back the clock, we will inevitably grow old and frail but it seems many of us, like Narcissus who fragmented and died when he finally recognised his own image, cannot accept our own transience and mortality. Narcissism in the young and attractive may be more acceptable than in the elderly when it becomes a very damaging trait (Twenge & Campbell, 2010). The unnaturally smooth-faced 70-year-old woman who dresses like a teenager and drives a sports car becomes a figure of fun. By grandiosely denying the reality of loss and change, beauty becomes grotesque.

Narcissism and the group

Healthy and unhealthy narcissism can work at a group level. Groups have identities, legal rights and occupy spaces and corporate narcissism is rapidly spreading throughout the business world with disastrous consequences. Individual narcissism involves an unrealistic sense of grandiosity, which parallels collective or organisational narcissism where there is an emotional investment in an unrealistic belief about the significance and status of an in-group (de Zavala, Cichocka, Eidelson, & Jayawickreme, 2011). Group narcissism, which can be deeply embedded in an organisation, making it hard to eradicate, is about culture, not individuals. Bogus expenses claimed by greedy Members of Parliament and bankers' excessive and unwarranted bonuses cannot be explained as individual greed. Collective contempt, together with a sense of entitlement, group-aggrandisement, denial and rationalisation, justifies what takes place. There is large-scale corruption within many of the organisations we formerly put our trust in – sex scandals and cover-ups within the Church, and the BBC and duplicity within the Police Force for example. It seems the people we expect to look after us narcissistically protect themselves, leaving us wondering where to go when we are troubled. Socio-economic factors can engender both a sense of narcissistic injury and narcissistic rage. With terrorism, a combination of pathological narcissism and paranoia comes together to create a very dangerous individual, or group – the solo terrorist or the terrorist cell (Navarro, 2005). Pathological narcissism supports the individual, or his group in a view of themselves as special, entitled, exceptional and distinctive with a unique sense of purpose and understanding of events that others lack, while paranoia allows for no debate, tolerance or compromise (Navarro, 2005).

一份报道 2013 年格拉斯顿伯里音乐节的报纸谴责了滚石乐队的米克·贾格尔和基思·理查兹在 65 岁以后还敢公开露面，标题为“格拉斯顿伯里的活死人之夜”（弗里曼，2013 年）。电视节目如《如何不老》告诉我们“时钟可以倒转”——仿佛这真的可能，而不是纯粹的幻想。45 岁不是新的 25 岁，它几乎接近 50 岁！整形手术越来越普遍，最初被自恋的名人接受，而那些不那么自恋的人则被不可能、不切实际的年轻美貌标准所吸引。讽刺的是，那些做过整形手术的人在媒体上被嘲笑，而那些选择保留皱纹和灰白头发的人（弗里曼，2013 年）如历史学家玛丽·比尔德也是如此。我们可能试图无限期地延长生命，但我们无法倒转时钟，我们不可避免地会变老变弱，但似乎我们中的许多人，就像最终认识到自己形象时分裂并死去的那喀索斯一样，无法接受自己的短暂和死亡。 自恋在年轻且吸引人的个体中可能比在老年人中更易被接受，当它成为一种非常有害的特征时（Twenge & Campbell, 2010）。那个不自然地光滑脸庞的 70 岁老妇人，穿着像青少年一样，驾驶着跑车，成为了一个笑柄。通过夸大地否认失去和变化的事实，美丽变得怪诞。

自恋与群体

健康和不健康的自恋可以在团体层面上发挥作用。团体有身份、法律权利并占据空间，企业自恋正在商业世界中迅速传播，带来灾难性的后果。个人自恋涉及一种不切实际的宏伟感，这与集体或组织自恋相呼应，其中对内群体在意义和地位上的不切实际的信念有情感投入（de Zavala, Cichocka, Eidelson, & Jayawickreme, 2011）。团体自恋可能深深植根于组织之中，使其难以根除，这关乎文化，而非个人。贪婪的议员和银行家过度且无端的奖金不能解释为个人贪婪。集体蔑视，连同一种所有权感、团体扩张、否认和合理化，为所发生的事情提供了正当性。在我们曾经信任的许多组织中存在着大规模的腐败——例如教会中的性丑闻和掩盖，以及 BBC 和警察队伍中的欺诈。 似乎我们期望照顾我们的人以自恋的方式保护自己，让我们在遇到麻烦时不知道该去哪里。社会经济因素可以产生自恋伤害和自恋愤怒的感觉。在恐怖主义中，病态自恋和偏执的结合产生了一个非常危险的个人或群体——独狼恐怖分子或恐怖分子小组（Navarro，2005）。病态自恋支持个人或其群体将自己视为特殊、有权利、非凡和独特的，拥有独特的目标和事件理解，而其他人则缺乏，而偏执则不允许任何辩论、容忍或妥协（Navarro，2005）。

Terrorists amass narcissistic wounds, perhaps personal but also from conflicts in history – a collection of wrongs, grievances and injustices together with socio-economic factors which feed a dogged ideology (Navarro, 2005) and fuel a shared narcissistic rage. In healthy individuals, anger is a short-lived state but narcissistic anger is raging, excessive, disproportionate and illogical (Kohut, 1972). Terrorist strikes are now directed by remote control, with Skype, cell phones and satellite phones facilitating collaborative and well-coordinated attacks (Kilcullen, 2013). In the digital age, the terrorist is the ultimate narcissist.

Individually and collectively, our narcissism is having a profound effect on Mother Earth. We greedily plunder the seas, and destroy habitats from meadows and forests to heathlands. Many of our native species are disappearing – hedgehogs, frogs, toads, the honey bee, the turtle dove and countless others. Our human impact on climate, plants and animals is devastating as species after species become extinct and many others are threatened with destruction. Economic growth, excessive consumption and population expansion chip away at any attempts to conserve what we have. Attacks on biodiversity have potentially devastating consequences for all living things – it is Earth's essential life support systems that determine if we humans are able to live on the planet (Emmott, 2013). The Intergovernmental Panel on Climate Change suspects the role of humans in global warming (Harvey, 2013). We think of far-off tsunamis and other disasters in distant lands but across the United Kingdom, recent destructive flooding has disrupted businesses, power plants, roads and railways and there is a growing threat of further flash flooding due to climate change. Major heat waves similar to those that affected Western Europe in 2003 are likely to be up to 10 times more probable by 2050 (Morris & Carrington, 2013). Narcissism involves an inability to tune into others but we are failing to tune into the very environment that supports us. Our narcissism may ultimately destroy us all.

It is apparent that the huge social and environmental changes we are undergoing in 'the age of entitlement' (Twenge & Campbell, 2010) are not making us any happier. There is ample evidence that common mental health disorders, such as anxiety, depression, panic attacks, as well as an inability to experience pleasure have all significantly increased. We have seen a sharp rise in drug taking, anti-social behaviour, binge drinking and shallow sexuality. Widespread materialism, vanity and an extreme dissatisfaction with appearance have all had an adverse effect on the well-being of young people in particular (Sales, 2013). A huge increase has taken place in the number of young people experiencing depression and anxiety and over the last 10 years the numbers admitted to hospital because of self-harm has increased by 68% (Young Minds, 2013). These mental health issues as well as escalating problems with self-image and self-esteem will undoubtedly have an impact on our work in the consulting room. The narcissistic sufferer often experiences a deep-seated loneliness but tragically help is rarely looked for as the narcissistic individual, like Narcissus tends to blame everyone else for his difficulties. Experiencing a crisis such as

恐怖分子积累自恋型创伤，可能是个人层面的，也可能是历史冲突带来的——一系列错误、不满和不公正，以及社会经济因素共同滋养了一种顽强的意识形态（Navarro，2005），并激发了一种共有的自恋型愤怒。在健康个体中，愤怒是一种短暂的状态，但自恋型愤怒是狂暴的、过度的、不成比例的和没有逻辑的（Kohut，1972）。恐怖袭击现在由遥控指挥，Skype、手机和卫星电话促进了协作和协调一致的攻击（Kilcullen，2013）。在数字时代，恐怖分子是终极自恋者。

个人和集体而言，我们的自恋对地球母亲产生了深远的影响。我们贪婪地掠夺海洋，从草地和森林到荒原，破坏了栖息地。我们许多本土物种正在消失——刺猬、青蛙、蟾蜍、蜜蜂、斑鸠和无数其他生物。我们对气候、植物和动物的影响是毁灭性的，物种一个接一个灭绝，许多其他物种面临被破坏的威胁。经济增长、过度消费和人口扩张削弱了任何保护我们所拥有的尝试。对生物多样性的攻击可能对所有生物产生潜在的毁灭性后果——地球的基本生命支持系统决定了我们人类是否能够在这个星球上生存（Emmott，2013）。政府间气候变化专门委员会怀疑人类在全球变暖中的作用（Harvey，2013）。我们想到遥远的海啸和其他遥远地区的灾难，但就在英国，最近的破坏性洪水扰乱了企业、发电厂、道路和铁路，由于气候变化，进一步发生洪水泛滥的威胁正在增加。 大热浪可能比 2003 年影响西欧的热浪增加 10 倍的可能性，到 2050 年（Morris & Carrington，2013）。自恋涉及无法调谐到他人，但我们却未能调谐到支持我们的环境。我们的自恋最终可能毁灭我们所有人。

显然，我们在“权利时代”所经历的巨大社会和环境变化并没有使我们变得更快乐。有充分的证据表明，常见的心理健康问题，如焦虑、抑郁、恐慌发作，以及无法体验快乐的现象都显著增加。我们看到了药物滥用、反社会行为、暴饮暴食和浅薄性欲的急剧上升。普遍的拜金主义、虚荣和对外貌极端的不满对年轻人的福祉产生了不利影响（Sales，2013）。经历抑郁和焦虑的年轻人数量急剧增加，在过去 10 年中，因自残而入院的人数增加了 68%（Young Minds，2013）。这些心理健康问题以及自我形象和自尊心问题的加剧无疑将影响我们在咨询室的工作。 自恋症患者常常经历深刻的孤独感，但遗憾的是，由于自恋者，就像那喀索斯一样，倾向于把困难归咎于他人，因此很少寻求帮助。经历危机

bereavement, redundancy or physical illness can shatter illusions of grandeur and create a sense of panic and insecurity, prompting the narcissist to seek our help. We are concerned with the management of narcissism and narcissistic traits in our client group, but where are we, as therapists on the narcissism spectrum?

Narcissism and the therapist

We like to label the narcissistic behaviour of others to separate them from us (Twenge & Campbell, 2010) but Miller (1979) considers the concept of a false-self personality in relation to therapists. Miller believes those of us drawn to the profession have generally cultivated our aptitude for sensitivity and empathy to the troubles of others in an attempt to be especially attuned to the feelings and needs of our parents. As a consequence, the development of a true self may have been sacrificed. The narcissistic therapist, feeling entitled to the admiration and cooperation of clients, can cause considerable harm, seeing therapy as a chance to show off particular talents (Leahy, 2001). Self-esteem may be bolstered by idealising a glamorous or successful client, with potentially serious boundary violations. When there is resistance, the narcissistic therapist becomes annoyed or bored and tries to punish the client by devaluing him and blaming him for failing to respond to treatment. But it is the therapist who has failed to see the client's vulnerabilities and strategies for coping. Once the client has 'failed', the narcissistic therapist shows little empathy or interest and the client leaves. A breakdown of empathy in the therapist may have an enduring negative impact on the client – evidence that no one can understand or be trusted (Leahy, 2001). To overcome such difficulties, the narcissistic therapist needs to come to terms with the early trauma of parents who failed to meet primary narcissistic needs and to experience the narcissistic rage at having been so deprived. Otherwise, claims Miller (1979), clients may be used in an attempt to find an understanding and empathic mother.

Countering the narcissism of the therapist

We live in narcissistic times and although we cannot step outside our culture, there are ways in which we can counter our own narcissistic tendencies (Twenge & Campbell, 2010). How we manage our self-esteem is of real significance in the therapeutic relationship, but personal analysis does not always resolve or assuage narcissistic problems (Horwitz, 2000). Narcissistic personality traits which may be unconscious are not easy to confront in self, client, supervisee, friend or partner (Horwitz, 2000). For therapists, long-term peer-group supervision can help with countertransference in general and narcissistic tendencies in particular, offering an opportunity to disclose anxieties, self-doubts and frustrations in a supportive environment with trusted colleagues (Horwitz, 2000). It is essential for us to understand our countertransference

经历如丧亲、失业或身体疾病等危机可能会打破宏伟的幻想，产生恐慌和不安全感，促使自恋者寻求我们的帮助。我们关注我们客户群体中自恋和自恋特质的管理，但作为自恋谱系中的治疗师，我们身处何方?

自恋与治疗师

我们喜欢将他人的自恋行为标签化，以将自己与他们区分开来（Twenge & Campbell，2010），但 Miller（1979）认为虚假自我人格的概念与治疗师有关。Miller 认为，那些被这个职业吸引的人通常培养了自己对他人困境的敏感性和同理心，试图特别关注父母的感受和需求。因此，真实自我的发展可能已经牺牲。自恋的治疗师，认为自己有权获得客户的钦佩和合作，可能会造成相当大的伤害，将治疗视为展示特殊才能的机会（Leahy，2001）。通过理想化一个光鲜或成功的客户，自尊心可能会得到增强，但可能会出现严重的界限侵犯。当出现抵抗时，自恋的治疗师会感到烦恼或无聊，试图通过贬低客户和责备他们未能对治疗做出反应来惩罚客户。但真正失败的是治疗师未能看到客户的脆弱性和应对策略。一旦客户“失败”，自恋型治疗师表现出很少的同情心或兴趣，客户就会离开。治疗师在同情心方面的崩溃可能会对客户产生持久的不良影响——证据表明没有人能够理解或被信任（Leahy，2001）。为了克服这样的困难，自恋型治疗师需要接受父母未能满足初级自恋需求这一早期创伤，并体验因如此剥夺而感到的自恋愤怒。否则，Miller（1979）声称，客户可能会被用来试图找到一个理解和同情的母亲。

抵制治疗师的自恋

我们生活在一个自恋的时代，尽管我们无法脱离我们的文化，但我们可以找到一些方法来对抗我们自己的自恋倾向（Twenge & Campbell，2010）。我们如何管理我们的自尊在治疗关系中具有真正的意义，但个人分析并不总是能够解决或减轻自恋问题（Horwitz，2000）。可能无意识的自恋人格特质在自我、客户、被监督者、朋友或伴侣中并不容易面对（Horwitz，2000）。对于治疗师来说，长期的同侪监督可以帮助处理反移情，特别是自恋倾向，提供了一个在信任的同事支持的环境中透露焦虑、自我怀疑和挫折的机会（Horwitz，2000）。对于我们来说，理解我们的反移情是至关重要的

and to remember in the therapeutic situation we are applying not so much techniques as ourselves. It is through the relationship that the work takes place (Leahy, 2001), and our own egocentric needs can affect proceedings, putting a brake on the client's growth and potential for change (Horwitz, 2000).

Mindfulness. There are other ways in which we can counteract our own narcissism and perhaps encourage our clients to do the same. Mindfulness practice and principles have their origin in Buddhism and since ancient times, mindfulness, or non-judgmental awareness of moment-to-moment experience has been practised. There has been a recent significant rise in the secular practice of mindfulness with many individuals joining mindfulness groups. Meditation, which involves sitting in silence and concentrating on a mantra or on the breath, is an especially focused form of mindfulness. Meditation creates a quiet space giving us energy and a relaxed sense of moment (Larkin, 2009). But mindfulness, which is 'the art of observing your physical, emotional and mental experiences with deliberate, open and curious attention' (Smalley & Winston, 2011, p. 11) can extend to any activity including walking, eating and being alone or with others. Mindfulness keeps us connected to those around us and helps us to see clearly what is happening in the moment. If we are fully present with our body, thoughts and feelings the ego is calmed and we are better equipped to deal with challenging experiences. Mindfulness can enhance our day-to-day existence while mindfulness-based approaches to therapy may offer helpful strategies when working with our clients. When working mindfully, we remain with the direct experience of being in the room with the client and – paying careful attention to our countertransference in the moment, our hearts and minds may be more open to the lived experience of those who come to us for help.

Gratitude has one of the strongest links to mental health and is an antidote to narcissism. A large body of work suggests people who are more grateful have higher levels of subjective well-being, may be happier, less depressed, less stressed and more content with their social relationships. Studies show levels of happiness can increase if we simply write down three things we are grateful for each day (Seligman, Steen, Park, & Peterson, 2005). We are driven by an insatiable ego-hunger for more of everything but if we can cherish what we do have, rather than focusing on what we lack, we will know greater contentment (Larkin, 2009).

Modesty is the opposite of arrogance; we do not need to admire ourselves to exist and being extraordinary or 'awesome' is not necessary for being loved (Twenge & Campbell, 2010). We may want to be recognised and admired but if we evaluate ourselves truthfully and without defensiveness and avoid inflating the self, it is easier to relate to those around us. We are all under pressure to be happier, more fulfilled and to own more material goods but we need to face reality and recognise we cannot always get what we want. If we can remain humble, by giving up our need to be right, to control and to have status, we become kinder (Larkin, 2009). Research confirms that people who

我们必须理解我们的反移情，并记住在治疗情境中，我们应用的不那么是技术，而是我们自己。工作是通过关系进行的（Leahy，2001），我们自己的自我中心需求可能会影响进程，阻碍客户的成长和改变潜力（Horwitz，2000）。

正念。我们可以用其他方法来对抗自己的自恋，也许还能鼓励我们的客户也这样做。正念实践和原则起源于佛教，自古以来，正念，即对每一刻体验的非评判性意识，一直被实践。近年来，正念的世俗实践显著增加，许多人加入了正念小组。冥想，涉及安静地坐着，专注于咒语或呼吸，是一种特别专注的正念形式。冥想创造了一个安静的空间，给我们能量和放松的时刻感（Larkin，2009）。但正念，即“有意识地、开放地、好奇地观察你的身体、情感和心智体验的艺术”（Smalley & Winston，2011，第 11 页），可以扩展到任何活动，包括走路、吃饭、独处或与他人相处。正念让我们与周围的人保持联系，并帮助我们清晰地看到当下正在发生的事情。如果我们全身心地与我们的身体、思想和感受在一起，自我就会平静下来，我们就能更好地应对挑战性的经历。 正念可以提升我们的日常生活，而基于正念的治疗方法可能在处理客户时提供有用的策略。当以正念工作的时候，我们与客户在房间内的直接体验保持一致——在当下仔细关注我们的反移情，我们的心灵可能更加开放，对那些向我们寻求帮助的人的生活体验更加开放。

感激与心理健康有着最强的联系，是自恋的解药。大量研究表明，更加感激的人主观幸福感更高，可能更快乐，更少抑郁，更少压力，对社交关系更满意。研究表明，如果我们每天简单地写下三件我们感激的事情，幸福感可以增加（Seligman, Steen, Park, & Peterson, 2005）。我们被对一切事物永不满足的虚荣心所驱动，但如果我们能珍惜我们所拥有的，而不是专注于我们所缺乏的，我们将知道更大的满足（Larkin, 2009）。

谦逊是傲慢的反面；我们不需要自我欣赏来存在，也不需要非凡或“酷”来被爱（Twenge & Campbell，2010）。我们可能想要被认可和钦佩，但如果我们真诚且无防御性地评价自己，并避免自我膨胀，就更容易与周围的人相处。我们都面临着要更快乐、更满足和拥有更多物质财富的压力，但我们需要面对现实，认识到我们并不总能得到我们想要的。如果我们能保持谦逊，放弃我们想要正确、控制和拥有地位的需求，我们就会变得更有同情心（Larkin，2009）。研究证实，那些

focus on status and materialism are more likely to be depressed, while those who concentrate on warm or loving relationships are more content (Twenge & Campbell, 2010).

Compassion. As therapists, we are expected to have endless compassion for others. But if we have compassion for ourselves, we experience less anger, less self-consciousness, more optimism, more contentment and less defensive reactions to criticism (Twenge & Campbell, 2010). And if we have compassion for ourselves, compassion for others will follow. When cultivating self-compassion, we need to be gentle with ourselves. We should eat a healthy diet, find time for rest and relaxation, and get sufficient sleep. Compassion for the self also involves examining negative self-talk, allowing for the making of mistakes, being patient with uncertainties and being aware of the pressures we are under (Larkin, 2009).

Community. Much of our distress comes from a sense of disconnection. We may not even feel close to those we share our lives with. We have moved from a community-oriented culture to a narcissistic one where self-aggrandisement is all important, now seeming almost a natural part of life (Twenge & Campbell, 2010). This self-promotion and individuality are perceived as crucial if we are to get what we desire. Yet in our hearts we long to be members of a compassionate community with shared values, one that can support us when we struggle and help us to face problems in the company of our fellow human beings. We are hungry for community, for a sense of belonging (Larkin, 2009) yet it can be hard to find in today's narcissistic times. Instead of thinking about differences, if we could concentrate on *connections and commonalities* with others, egotism might diminish and we would become a more considerate and community-minded society. But personal change involves effort and all these strategies require diligence and patience if change is to take place (Twenge & Campbell, 2010).

Notes on contributor

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研究证实，专注于地位和物质主义的人更容易抑郁，而那些专注于温暖或充满爱意的亲密关系的人则更加满足（Twenge & Campbell，2010）。

同情。作为治疗师，我们被期望对他人有无限的同情。但如果我们对自己有同情，我们会经历更少的愤怒、更少的自我意识、更多的乐观、更多的满足感和对批评的防御性反应更少（Twenge & Campbell，2010）。如果我们对自己有同情，对他人的同情也会随之而来。在培养自我同情时，我们需要对自己温柔。我们应该吃健康的饮食，找到休息和放松的时间，并保证充足的睡眠。自我同情还涉及检查消极的自我对话，允许犯错，对不确定性有耐心，并意识到我们承受的压力（Larkin，2009）。

社区。我们的大部分困扰来自于一种疏离感。我们甚至可能感觉不到与我们共同生活的人亲近。我们已经从以社区为导向的文化转变为以自我为中心的文化，自我吹嘘变得至关重要，现在几乎成了生活的自然部分（Twenge & Campbell，2010）。这种自我推销和个人主义被认为是我们得到我们想要的东西的关键。然而，在我们的内心深处，我们渴望成为有共同价值观的、能在我们遇到困难时支持我们的、能在我们同伴的陪伴下面对问题的社区的一员。我们对社区、对归属感的需求很强烈（Larkin，2009），但在当今以自我为中心的时代，这可能很难找到。如果我们能专注于与他人之间的联系和共性，而不是思考差异，那么自私可能会减少，我们就会成为一个更加体贴和社区导向的社会。但个人改变需要努力，所有这些策略都需要勤奋和耐心，如果想要发生改变的话（Twenge & Campbell，2010）。

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