

**DARK TRIAD VS LIGHT TRIAD PERSONALITY: A COMPARATIVE STUDY OF  
DEPRESSION AND HAPPINESS**

**A**

**Project submitted**

**In the partial fulfillment of the requirement for the degree of  
MASTER OF ARTS  
IN PSYCHOLOGY**

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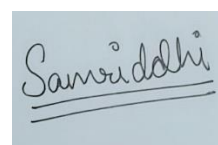
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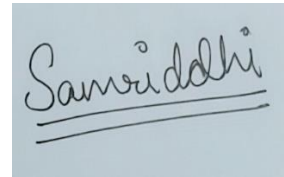
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## CANDIDATE'S DECLARATION

I hereby declare that the work presented in this thesis entitled, “**DARK TRIAD VS LIGHT TRIAD PERSONALITY: A COMPARATIVE STUDY OF DEPRESSION AND HAPPINESS**” in partial fulfilment of the requirement for the award of the degree of Master of Arts in Psychology, submitted in the Thapar School of Liberal Arts and Sciences (TSLAS), Thapar Institute of Engineering and Technology, Patiala, is an authentic record of my own work carried out under the supervision and guidance of Dr. Santha Kumari, Professor and Program Chair, School of Liberal Arts, Thapar Institute of Engineering and Technology, Patiala and refers other researcher's work which are duly listed in the reference section. The matter embodied in this thesis has not formed the basis for the award of any other degree of this or any other university.

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Place: Patiala

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## **ACKNOWLEDGEMENT**

The completion of this dissertation became challenging due to the prevailing COVID-19 pandemic but the constant unwavering support of family and friends made the impossible, possible.

My heartfelt gratitude to my research supervisor Dr Santha Kumari. Her faith and appreciation in me renewed my confidence and encouraged me to push my boundaries. I was extremely fortunate to have her continuous support and guidance.

My friends and family proved to be my pillars of strength throughout these eight months, answering my calls and providing the requisite help. I cannot thank each of them enough for their unflinching support.

Last but not least, a shout out to all the participants in the study for their painstaking diligence in answering the questionnaires and their conscientiousness in performing the task and a big thanks to those who agreed to be a part of the stimulus formation task.



## Abstract

This paper aims to explore Two contrasting traits (DARK TRIAD —Machiavellianism, narcissism, and psychopathy), (LIGHT TRIAD - Kantianism, Humanism, and Faith in humanity) and their correlation with depression and happiness. (n=200) equal amount males and females of age group 18-25 years of young adults. Participants completed a questionnaire comprising The Dirty Dozen, The Short light Triad, Beck's Depression Inventory, and Subjective Happiness Scale. Analyses corroborate that Dark Triad traits where a positive correlation was found between psychopathy and happiness; narcissism was found to have a positive correlation with depression. From the Light Triad, a positive correlation was found between faith in humanity, humanism, and happiness. A negative correlation was found between Kantianism and depression. Other than these, no other significant correlations were found. Our findings have implications for a deeper understanding of the dark and light personality traits that drive our happiness and depression.

**Keywords:** Machiavellianism, Psychopathy, Narcissism, Kantianism, Humanism, Faith in humanity, Depression & Happiness.

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## CHAPTER 1: INTRODUCTION

Kowalski (2001) cited socially aversive personalities, three have attracted the most empirical attention: Machiavellianism, narcissism, and psychopathy. The construct of Machiavellianism often described as the manipulative personality—emerged from Richard Christie's selection of statements from Machiavelli's original books (Christie and Geis, 1970). Christie designed statements to measure normal personality by demonstrating reliable differences in respondents' agreement with the items therefore it was formulated that respondents who agreed with these statements were more likely to have a cold and manipulative fashion in the laboratory and real world (Christie and Geis, 1970). Narcissism emerged from (Raskin and Halls, 1979) attempt to delineate a subclinical version of the DSM-defined personality disorder. Facets retained from the clinical syndrome included grandiosity, entitlement, dominance, and superiority. Items were refined on large samples assembled in the Narcissistic Personality Inventory (NPI).

Despite their diverse origins, the personalities composing this Dark Triad share several features. To varying degrees, all three entail a socially malevolent character with behavior tendencies toward self-promotion, emotional coldness, duplicity, and aggressiveness (Hart & Hare, 1998). Three constructs permitted the evaluation of empirical associations in normal populations resulting in now empirical evidence for the overlap of (a) Machiavellianism with psychopathy (Fehr et al., 1992; McHoskey et al., 1998), (b) narcissism with psychopathy (Gustafson & Ritzer, 1995), and (c) Machiavellianism with narcissism (McHoskey, 1995).

Despite their unique theoretical beginnings, the literature on three socially aversive personalities—narcissism, Machiavellianism, and psychopathy—has become so large that the lines between them have blurred. In normal samples, the three variables were shown to be interchangeable (McHoskey et al., 1998). To refute this claim, Paulhus and Williams (2002) established the term Dark Triad to encourage scholars to look at the three features together to see if they can figure out what makes them unique. If analyzed separately, any identified associations could be due to overlap with one of the other Dark Triad members. Although research on the triad has continued to grow (for a review, see Furnham, Richards, & Paulhus, 2013), the combined length of the available measurements may have deterred some researchers.

To explain the Dark Triad's common variance, at least five credible ideas have been presented. First, Paulhus and Williams proposed that the Dark Triad's core was described by low levels of the Big Five Agreeableness personality component (2002). Second, Jones and Paulhus (2010) stated that the three Dark Triad personalities are all marked by callousness, which has been given as a universal explanation for evil (Baron-Cohen, 2011). Third, according to Jonason and Webster (2010), the Dark Triad shared a rapid and exploitive life history strategy. Fourth, Lee and Ashton (2005) proposed that the overlap in the Dark Triad is due to a lack of Honesty-Humility, a HEXACO personality trait not captured by the Big Five. Finally, Jones and Figueredo (2013) claimed that the Dark Triad was centered on Hare's (2003) Factor 1 of psychopathy (i.e., interpersonal manipulation and callousness).

As a result, there are many plausible alternative theories for the Dark Triad's core (which is likely the finest current psychological portrayal of "evil"). So far, no direct comparisons of these alternative hypotheses have been made. As a result, we'll go over the empirical data for each of these theories briefly before putting them to the test. We also included an evolutionary framework to provide a possible explanation of how these qualities arose in the first place, as well as to position the findings in the context of human behavior (e.g., Ellis et al., 2012).

### **Dark triad**

It has been suggested that the Dark Triad (narcissism, Machiavellianism, and psychopathy) represents an evolved masculine adaption. If that's the case, this personality should appeal to women: we put this theory to the test in this study. According to previous research, the Dark Triad has substantial relationships with the Big Five personality characteristics; as a result, the greater attractiveness of these individuals is probably due to linked personality correlates rather than their Dark T qualities. This is also examined.

As a result, all Dark Triad personalities are marked by relentless self-promotion (Zuroff et al., 2010), which can take advantage of most people's natural cooperative tendencies while obviating the need to reciprocate (Cosmides & Tooby, 1992). Given the theoretical and statistical overlap between these three Dark Triad dimensions, Paulhus and Williams (2002) proposed that researchers studying one of the constructs benefit from measuring and controlling for the other two. Resulted, researchers in aiming to statistically determine a common core that would explain the personalities' resemblance.

By exposing the common features that underpin a wide spectrum of antisocial traits, this statistical core could assist hypothetically in explaining the core of "evil." This has sparked a surge of interest in these basic factors among researchers (Furnham et al., 2013), resulting in at least five competing theoretical hypotheses.

### **Distinct Theoretical Roots**

The Dark Triad is the collective title for these self-interested, moderately interconnected qualities (Paulhus & Williams, 2002). Extraverted behaviors that are likely to make a favorable first impression, such as a proclivity to socialize and talk about friends, are shared by all three. In terms of exploitation, manipulation, and self-importance, all three are similar (Lee & Ashton, 2005).

By clarifying the basic ideas, we'd be able to operationalize the three components without introducing duplication or forcing independence (Jones & Paulhus, 2011). In summary, subscales were created that stayed true to theoretical foundations before evaluating their empirical connections.

### **Machiavellianism.**

Christie and Geis (1970) were principally influenced by Niccolò Machiavelli, a political strategist, in introducing the notion into the personality literature. As a result, cynical outlook, lack of morals, and manipulateness are all popular Mach-IV traits (Fehr et al., 1992). Jones and Paulhus (2009), in a more contemporary assessment, called attention to a hitherto overlooked forerunner (Shibing & Duyvendak, 1998). Sun Tzu added planning, coalition formation, and reputation building to themes comparable to Machiavelli's. The latter characteristics appear to be crucial in separating psychopathy from Machiavellianism. Psychopaths behave impulsively, abandon friends and family, and pay little care to their reputations (Hare & Neumann, 2008), but Machiavellians plan ahead, form alliances and do their best to keep a positive reputation.

Assumptions have been supported by studies when the overlap is controlled: Rather than being spontaneous, Machiavellians are strategic (Jones & Paulhus, 2011). They resist influencing family members (Barber, 1998), as well as any other activity that could damage their reputation, such as pretending weakness (Shepperd & Socherman, 1997). manipulateness, callous effect, and a strategic-calculating orientation appear to be the fundamental aspects of Machiavellianism. Machiavellians are deceitful in interpersonal relationships (McHoskey,

2001a), disingenuous (Christie & Geis, 1970), and extraverted (Christie & Geis, 1970). On Machiavellian qualities, men outperform women (Lee & Ashton, 2005; McHoskey, 2001b). Machiavellianism is linked to social manipulation and opportunism. Machiavellians are said to have a proclivity for promiscuity and love-feigning (McHoskey, 2001b).

The callous and deliberate behavioral techniques of Machiavellianism have been linked to job success (Furnham et al., 2013), and even adolescents with Machiavellian qualities appear to benefit from them (Hawley, 2003). More specifically, Machiavellian adolescents were well-adjusted, socially adept, and liked by their peers (Hawley, 2003). Machiavellians, according to Hawley, are "coercive controllers" who use an adaptive mix of pro-and anti-social strategies to attain their objectives.

### **Psychopathy.**

Deficits in effect (i.e., callousness) and self-control (Lykken et al., 1995) have been identified as two essential aspects of psychopathy by pioneering researchers. Impulsivity, the self-control deficiency has remained important to both criminal and noncriminal concepts of psychopathy (Hare & Neumann, 2008; Hicks et al., 2007). (Hall & Benning, 2006; Lebreton et al., 2006). As a result, psychopaths' callousness is manifested in a short-term manner (Jones & Paulhus, 2011; Visser et al., 2012). For example, they may lie for instant gratification, even if the lies jeopardize their long-term interests (Paulhus & Jones, 2012). As a result, callous manipulation is combined with other short-term characteristics (including recklessness and thrill-seeking) to produce bold and persistent illegal behavior (Hare & Neumann, 2008). The trait of impulsivity is important in separating psychopathy from Machiavellianism, and it influenced item selection on the short dark triad scale. Our emphasis on impulsivity renders our conception closer to secondary than to primary psychopathy (Hicks et al., 2007; Newman, McCoon, Vaughn, & Sadeh, 2005).

Callousness, a lack of empathy, and antisocial, chaotic behavior are all characteristics of psychopathy (Hare, 2003). Subclinical psychopathy is more common in men than in women (Lee & Ashton, 2005). According to Reise and Wright (1996), psychopathic qualities (lack of morality; interpersonal antagonism) are associated with an unrestricted pattern of sexual behavior and are conducive to a short-term strategy. Psychopathy is also linked to a deceptive and sexually exploitative interpersonal style, as well as a superficial charm (Paulhus & Williams, 2002).

Psychopathic people have certain characteristics in common with Machiavellians, such as callousness and interpersonal manipulation, but they are also risky, irresponsible, and grandiose. Psychopaths are thought to be developed cheaters who take advantage of others' cooperation by lacking the emotional and cognitive processes that prevent antisocial behavior (Book and Quinsey, 2004; Mealey, 1995). Psychopaths are more successful in business and politics (Babiak and Hare, 2006; Lillienfeld et al., 2012)

### **Narcissism.**

Jones and Paulhus (2011) claimed that, like Machiavellianism and psychopathy, narcissistic behavior was characterized by manipulation and callousness. However, narcissism was defined inter psychically as a conflict between a grandiose identity and underlying insecurity. Clinicians working with pathological cases of narcissism are nonetheless concerned about this malignant variant (see, Morey et al., 2011; Pincus et al., 2009).

One factor is sometimes called (self-attributed) leadership or authority, and the other is entitlement in two-factor solutions (Kubarych et al., 2004). Although grandiosity can be harmful (Morf & Rhodewalt, 2001), there is scant evidence that inner insecurity is the primary force behind it (Campbell & Foster, 2007). Pincus, Wright, and their colleagues have created an instrument that distinguishes grandiose narcissism from vulnerable narcissism to reify that distinction (Pincus et al., 2009; Wright, Lukowitsky, Pincus, & Conroy, 2010).

A sense of entitlement, domination and a grandiose self-view characterize narcissism (Raskin & Terry, 1988). Almost all studies, including cross-cultural ones, show that men are more narcissistic than women (Foster, Campbell, & Twenge, 2003). According to Holtzman and Strube (2010), narcissism arose in reaction to challenges caused by men's choice of a short-term mating strategy. A willingness and aptitude to compete with one's sex, as well as the ability to repel partners quickly after intercourse, are examples of adaptive narcissistic solutions. Narcissists find it very easy to start new relationships, believe they have a lot of options and are less likely to stay monogamous (Campbell & Foster, 2002; Campbell, Foster, & Finkel, 2002). In addition, narcissistic guys have more illegitimate offspring than men who score lower on the attribute (Rowe, 1995). According to Campbell and Foster (2002), male narcissists groom and advertise wealth and resource supply in a way that women find appealing (Vazire, Naumann, Rentfrow, & Gosling, 2008). Perhaps as a consequence, other-rated levels of physical attractiveness are positively correlated with narcissism (Holtzman & Strube, 2012).

Grandiosity, entitlement, and a constant need for validation are all symptoms of narcissism. These characteristics may be advantageous in keeping people's efforts focused on themselves rather than on others. In the early stages of a social connection (Campbell & Campbell, 2009), in short-term academic contexts (Robins & Beer, 2001), and general life satisfaction and self-esteem (Robins & Beer, 2001), narcissism appears to provide benefits (Rose, 2002).

### **Light Triad**

Emphasizing the applicability of positive traits in psychology, the arising notion of the Light Triad attempts to intimately annul the exploration narrative and normative discussion around personality (Kaufman, et al., 2019). Kaufman, et al., 2019 presented the Light Triad as an volition to the Dark Triad, following the psychotherapeutic path. The thing was to differ the dark and light sides of personality by developing a scale that included both positive and negative personality rates. The thing was not to make a design that was solely a reversed interpretation of the Dark Triad (Muris et al., 2017), but to induce a conceptually new exposure to measuring positive aspects of personality." What would an everyday loving and beneficent station toward others look like that's in direct discrepancy to the everyday hostile exposure of people score grandly on dark traits?" they wondered as they developed their assessment. (Kaufman and associates, 2019) That inquiry paved the way for the creation of a metric that reflected a formative, compassionate, and philanthropic approach toward others. While the Light Triad is indeed a new notion in terms of positive attributes, psychology has long studied prosocial traits similar as tone- regard, altruism, gratefulness, intellectual modesty, awareness, and morality (Kaufman et al., 2019). Three personality traits help compensate for the Light Triad (Kaufman et al., 2019) Kantianism is the gospel of treating others as ends in themselves rather than as coffers to be used (e.g., treating people as ends unto themselves, not as bare means to an end). Humanism refers to the value placed on humans grounded on their essential quality and worth (e.g., valuing the quality and worth of each existent). Eventually, the Faith in Humanity trait encompasses the belief that individualities are unnaturally good (e.g., believing in the abecedarian virtuousness of humans). Compassion, politeness, honesty, fairness, respectfulness, empathy, benevolence, kindness, and interpersonal guilt all feel to have a good correlation with Light Triad. 2019 (Kaufman et al., 2019)

The features of the Light Triad are kindly, negatively connected with those of the Dark Triad, and have been linked to several variables applicable to particular connections (e.g., attachment). Advanced Light trio scores, for illustration, have been linked to lower situations

of sociosexual exposure and advanced situations of Storge (fellowship love) and Eros (passionate love) love styles, but these connections were in the other way for DT( Kaufman et al., 2019). Advanced situations of the total Light Triad personality score were connected with a lower position of sociosexual exposure in the area of lovemaking exposures, inferring a lower predilection for short- term lovemaking( Kaufman et al., 2019). The Light Triad( LT) of personality is a recent metric that has risen to address questions about mortal cognition and geste. In discrepancy to the Dark Triad, the Light Triad emphasizes positive personality attributes that lead to particular progress. Kaufman and hisco-authors were inspired to produce the Light Triad by the following question “ what would an everyday loving and beneficent exposure toward others look like that's in direct discrepancy to the everyday negative exposure of those scoring high on dark traits ”. As a result, the thing is to openly differ the Light Triad with the Dark Triad's dominating exploration paradigm. Despite the conception's interrelated onsets, Kaufman and his associates( 2019) plant that the Light Triad is theoretically and empirically separate from the Dark Triad. The Light Triad Scale, when taken as a whole, reflects a loving and benevolent station toward others that's reflected in everyday geste. When the abstract meanings of the three factors are examined, it's clear that they're explosively anchored in the sphere of positive psychology, reflecting a generally positive perspective of humanity( Lomas & Ivtzan, 2016, Lopez et al., 2019).

The Light Triad aspects were plant to have negative connections with accomplishment and tone- improvement pretensions, egoism, reactive-visionary aggressive styles, anxious and avoidant attachment, and tone- disaffection( Kaufman et al., 2019). More auspicious stations, advanced situations of particular growth, and bettered quality of life and well- being criteria were each linked to the Light Triad. Humanism, Kantianism, and Faith in Humanity can all be regarded as positive- oriented characteristics that punctuate the power of mortal capabilities and the inclination for humanity to transition from negative to good. The consummation that humans can relate to others in immorally productive and uplifting ways is emphasized. The Light Triad rudiments also represent, to a considerable part, people's capability to repel disagreeable and egoistic ideas and urges that lead to selfish, unpredictable, and ill-inclined geste. Because the Light Triad is similar a new conception, there hasn't been important exploration done on it; to date, the first and only composition on it was published by Kaufman and associates( 2019). Capability, autonomy, stable attachment style, tone- regard, a feeling of authenticity, mature defense styles, and multitudinous character characteristics were also connected to the Light Triad(e.g. kindness, remission, curiosity, love, perspective, and

gratefulness). The Light Triad, on the other hand, has no significant links to fierceness, boldness, acceptance of external influence, or some immature defense styles (i.e., denial and relegation).

The Light Triad aspects were found to have negative connections with accomplishment and tone- improvement pretensions, egoism, reactive-visionary aggressive styles, anxious and avoidant attachment, and tone- disaffection (Kaufman et al., 2019). More auspicious stations, advanced situations of particular growth, and bettered quality of life and well- being criteria were each linked to the Light Triad. It could indicate that negative personality traits and vulnerable factors of unwelcome personality don't define 'mortal nature;' on the other hand, people are more likely to see and fete positive personality sides in themselves and others (Donaldson et al., 2015; Strohminger et al., 2017). For illustration, studies have shown that cerebral well- being, which includes positive attributes, contributes to people's social and emotional growth by aiding them in understanding other people and their social surroundings, particularly the quality of what's good and worthwhile (Krok, 2015; Schmid & Muldoon, 2015). The stylish remedy might be a "golden middle" mindset that focuses on avoiding redundant and axes, whether it's an instinctively sublime sense of well- being or an inflated quest for mortal excrescencies. People don't appear to serve faultlessly grounded on strict and rigorous formulae; rather, they appear to profit from a genuine range of both good and negative rates (Shen & Wyer, 2007). The actuality of negative factors of personality, similar as a confusing array of strengths and vulnerabilities, which play an adaptive part in numerous life situations, isn't negated by the frequency of the positive side of mortal nature. Indeed, some scholars argue that "black" characteristics are profitable in productive functioning and adaption to changing social conditions (Jonason et al., 2016).

## **Happiness**

Throughout most cases, economic theory assumes that happiness is solely determined by one's achievements. However, two strands of theory, habit formation, and interdependent preferences, recognize the impact of goals on one's well-being. The utility one obtains from a given set of commodities is influenced by comparisons with one's previous experience, according to habit development (Modigliani, 1949; Pollak, 1970). The utility provided by having a certain amount of a good is based in part on the amount of that item that others have (Duesenberry, 1949; Pollak, 1976). Hedonic adaptation (Brickman et al., 1971; Helson, 1964) is the psychological counterpart of economists' idea of habit development, while the social

comparison is the psychological counterpart of interdependent preferences (Olson et al., 1986). In the following, I'll use psychologists' words because they're more common in the research on subjective well-being.

The basic premise of the current happiness theory is that neither hedonic adaptation nor social comparison work in the same way across all domains or domain constituents. As we've shown, hedonic adaptation is less complete when it comes to family situations and health than it is when it comes to material possessions. I believe that social comparison is less in the domains of family life and health than it is in the realm of material commodities because these circumstances are less open to public observation. Furthermore, hedonic adaptation and social comparison may not work equally well for all domain members. Scitovsky (1976) suggested that cultural commodities, such as music, literature, and art, are less prone to hedonic adaptation than "comfort" goods, such as homes and cars, in the material goods domain. Similarly, the distinction drawn between positional and non - positional goods by (Frank et al., 1976) is an example of a classification of goods based on whether their utility is affected by social comparison. Each individual has only a given amount of time to allocate among different domains and their constituents. The happiness of an individual can be maximized by allocating his or her time to those domains and constituents of domains in which hedonic adaptation and social comparison are less important.

Including its focus on Freudian (e.g., neuroses) and Behaviorist (e.g., stimulus-response) models for most of the twentieth century, psychology science provided a pretty dismal perspective of people (Hergenhahn, 2005). More emphasis has been paid to how psychology may educate on and even improve people's happiness since the advent of Third-Force, Humanistic, and Positive Psychology (Diener, 1999). Happiness can be defined as a stable attribute that captures individual differences in how happy people see the world and live their lives (Sheldon & Lucas, 2014). Several academics have suggested that personality factors play a role in explaining individual differences in happiness (Argyle & Lu, 1990; Argyle et al., 1989; Brebner et al., 1995). Researchers have examined the Big Five personality traits, Eysenck's personality traits, and self-esteem, for example (Hills & Argyle, 1998; Tkach & Lyubomirsky, 2006). For example, extraversion, self-esteem, and neuroticism are correlated with happiness (Cheng & Furnham, 2003). However, these traits may be restrictive in that they only tap socially desirable aspects of personality and happiness, alone, may describe a desirable affective state as opposed to a deeper, dispositional bias.

out of the three dark traits narcissism is on the "lighter" side while the other two, the Malicious Two, are further on the dark side (Furnham et al., 2013, Rauthmann and Kolar, 2012). For instance, while people showing psychopathic or Machiavellian traits do not particularly live a long, and happy life, high scorers on narcissism often report higher levels of self-esteem and subjective well-being (SWB; Egan et al., 2014, Jonason et al., 2015, Ng et al., 2014, Sedikides et al., 2004, Zajenkowski and Czarna, 2014). hedonic and eudemonic approaches were developed by the authentic happiness theory elaborated by (Seligman), who added a third route to happiness, i.e., the pursuit of engagement, being—for him—all the three pathways important to live the 'full life'. In line with this assumption, (Peterson)operationalized three distinct pathways or cognitive strategies to seek happiness: the life of pleasure, which, hedonistically oriented, maximizes positive experiences giving importance to sensory pleasure for the attainment of a good life; the life of engagement, which concerns highly engaging activities, thus producing a state of flow characterized by feelings of euphoria and a perception that time passed quickly and life of meaning, which, endemically oriented, refers to activities that contribute to the greater general good, such as parenting, developing friendships or community services. Such a combined framework encouraged a flurry of research on individual differences in subjective well-being by taking into account the contribution of each of the three orientations

The first, the hedonic approach, focuses on pleasure and happiness as well as on the achievement of well-being through the satisfaction of one's desires. The second, the eudemonic approach, implies the psychological wellbeing (PWB) obtained by fulfilling one's potential in the pursuit of meaningful goals. The hedonic perspective refers to the study of subjective well-being (SWB) operationalized in three components: more positive affect, less negative affect, and life satisfaction. The first two components represent the more emotional and affective aspects of happiness, whereas the third is rather cognitively oriented, being based on the evaluations of one's life circumstances. Traditionally, hedonic and eudemonic approaches were developed by the authentic happiness theory elaborated by Seligman [6], who added a third route to happiness, i.e., the pursuit of engagement, being—for him—all the three pathways important to live the 'full life'.

## Depression

The relationship between personality structure and cerebral morbidity has a long history (Theophrastus, Hippocrates, Galen, Huarte de San Juan, Wundt, Jung, Kretschmer, and Sheldon). More lately, Eysenck, Myers-Briggs, and Strelau have studied the relationship between disposition, types, and different kinds of gesture. Eysenck's personality proposition links the generalities of Neuroticism, Extraversion, and Psychoticism with both thrill activation mechanisms, cortical and autonomic, and their relationship with feelings (high N scores are characterized by high situations of limbic activation, low N scores by low situations of limbic activation). More delicate to explain is the relationship between feelings and cortical thrill because strong limbic thrill produces a strong cortical activation, still, strong cortical thrill is possible without drive. In this theoretical frame, feelings are represented in a circumplex figure depression is detected in Ss with high N scores and low E scores; happiness is characterized by low N scores and high E scores, and gesture problems in Ss with high N scores and high E scores. The possible combinations of all personality factors and their relationship with environment are veritably complex, and will presumably be in nonstop modification, as Williams (1990) has suggested. The relationship between mood and Eysenck's three major personality confines (PEN) has been considerably studied, both theoretically and empirically (Eysenck & Eysenck, 1985). It's generally maintained that certain aspects of personality are related to mood dispositions (Russell, 1980; Watson & Tellegen, 1985; Williams, 1989). Lately, exploration has also shown a strong positive correlation between depressive symptoms and Neuroticism (Larsen, 1992) while other exploration has reported on the negative correlation between depression and Extraversion (Saklofke, Kelly & Janzen, 1995). Examinations of Extraversion and Neuroticism in relationship to happiness and depression plant that people who scored high in satisfaction appeared to be Extraverted and internally controlled, and this also emphasized the dominant part of Neuroticism over Extraversion in explaining depression (Heaven, 1989; Rogalski & Paisey, 1987). The work of Williams (1990) supported these results and plant a negative correlation between Extraversion and depression and a positive correlation between Neuroticism and depression. This relationship was more pronounced in groups that combined high Neuroticism and low Extroversion (more negative mood) and low Neuroticism and high Extroversion (more stable mood). A negative correlation between Extraversion and depression has not always been plant, for illustration, Costa and McCrae (1989) only plant a positive correlation between Extraversion and positive mood.

Other authors have attained analogous results. Backslappers show further emotional reactivity to positive moods but not to negative moods, whereas Wallflowers show heightened emotional reactivity to negative moods but not to positive moods (Larsen & Ketelaar, 1989).

## CHAPTER 2: REVIEW OF LITERATURE

### DARK TRIAD

The "dark side" of creativity, as well as the constructions that go with it, are relatively new additions to the literature on creativity (Kapoor and Khan, 2016). However, since Aristotle's day, the underlying idea that creativity could have a negative side has been considered (Becker, 2014). When it comes to the dark side of creativity, academics distinguish between malevolent and negative creativity. The actor's intent is a fundamental aspect that distinguishes malicious innovation from bad creativity. The deployment of innovative ideas to intentionally harm others is known as malevolent creativity. Negative creativity, on the other hand, may not be done to cause harm (Cropley, 2010). The term "Dark Triad of Personality" (DT) was coined by Paulhus and Williams (2002) to describe the unique combination of characteristics, which included Machiavellianism, Narcissism, and Psychopathy. Even though they are all members of the Dark Triad of Personality, they have individual personalities. Machiavellian personalities, for example, use manipulation to exploit others, narcissistic personalities fantasize about power and grandeur, and psychopathic personalities lack empathy and remorse, leading to impulsive behavior in search of emotions (González, et al., 2017). Paulhus (2014), People with dark personality features can exhibit adaptive behavior in specific settings. There has been a flurry of empirical studies on some "dark characteristics" that are linked to ethically, morally, and socially unpleasant views and behaviors over the last 15 years (Moshagen et al., 2018). There's a growing understanding that these dark qualities' "dark core" (or "heart of darkness") is a hostile social approach marked by high degrees of interpersonal manipulation and callous behavior (Jones and Figueredo, 2013; Marcus et al., 2018; Moshagen et al., 2018).

While the three members of the Dark Triad have distinct characteristics and correlations (e.g., Jones and Figueredo, 2013; Glenn and Sellbom, 2015; Muris et al., 2017), there is enough overlap among them that academics have suggested that they "should be researched in concert" (Paulhus, 2014, p. 421). Dark Triad is inversely correlated with the HEXACO Honesty-Humility factor of normal personality variation, which includes the facets of sincerity, fairness, greed avoidance, and modesty (e.g., Jonason et al., 2013) and is even more strongly inversely correlated with Big Five Agreeableness (e.g., Jonason et al., 2013).

However, the extent to which the Dark Triad out-predicts major life outcomes beyond these "normal" characteristics of personality is still an open and intriguing subject. Yet, much remains to be discovered regarding the precise nature of the three dark triad traits, including

their overlap and distinction in terms of underlying psychological characteristics. The dark features are the "new kids on the block," as Jonason and Jackson (2016) put it (p. 274), and many concerns remain about what underpins them. As a result, presuming that the three Dark Triad attributes are similar in terms of aggression has serious flaws. For example, why would a strategic trait such as Machiavellianism (Jones & Paulhus, 2009) be related to dispositional tendencies toward direct aggression? One explanation could be misinterpretations caused by the erroneous overlap of dispositional features (i.e., Ashton, Lee, Goldberg, & de Vries, 2009). According to Ashton et al. (2009), qualities with an uneven overlap may appear to be contributing to the same outcome or higher-order factor when they are not. Instead, general overlap may be driving relationships with outcomes, but individual features may be unconnected overall (Paulhus & Williams, 2002).

A sense of entitlement, domination and a grandiose self-view characterize narcissism (Raskin & Terry, 1988). Almost all studies, including cross-cultural ones, show that men are more narcissistic than women (Foster, Campbell, & Twenge, 2003). Jones and Paulhus (2011b) leaned on Kernberg (1975) and Kohut (1975) as seminal sources for their review (1978). Both sources claimed that, like Machiavellianism and psychopathy, narcissistic behavior was characterized by manipulation and callousness. However, narcissism was defined intrapsychically by a conflict between a grandiose identity and underlying insecurity. Clinicians working with pathological cases of narcissism are nonetheless concerned about this malignant variant (see, Morey et al., 2011; Pincus et al., 2009).

Psychopathy, Deficits in effect (i.e., callousness), and self-control (Cleckley, 1941/1976; Hare, 1970; Lykken, 1995) have been identified as two essential aspects of psychopathy by pioneering researchers (Cleckley, 1941/1976; Hare, 1970; Lykken, 1995). (i.e., impulsivity). The self-control deficiency has remained important to both criminal and noncriminal concepts of psychopathy (Hare & Neumann, 2008; Hicks et al., 2007). Jones, 2013; Marcus et al., 2018; Moshagen et al., 2018). As a result, psychopaths' callousness is manifested in a short-term manner (Jones & Paulhus, 2011a; Visser, Bay, Cook, & Myburgh, 2012). They may, for example, lie for instant gratification, even if the lies jeopardize their long-term interests (Paulhus & Jones, 2012). Thus callous manipulation combines with other short-term traits (i.e., recklessness, and thrill-seeking) to engender bold and relentless criminal behavior (Hare & Neumann, 2008)

Machiavellians are deceitful in interpersonal relationships (McHoskey, 2001a), disingenuous (Christie & Geis, 1970), and extraverted (Christie & Geis, 1970). (Allsopp, Eysenck, & Eysenck, 1991). On Machiavellian qualities, men outperform women (Lee & Ashton, 2005; McHoskey, 2001b). The latter characteristics appear to be crucial in separating psychopathy from Machiavellianism. Psychopaths behave impulsively, leave friends and family, and pay little care to their reputations (Hare & Neumann, 2008), but Machiavellians plan ahead, form alliances and do their best to keep a positive reputation. These assumptions have been supported by studies when the overlap is controlled: Rather than being spontaneous, Machiavellians are strategic (Jones & Paulhus, 2011a). They resist influencing family members (Barber, 1998), as well as any other activity that could damage their reputation, such as pretending weakness (Shepperd & Socherman, 1997). In summary, (a) manipulateness, (b) callous effect, and (c) a strategic-calculating orientation appears to be the fundamental aspects of Machiavellianism.

The Dark Triad is the collective term for these moderately intercorrelated, self-interested traits (Paulhus & Williams, 2002). Common to all three is extraverted behaviors likely to make a good first impression, such as a tendency to socialize and to talk about friends. All three overlap in exploitation, manipulation, and self-importance (Lee & Ashton, 2005). Using a large number of different scales measuring Dark Triad dimensions – personality, psychological needs and motives, values and character strengths, defense styles, worldview, self-esteem and authenticity, sex, love, relationships, empathy, compassion, interpersonal styles, selfishness, aggression, moral judgment, religion, spirituality, self-transcendence, curiosity, and life satisfaction (Kaufman et al. 2019) Disputing that allegation, Paulhus and Williams (2002) coined the term Dark Triad to encourage researchers to study the three traits in tandem: Only then can their distinctiveness be clarified. I studied alone, any observed correlates may reflect overlap with one of the other Dark Triad members.

## DEPRESSION

Understanding the threat and defensive factors of internal diseases is of theoretical and practical applicability. Depression is extensively delved because it can lead to disabled life issues, it can manifest in a diversity of symptom combinations, and it has increased in frequency in the last times (Lim et al., 2018). Albeit low life satisfaction is conceptually distinct from depression, being displeased with life is largely prophetic of depression (Koivumaa- Honkanen et al., 2004). Thus, whereas depression correlates appreciatively to neuroticism, and negatively to

extraversion and meticulousness, life satisfaction tends to parade an contrary pattern of association with these same factors (Karsten et al., 2012; Koorevaar et al., 2017). In brief, both variables display harmonious associations with dispositional features, the reason why then we study them is by looking at their pathological particularity correlates. The relationship of Dark Triad traits and depression is controversial. For case, Lovelace and Gannon (1999) hypothecated that psychopathy and depression would be negatively identified because psychopathy implies low Behavioral Inhibition System (BIS) activation, while depression is characterized by high situations of BIS functioning. Consequently, these two conditions would be mutually exclusive, as they cannot occur in the same existent. Still, in recent studies, experimenters have plant both negative (e.g., Hansen et al., 2013) and positive associations between these constructs (Šram, 2017). Also, Machiavellianism, which has a high imbrication with psychopathy (Rogoza & Ciecuch, 2018), was plant to display a positive correlation with depression in some studies (Al Ain et al., 2013; Bakir et al., 1996; Latorre & McLeod, 1978; Pugovkina & Popinako, 2014), but no relationship in others (Pugovkina & Popinako, 2014; Skinner, 1982). In a recent study, both psychopathy and Machiavellianism displayed a positive association with depressive traits, but no clear associations were reported for egocentricity (Gómez- Leal et al., 2019). In a meta- analysis of the literature, Muris et al., (2017) plant positive associations between all Dark Triad traits with a series of negative socioemotional pointers, including poor well- being and interpersonal difficulties, with larger correlations for psychopathy. As substantiated in a meta-logical study, men tend to score advanced than women in the Dark Triad (Muris et al., 2017).

Still, one issue that's frequently overlooked is that the associations between the Dark Triad traits and depression could be moderated by coitus. Međedović et al.,( 2018) plant that women with high interpersonal characteristics of psychopathy experience more torture compared to men, while men scoring high on the psychopathy fact of life tend to witness lower torture than women. (Gómez- Leal et al., 2019) plant a stronger negative correlation between the tone-adequacy point of egocentricity and depression for womanish actors and a stronger negative correlation between the casualness for conventional morality point of Machiavellianism and depression for manly subjects. Latorre and McLeod (1978) plant that healthy males were significantly further Unethical than depressed males and non-depressed ladies. In the study of Czibor et al., (2017), Machiavellianism identified appreciatively with vulnerability in women, but appreciatively to tone- confidence in men.

One possibility is that the Dark Triad traits are more profitable to men than to women. For case, Szabó and Jones (2019) reported that Machiavellianism is more adaptive in men than in women, as Unethical men parade lower impulsivity, further planning, and capacity for tone-regulation. In a review of the literature, Efferson and Glen (2018) plant that women scoring high in measures of psychopathic traits parade lower emotional processing poverties when compared to men. Psychopathic women are better than psychopathic men in attending to stimulants that are supplemental to thing- directed gets, and they tend to have smaller or no poverties in the processing of emotional language. Substantiation also suggests that gender centrists the relationship between the Dark Triad traits and other social gets measures, similar as sapiosexuality (Moore, Ross, & Brosius, 2020). Taken together, substantiation suggests that the extent to which the Dark Triad traits act as defensive factors against depression can rather vary across relations. Still, the remaining question is whether the same correlational patterns with depression and temperance goods displayed for coitus hold for life satisfaction, given these two variables are largely negatively connected (Koivumaa- Honkanenet al., 2004). Both anxiety and depression are known to be identified with personality, most prominently with neuroticism, but also with extraversion (Costa and McCrae, 1980; Middeldorpet al., 2005). Because personality traits can indicator the threat for anxious and depressive psychopathology, they could potentially intervene the morbidity between exercise and anxiety and depression. Personality traits like sensation- seeking feel independent of anxiety and depression but prognosticate life factors similar as smoking or drinking (Koopmans, 1997; Vinket al., 2003)

## HAPPINESS

Philosophers, East and West, ancient and contemporary, believe that the pursuit of happiness is the ultimate goal in human existence (Bauer, 1976), Many psychologists have recently focused their attention on the new research field of subjective well-being (SWB) or happiness, which has resulted in a boom of publications in recent years. Happiness is today thought to be made up of three interconnected components: positive affect, the absence of negative affect, and overall satisfaction with life. Subjective well-being has been defined as a person's assessment of life satisfaction and the balance of positive and negative impact experienced in daily life. (Lyubomirsky, 2001; Lyubomirsky & Lepper, 1999; Weiss, Bates, & Luciano, 2008). Groucho Marx believed that happiness is governed not only by our living circumstances, but also by our dispositions or personalities, as seen in the first statement. Some people appear to have "sunny" personalities, allowing them to find happiness despite misfortune. They're the ones that know how to "turn lemons into lemonade" when life throws them lemons. Others, on

the other hand, appear to have characteristics that make happiness unattainable regardless of their money.

Furthermore, Jim Butcher suggested in the second quote above that the key to finding happiness and avoiding misery is to keep a humorous outlook on life. Taken together, the folk wisdom of Groucho Marx and Jim Butcher raises the possibility that the fortunate people who have a sunny disposition use humor positively in their daily lives as a strategy to find happiness. Given the prominence of the Dark Triad qualities and positive psychology in recent research (Diener, 1999), there is a lot of study aiming to link the Dark Triad features to some measure of dispositional pleasure (Aghahabaei & Blachino, 2015; Zajenkowski & Czarna, 2015).

Unfortunately, this research is equivocal, suggesting narcissism might be unrelated to positive mood, whereas psychopathy and Machiavellianism are negatively associated with positive mood (Egan, Chan, & Shorter, 2014), and all the Dark Triad traits might be unrelated to happiness (Aghahabaei, Mohammadtabar, & Saffrania, 2014), and narcissism is linked with happiness (Giacomin & Jordan, 2016). One reason for these inconsistent findings may be that researchers have used general trait measures of happiness. Instead, happiness might be a response to events in one's life more than a disposition (Rhodewalt & Morf, 1998). Given our evolutionary perspective, we examine happiness projections to solve adaptive fundamental social problems. The fundamental social problems that have been identified to date include self-protection, disease avoidance, group affiliation, exclusion concern, independence, status, mate-seeking, mate retention, and skincare (Neel et al., 2016).

We expanded what is known about the associations between the Dark Triad qualities and happiness in two studies that used two techniques, two sample frames, and data from three countries (Aghahabaei & Blachino, 2015; Aghahabaei et al., 2014; Egan et al., 2014; Giacomin & Jordan, 2016; Zajenkowski & Czarna, 2015). We looked at how the Dark Triad qualities are linked to projected pleasure and envisioned success in adaptive tasks, in contrast to most earlier research, which relied on trait measurements of happiness. These adaptive tasks were derived from the basic social reasons paradigm and reflect survival (e.g., avoiding infections), interpersonal (e.g., establishing friends), and sexual (e.g., finding mates) tasks that will have affected people's psychology given humans' ultrasocial nature (Neel et al., 2016).'

For the potential happiness responses associated with the Dark Triad traits, we considered sex differences and the mediating role of the Dark Triad traits in accounting for sex differences in projected happiness. Other work has tested such mediation models but, instead focused on

interest in casual sex (Jonason et al., 2009), agentic/communal behavior (Jonason & Fletcher, 2018), and fundamental social motives (Jonason & Zeigler-Hill, 2018). In sum, we found women were more likely to expect happiness in response to "playing it safe" (e.g., investing in family, staying safe) whereas men were more likely to expect happiness in response to "playing it fast" (i.e., seeking mates) and were higher in the Dark Triad traits than women (in the British and American samples only). From a life history perspective (Figueredo et al., 2005; Wilson, 1975), this makes sense because natural selection will have fashioned men and women's psychology around the differential costs men and women experienced over generations. Because men benefit more (Jonason et al., 2009) and women pay more costs (Jonason & Lavertu, 2017) for engaging in fast approaches to life, the sexes diverged in their personalities and the related expectations regarding happiness.

Terms happiness, utility, well-being, life satisfaction, and welfare were taken to be interchangeable and measured by the answer to a question such as that asked in 1972 in the United States General Social Survey (GSS): "Taken all together, how would you say things are these days—would you say that you are very happy, pretty happy, or not too happy?" A substantial methodological literature has developed on the reliability, validity, and comparability of the answers to such questions. Over the past several years, empirical research has accumulated showing consistently that specific indices of happiness or subjective well-being correlate positively with affiliative and self-enhancing humor styles, and negatively with aggressive and self-defeating humor styles. Yue, Hao, and Goldman (2010) found that affiliative and self-enhancing humor styles correlated positively with optimism and negatively correlated with psychological distress (e.g., anxiety and depression). In contrast, aggressive and self-defeating humor styles correlated negatively with optimism and positively with psychological distress.

## CHAPTER3: METHODOLOGY

### **Sample:**

A total of 200 adults comprising 100 females and 100 males in the age range of 18 to 25 years participated in the study.

### **Research Design:**

The experimental design of this research is within-subject design in which all participants are exposed to every treatment or condition. This research is a quantitative study which has been done through survey method (Google form) where primary data was collected. Statistical data analysis was done to study the impact of independent variable (Dark triad: Machiavellianism, psychopathy and Narcissism; Light Triad: Faith in humanity, Humanism and Kantianism) on dependent variables (Depression and Happiness).

### **Variables:**

1. Dependent variable: (a) Depression (b) Happiness
2. Independent variables: Dark triad: Machiavellianism, psychopathy and Narcissism; Light Triad: Faith in humanity, Humanism and Kantianism

### **Objective:**

- 1) To find out the best predictor of dark triad
- 2) To find out the best predictor of light triad

### **Statistical Analysis:**

Descriptive Statistics (Mean and Standard Deviation) correlation and regression were computed to describe the results.

## TOOLS USED

For the purpose of the study, three scales were used namely The Dirty Dozen, The Short Triad Scale, Beck's Depression Inventory and Perceived Stress Scale.

### 1) The Dirty Dozen

The Dirty Dozen is a 12-item dark triad measure. The scale is a 5-point Likert scale with 1 being strongly disagree and 5 being strongly agree. Despite its short length, the test is divided into three subscales to assess each trait: Machiavellianism, psychopathy, and narcissism. "I tend to be callous or insensitive" (Psychopathy), "I tend to want others to admire me" (Narcissism), "I tend to want others to pay attention to me" (Narcissism), "I tend to be unconcerned with the morality of my actions" (Machiavellianism), and "I tend to exploit others toward my own end" (Machiavellianism) (Machiavellianism). The items within each subscale were averaged to create each subscale.

### 2) The Short Triad

The Light Triad Scale (Kaufman et al., 2019) has 12 items that assess Kantianism (e.g., "I choose honesty over charm"; 14.63), Humanism (e.g., "I tend to celebrate other people's triumphs"; 14.75), and Faith in Humanity (e.g., "I tend to trust that other people would deal fairly with me"; 14.74). On a 5-point scale ranging from 1 (strongly disagree) to 5, participants expressed their agreement with each statement (strongly agree). Each Light Triad personality feature was given a score based on the average of the items. By averaging all of the items on the scale, a total score that measures the level of Light Triad features may be calculated (a 14.81).

### 3) Subjective Happiness Scale

Lyubomirsky and Lepper's Subjective Happiness Scale was used to categorise people using absolute scores (1 = a very unhappy person; 7 = a very happy person). The second question asked students to describe themselves in terms of their peers (1 = very unhappy; 7 = very pleased). The third and fourth items, respectively, defined happy people ("Some people are generally very happy; they enjoy life regardless of what is going on, getting the most out of everything") and unhappy people ("Some people are generally very unhappy; they enjoy life regardless of what is going on, getting the most ("Some people are generally not very happy;

although they are not depressed, they never seem as happy as they might be") and asked participants to rate how well each characterization fit them (1 = not at all; 7 = a lot).

#### **4) Beck's Depression Inventory**

The Beck depression inventory, or BDI, is one of the most extensively used tools for assessing depression. It was based on clinical observations and descriptions of symptoms common in depressed psychiatric patients at the time. The items were chosen to assess solely the severity of depression and do not reflect any specific depression theory. Although sensitive to the existence of depressed mood, the BDI is not a diagnostic tool, and so an increased BDI score does not imply a diagnosis of depression, but rather the presence of depressed mood. Only after performing a clinical interview should a depression diagnosis be made. Experts stress the importance of paying attention to elevated scores (i.e. 3-4) on items related to suicide ideation (item 9) and hopelessness (item 2), which have been found to be nearly as predictive of subsequent suicide as the 20-item Hopelessness Scale.

## **PROCEDURE**

A Google form was made which consisted of all the four scales i.e., The Dirty Dozen, Beck's Depression Inventory, The Short Triad Scale and Perceived Stress Scale that included place to fill the basic necessary information which included - name, age, phone number, email address and highest qualification of the participants.

Participants were chosen through purposive sampling. The link to the Google form was sent to each participant and they were told what it is about. The following instructions were mentioned in the Google form:

“Greetings!! This is a Research being conducted by the Post Graduate student, Samriddhi Oli (School of Humanities and Social Sciences of Thapar Institute of Engineering and Technology, Patiala). As a part of curriculum, I am working on a project that aims to "Dark Triad Vs Light Triad Of Personality: A Comparative Study Of Depression And Happiness." Personality has both "light" and "dark" traits. This 15–25 minutes assessment is a questionnaire in which you need to choose the option that you find is best suitable for you. Please select the options as honestly as possible. Your participation will be highly appreciated. Your Identity and information obtained will be kept strictly confidential. Thank you..”

## **INSTRUCTIONS**

“In the following test there following statements which describe the particular feeling. Read each statement carefully and choose one of the five options which describes you're feeling the best.”

Initially, the participants were assured that all their demographic details, test responses and test results will be kept confidential and will be used for research purposes only which was followed by addressing their doubts and queries regarding the questionnaire or research being done.

## HYPOTHESES:

H<sub>1</sub> There is a positive correlation between Machiavellianism and Depression.

H<sub>2</sub> There is a negative correlation between Machiavellianism and happiness.

H<sub>3</sub> There is a positive correlation between Psychopathy and Depression.

H<sub>4</sub> There is a negative correlation between Psychopathy and Happiness.

H<sub>5</sub> There is a positive correlation between narcissism and Depression.

H<sub>6</sub> There is a negative correlation between narcissism and Happiness.

H<sub>7</sub> There is a positive correlation between Faith in humanity and Depression.

H<sub>8</sub> There is a negative correlation between Faith in humanity and Happiness.

H<sub>9</sub> There is a positive correlation between Humanism and Depression.

H<sub>10</sub> There is a negative correlation between Humanism and Happiness.

H<sub>11</sub> There is a positive correlation between Kantianism and Depression.

H<sub>12</sub> There is a negative correlation between Kantianism and Happiness.

## CHAPTER 4: RESULTS

For the data analysis, the mean and standard deviation was computed for all the variables. Independent variables were Dark triad: Machiavellianism, psychopathy and Narcissism and Light Triad: Humanism, Kantianism and Faith in humanity. Dependent variables were happiness and depression. Pearson correlation and stepwise correlation was also computed using SPSS 22.0 software.

*Table 1: Descriptive Statistics*

	Mean	Std. Deviation	N
Machiavellianism	12.83	3.915	200
Psychopathy	16.44	5.92	200
Narcissism	12.04	2.12	200
Happiness	19.89	3.92	200
Faith in Humanity	14.06	1.965	200
Humanism	14.9	1.924	200
Kantianism	11.38	2.776	200
Depression	16.84	9.972	200

The table 1 shows the descriptive statistics for the independent and dependent variables as tested on 200 participants (n=200). The mean score for Machiavellianism is found to be 12.83 with a standard deviation of 3.915. The mean score for Psychopathy is found to be 16.44 with a standard deviation of 5.92. The mean score for Narcissism is found to be 12.04 with a standard deviation of 2.12. The mean score for depression is found to be 19.89 with a standard deviation of 3.92. The mean score for Happiness is found to be 12.87 with a standard deviation of 4.424. The mean score for Faith in Humanity is found to be 14.06 with a standard deviation of 1.92. The mean score for Kantianism is found to be 11.38 with a standard deviation of 2.776. The mean score for humanism is found to be 14.9 with a standard deviation of 1.924.

**Table 2:** Correlations between Machiavellianism, psychopathy, narcissism, faith in humanity, humanism, Kantianism, depression and happiness

		M	P	N	happine ss	F	H	K	Depressio n
M	Pearson Correlation	1							
	Sig. (2-tailed)								
	N	200							
P	Pearson Correlation	.417**	1						
	Sig. (2-tailed)	.000							
	N	200	200						
N	Pearson Correlation	.268**	-.147*	1					
	Sig. (2-tailed)	.000	.037						
	N	200	200	200					
Happiness	Pearson Correlation	.116	.163*	.119	1				
	Sig. (2-tailed)	.101	.021	.093					
	N	200	200	200	200				
F	Pearson Correlation	-.031	.048	.047	.195**	1			
	Sig. (2-tailed)	.659	.499	.513	.006				
	N	200	200	200	200	200			
H	Pearson Correlation	-.171*	-.130	-.172*	.222**	.358**	1		
	Sig. (2-tailed)	.015	.067	.015	.002	.000			
	N	200	200	200	200	200	200		
K	Pearson Correlation	.033	-.008	.044	.018	.120	-.043	1	
	Sig. (2-tailed)	.645	.907	.538	.803	.092	.543		
	N	200	200	200	200	200	200	200	
Depression	Pearson Correlation	.030	-.136	.246**	.059	.028	-.015	-.210**	1
	Sig. (2-tailed)	.678	.054	.000	.408	.698	.835	.003	
	N	200	200	200	200	200	200	200	200

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

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

The table 2 indicated above represents the correlation coefficients obtained for the correlation analysis of the components of the dark triad, light triad, and happiness. From the dark triad, no significant correlations could be established between Machiavellianism and other variables. A positive correlation was found between psychopathy and happiness ( $r = .163$ ,  $P < .01$ ). The final element of the dark triad, i.e., narcissism was found to have a positive correlation with depression ( $r = .246$ ,  $P < .05$ ). From the Light Triad, a positive correlation was found between faith in humanity and happiness ( $r = .195$ ,  $P < .05$ ). A positive correlation was found between humanism and happiness ( $r = .222$ ,  $P < .01$ ). A negative correlation was found between Kantianism and depression ( $r = .163$ ,  $P < .01$ ). Other than these, no other significant correlations were found.

**Table 3: Regression Analysis: happiness as the predictor for Machiavellianism, psychopathy and narcissism**

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients		Adjusted R Square
		B	Std. Error	Beta	t	
1	(Constant)	18.112	.811		22.339	0.22
	psychopathy	.108	.046	.163	2.331	
2	(Constant)	14.624	1.859		7.865	0.38
	Narcissism	.122	.047	.185	2.631	

a. Dependent Variable: happiness

As is evident from the table, .220 unit increase in psychopathy leads to 22 % variance in happiness and .380 unit increase in narcissism leads to 38 % variance in happiness.

**Table 4: Regression Analysis: depression as the predictor for Machiavellianism, psychopathy and narcissism**

Coefficients <sup>a</sup>							
		Unstandardized Coefficients		Standardized Coefficients			
Model		B	Std. Error	Beta	t	Sig.	
						Adjusted R Square	
1	(Constant)	1.712	1.985		.863	.392	.354
	Narcissism	.868	.150	.604	5.776	.000	

a. Dependent Variable: depression

As is evident from the table 4, 4 unit increase in narcissism leads to .354 unit increase in depression. Approximately 35.4% of variance in happiness can be attributed to narcissism.

**Table 5: Regression Analysis: Happiness as the predictor for Faith In humanity, humanism and Kantianism.**

		<b>Coefficients<sup>a</sup></b>					
		<i>Unstandardized</i>		<i>Standardized</i>			
		<i>Coefficients</i>		<i>Coefficients</i>			
Model		<i>B</i>	<i>Std. Error</i>	<i>Beta</i>	<i>t</i>	<i>Sig.</i>	<i>Adjusted R Square</i>
1	(Constant)	13.164	2.120		6.209	.000	.044
	Humanism	.452	.141	.222	3.199	.002	

a. *Dependent Variable: humanism*

As is evident from Table 5, 1 unit increase in humanism leads to .440 unit increase in happiness. Approximately 4.4 % of variance in happiness can be attributed to Humanism.

**Table 6: Regression Analysis: depression as the predictor for Faith In humanity, humanism and Kantianism.**

<b>Coefficients<sup>a</sup></b>							
Model		Unstandardized		Standardized		Adjusted R Square	
		Coefficients		Coefficients			
		B	Std. Error	Beta	t	Sig.	
1	(Constant)	25.434	2.923		8.700	.000	.039
	Kantianism	-.756	.250	-.210	-3.027	.003	

a. Dependent Variable: stress

As is evident from Table 6, 1 unit increase in Kantianism leads to .390 unit increase in depression. Approximately 3.9 % of variance in happiness can be attributed to Kantianism.

## CHAPTER 5: DISCUSSION

The study was undertaken with the aim to determine the relationship of dark triad or light triad with a comparative study of depression and happiness. Accordingly, it was hypothesized that There is a correlation between Machiavellianism and Depression or Happiness. The hypothesis was rejected. Machiavellian individual is particularly characterized by manipulation, and pessimistic cynicism (Jones and Paulhus 2013; Miller et al. 2016; Paulhus and Williams 2002). Depressive behaviors are less clear for Machiavellianism. Studies show no clear-cut established connection with depression (Jones and Paulhus 2010; Jones and Weiser 2014). Also, Neria et al. (2016) showed that Machiavellianism does not relate unambiguously to depression (Noser, 2014). Machiavellianism and psychopathy have been found to be negatively correlated with various aspects of subjective well-being and happiness. (Egan et al., 2014; Aghababaei and Błachnio, 2015; Wang et al., 2018; Papageorgiou et al., 2019; Aminuddin, 2020; Limone et al., 2020).

Second hypothesis was a correlation between Psychopathy and Depression or Happiness which was accepted finding positive correlation between happiness and psychopathy. Similarly in a study done by (Love and Holder, 2014) suggested psychopathy has negative outcomes on stress. Dark Triad traits (i.e., psychopathy and Machiavellianism) have a negative association, and narcissism has a positive association, with mental health and coping, we expected that narcissism acts as a buffer, and Machiavellianism and psychopathy as a catalyst, between stressful life events and mental distress. Third hypotheses that There is a correlation between Narcissism and Depression or happiness was accepted finding a positive correlation between narcissism and depression It is explained as individuals with high levels of psychopathy often lack impulse control (Jones narcissistic personality features failed to moderate the associations between depression and happiness. That is, individuals with high levels of narcissism were more reactive to stress in this context than individuals with low levels of narcissism. This pattern is somewhat surprising given that the feelings of entitlement (e.g., Brown, Budzek, & Tamborski, 2009) and impulsivity (e.g., Vazire & Funder, 2006) that often characterize narcissistic individuals would seem to make them especially prone to emotional reactions in the wake of stressful situations. Narcissism would exacerbate the stress process leading these individuals to be especially reactive to depression during a generally positive experience. (Jones & Paulhus, 2011). In another study, narcissism has a relationship with increased reactivity to depression. (Birkás et al., 2016; Onley et al., 2013). Fourth hypotheses There is a negative correlation between Faith in humanity and Depression or happiness Was accepted as there is a positive correlation between Faith in humanity and Happiness was

accepted. Sixth hypotheses, there is a negative correlation between Humanism and Depression or happiness was accepted as There is a positive correlation between Humanism and Happiness was accepted. Sixth hypotheses that There is a correlation between Kantianism and Depression or happiness was accepted as there is a negative correlation between Kantianism and depression was rejected. Very few studies have been done on the light triad which to my knowledge doesn't include study with light triad and depression.

## **CHAPTER 6: CONCLUSION AND FUTURE IMPLICATIONS**

The findings of this study indicate that when dark triad is seen separately there is no significant correlations could be established between Machiavellianism and other variables. A positive correlation was found between psychopathy and happiness. The final element of the dark triad, i.e., narcissism was found to have a positive correlation with depression. From the Light Triad, a positive correlation was found between faith in humanity and happiness. A positive correlation was found between humanism and happiness. A negative correlation was found between Kantianism and depression. It was concluded that personality triads namely dark and light triads have a correlation with happiness and depression individually.

## **CHAPTER 8: LIMITATIONS**

Few limitations of the present study were: First, Purposive sampling was hindered; the sample was drawn from the part of the population which was close to the hand. Second, limitation was that due to the prolonged research and the demanding questionnaires, participants were gradually becoming less efficient; therefore, a fatigue effect was observed. Third, the studies on the chosen topic and context were limited. More factors and variables can be taken in both contexts such as other components of eating disorders, quality of life etc. Fourth, the literature review helps in identification of the scope of work that has been done so far and also helps in the foundation for researcher to build research objectives although, lack of studies in the topic chosen prevented us to establish a link with past researches. Finally, as we are relying on the self-reported data there could be an essence of biasness as the data depends upon selective memory, telescoping, attribution and exaggeration.

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## **APPENDICES**

### **APPENDIX 1 – DIRTY DOZEN**

#### **THE DIRTY DOZEN**

Directions: Please rate the degree to which you agree with the following statements (1= Strongly

Disagree, 2= Disagree, 3= Neither Agree nor Disagree, 4= Agree, 5= Strongly Agree).

1. I tend to manipulate others to get my way.
2. I have used deceit or lied to get my way.
3. I have use flattery to get my way.
4. I tend to exploit others towards my own end.
5. I tend to lack remorse.
6. I tend to be unconcerned with the morality of my actions.
7. I tend to be callous or insensitive.
8. I tend to be cynical.
9. I tend to want others to admire me.
10. I tend to want others to pay attention to me.
11. I tend to seek prestige or status.
12. I tend to expect special favors from others.

## APENDIX 2 – BECKS DEPRESSION INVENTORY

**This depression inventory can be self-scored. The scoring scale is at the end of the questionnaire.**

1.

0 I do not feel sad.

1 I feel sad

2 I am sad all the time and I can't snap out of it.

3 I am so sad and unhappy that I can't stand it.

2.

0 I am not particularly discouraged about the future.

1 I feel discouraged about the future.

2 I feel I have nothing to look forward to.

3 I feel the future is hopeless and that things cannot improve.

3.

0 I do not feel like a failure.

1 I feel I have failed more than the average person.

2 As I look back on my life, all I can see is a lot of failures.

3 I feel I am a complete failure as a person.

4.

0 I get as much satisfaction out of things as I used to.

1 I don't enjoy things the way I used to.

2 I don't get real satisfaction out of anything anymore.

3 I am dissatisfied or bored with everything.

5.

0 I don't feel particularly guilty

1 I feel guilty a good part of the time.

2 I feel quite guilty most of the time.

3 I feel guilty all of the time.

6.

0 I don't feel I am being punished.

1 I feel I may be punished.

2 I expect to be punished.

3 I feel I am being punished.

7.

0 I don't feel disappointed in myself.

1 I am disappointed in myself.

2 I am disgusted with myself.

3 I hate myself.

8.

0 I don't feel I am any worse than anybody else.

1 I am critical of myself for my weaknesses or mistakes.

2 I blame myself all the time for my faults.

3 I blame myself for everything bad that happens.

9.

0 I don't have any thoughts of killing myself.

1 I have thoughts of killing myself, but I would not carry them out.

2 I would like to kill myself.

3 I would kill myself if I had the chance.

10.

0 I don't cry any more than usual.

1 I cry more now than I used to.

2 I cry all the time now.

3 I used to be able to cry, but now I can't cry even though I want to.

11.

0 I am no more irritated by things than I ever was.

1 I am slightly more irritated now than usual.

2 I am quite annoyed or irritated a good deal of the time.

3 I feel irritated all the time.

12.

0 I have not lost interest in other people.

1 I am less interested in other people than I used to be.

2 I have lost most of my interest in other people.

3 I have lost all of my interest in other people.

13.

0 I make decisions about as well as I ever could.

1 I put off making decisions more than I used to.

2 I have greater difficulty in making decisions more than I used to.

3 I can't make decisions at all anymore.

14.

0 I don't feel that I look any worse than I used to.

1 I am worried that I am looking old or unattractive.

2 I feel there are permanent changes in my appearance that make me look unattractive

3 I believe that I look ugly.

15.

0 I can work about as well as before.

1 It takes an extra effort to get started at doing something.

2 I have to push myself very hard to do anything.

3 I can't do any work at all.

16.

0 I can sleep as well as usual.

1 I don't sleep as well as I used to.

2 I wake up 1-2 hours earlier than usual and find it hard to get back to sleep.

3 I wake up several hours earlier than I used to and cannot get back to sleep.

17.

0 I don't get more tired than usual.

1 I get tired more easily than I used to.

2 I get tired from doing almost anything.

3 I am too tired to do anything.

18.

0 My appetite is no worse than usual.

1 My appetite is not as good as it used to be.

2 My appetite is much worse now.

3 I have no appetite at all anymore.

19.

0 I haven't lost much weight, if any, lately.

1 I have lost more than five pounds.

2 I have lost more than ten pounds.

3 I have lost more than fifteen pounds.

20.

0 I am no more worried about my health than usual.

1 I am worried about physical problems like aches, pains, upset stomach, or constipation.

2 I am very worried about physical problems and it's hard to think of much else.

3 I am so worried about my physical problems that I cannot think of anything else.

21.

0 I have not noticed any recent change in my interest in sex.

1 I am less interested in sex than I used to be.

2 I have almost no interest in sex.

3 I have lost interest in sex completely

### **APENDIX 3 – SUBJECTIVE HAPPINESS SCALE**

Scale:

Instructions: For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1. In general, I consider myself:

not a very happy person 1 2 3 4 5 6 7 a very happy person

2. Compared to most of my peers, I consider myself:

less happy 1 2 3 4 5 6 7 more happy

3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

not at all 1 2 3 4 5 6 7 a great deal

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

not at all 1 2 3 4 5 6 7 a great deal

Scoring:

Sum the scores for each item together. Keep scores continuous

## **Appendix D: 12-item short Light Triad Scale**

### **Empathy**

It is hard for me to see why some things upset people so much. (R)

When someone is feeling 'down' I can usually understand how they feel.

I find it easy to put myself in somebody else's shoes.

I have a hard time reading people's emotion. (R)

### **Compassion**

I often have tender, concerned feelings for people less fortunate than me.

My heart goes out to people who are unhappy.

I would describe myself as a pretty soft-hearted person.

Sometimes when people talk about their problems, I feel like I don't care. (R)

### **Altruism**

Volunteering to help someone is very rewarding.

I dislike giving directions to strangers who are lost. (R)

Doing volunteer work makes me feel happy.

Helping others is usually a waste of time. (R)