

**T.C. DOĐUŐ UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
MASTER OF ARTS IN CLINICAL PSYCHOLOGY**

**EXAMINING DARK TRIAD IN INTERPERSONAL CONTEXT: THEIR
RELATIONSHIP WITH RISK TAKING, SELF-PRESENTATION AND SELF-
CONSCIOUS EMOTIONS**

Graduation Thesis

Gamze Göltekin

201280008

Supervisor: Hasan Bahçekapılı, Ph. D.

Istanbul, May, 2015

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PREFACE

Ethics approval for this research was granted by the Dogus University Ethics Board on 14.05.2014. The ethics approval certificate number for the current study is 2014/08. This dissertation was conducted under the supervision of Hasan Bahçekapılı, Ph. D. and is original, unpublished, independent work by the author.

Istanbul, May 2015

Gamze Gültekin

ABSTRACT

The aim of this study is to examine Dark Triad personality traits in interpersonal context by examining their relationship with ethical risk taking, social risk taking and status-driven risk taking which are conceptualized as interpersonal risk taking. Moreover, Dark Triad's relationship with self-concepts is examined, namely self-presentation styles and self-conscious emotions. 346 participants, 171 men and 175 women participated in this study. The questionnaire used in the present study included demographic questions, Short Dark Triad Scale, Status-driven Risk Taking Scale, Domain-specific Risk Taking Scale, Revised Self-Monitoring Scale and Concern for Appropriateness Scale. Confirmatory Factor Analysis, Correlation Analysis and Multiple Linear Regression Analysis were conducted. The main results found in the study were that each Dark Triad trait was positively correlated with Status-driven risk taking and social risk taking, however only psychopathy and Machiavellianism showed positive relationship with ethical risk taking. For the self-presentation, narcissism and Machiavellianism were positively related with both acquisitive and protective styles; psychopathy was only related with protective self-presentation style. For the self-conscious emotions, only narcissism was negatively related with shame; all facets of dark triad were negatively related with guilt. For the hubristic pride, both Machiavellianism and psychopathy were related positively; for the authentic pride only psychopathy showed negative relationship. Results are discussed in the light of literature.

Keywords: dark triad, narcissism, Machiavellianism, psychopathy, interpersonal risk taking, social risk taking, ethical risk taking, status-driven risk taking, self-presentation, self-conscious emotions

ÖZET

Bu çalışmanın amacı Karanlık Kişilik Özelliklerinin kişilerarası bağlamda keşfedilmesi ve kişilerarası risk kavramı altında bulunan, etik risk alma, sosyal risk alma, statü odaklı risk alma değişkenleriyle ilişkisinin incelenmesidir. Buna ek olarak, Karanlık Kişilik Özelliklerinin kendini sunma ve öz farkındalık duyguları olarak adlandırılan benlik kavramları ile ilişkisi incelenmektedir. 171 kadın 175 erkek olmak üzere toplam 346 katılımcıdan oluşmaktadır. Çalışmada kullanılan materyaller, demografik bilgi formu, Statü odaklı risk alma ölçeği, Alan odaklı risk alma ölçeği, Revize edilmiş Kendini Sunma Ölçeği, ve Uygunluk Endişesi Ölçeği'dir. Çalışmada kullanılan analizler doğrulayıcı faktör analizi, korelasyon analizi ve çoklu lineer regresyon analizidir. Çalışmada bulunan temel sonuçlara göre her Karanlık Kişilik Özelliği statü-amaçlı risk alma ile pozitif yönde ilişki gösterirken sosyal risk alma ile negatif ilişki göstermektedir; fakat sadece Makyavelizm ve psikopati etik risk alma ile pozitif ilişki göstermektedir. Kendini sunma davranışı hem açgözlü hem de koruyucu stillerle narsisizm ve Makyavelizm ile pozitif yönde ilişki gösterirken psikopati sadece koruyucu stil ile pozitif ilişki göstermiştir. Öz farkındalık duygularıyla olan ilişkiye bakıldığında ise, sadece narsisizm utanç ile negatif ilişki gösterirken, tüm karanlık kişilik özellikleri suçlulukla negatif yönde ilişki göstermiştir. Kibirli gururla olan ilişkide hem Makyavelizm hem psikopati pozitif yönde ilişki gösterirken, gerçekçi gururda ise sadece psikopati negatif yönlü ilişki göstermiştir. Bulgular ilgili literatür çerçevesinde tartışılmıştır.

Anahtar Kelimeler: Karanlık üçlü, narsisizm, Makyavelizm, psikopati, kişilerarası risk alma, sosyal risk alma, etik risk alma, statü-odaklı risk alma, kendini sunma, öz farkındalık duyguları.

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LIST OF ABBREVIATIONS

CA: Concern for Appropriateness Scale

CFI: Comparative Fit Index

DOSPERT: Domain-specific Risk Taking Scale

RMSEA: Root Mean Square Error of Approximation

RSM: Revised Self-monitoring Scale

SDRT: Status-driven Risk Taking Scale

SDTS: Short Dark Triad Scale

SRMR: Standardized Root Mean Square Residual

TOSCA-3: Test of Self-Conscious Affect-3 Scale

1. INTRODUCTION

'Dark side' is a widely used term in films, particularly in genres of fantastic and science-fiction. Generally stories follow the same path. There is an object or a thing which symbolizes power or status and main character in the film starts to behave in a manner to get the 'thing'; changes the path towards 'dark side'. In psychological terms, that symbolized path exactly refers to Dark Triad personality traits, which allows individuals to get status, prestige or 'power' by behaving manipulatively. Dark Triad including facets of narcissism, psychopathy and Machiavellianism is relatively new construct in the literature which is used to define individuals' selfish, callousness and manipulative sides. Literature begin to show that they are successful at short-term relationships (Jonason, Luevano & Adams, 2012a; Jonason & Kavanagh, 2010), and at workplaces (Jonason, Slomski, Partyka, 2012b). Although the evidence showed that individuals with Dark Triad have some antisocial tendencies like impaired ability of empathy, they are successful in social context by being manipulative and callous (Paulhus & Williams, 2002). Initially, it raised the question of if they have antisocial qualities; how they can be successful at manipulating others and these questioning lead researchers to think whether dark traits have better mind-reading (Paal & Bereczkei, 2007) or intelligence (O'Boyle, Forsyth, Banks, Story, 2013). However no specific relationship was found. Later, an attempt to enlighten this success was made by Black (2013) by examining how dark triad individual assess vulnerable targets. Dark Triad individuals have tendency to evaluate others as depressive, having low self-esteem and pretending that they are all potential victims rather than specifically decide on the target. However, this finding is still not enough to understand dark triad's interpersonal nature. Therefore, by examining interpersonal context with interpersonal risk taking, self-presentation styles and self-conscious emotions, this study aims to make the path lighter to understand how these traits relate with others and what the characteristics of them are.

1.1. Dark Triad

The Dark Triad is a term for describing three personality constructs: subclinical narcissism, subclinical psychopathy and Machiavellianism (Paulhus & Williams, 2002). The features

in individuals with any of the three personality constructs of the Dark Triad are characterized as to be selfish, possess a grandiose sense of self-importance, and be callous, manipulative and exploitative (Jones & Paulhus, 2011a). Those three personality traits in triad are related to each other in moderate level, which indicates they are distinct and represent different aspects of dark personality (Lee & Ashton, 2005). Each of these traits will be discussed individually, after the general overview of the Dark Triad specifically in regard to their association with personality clusters and Life History Theory to provide a framework of interpersonal context.

To put the characteristics and similarities/differences of the Dark Triad traits, it was compared with other personality structures/traits and it was first examined with the personality cluster of the Big Five. In its first study, Paulhus & Williams (2002) examined the relationship between Dark Triad traits and Big Five and found that disagreeableness was the only trait that showed correlation with all dark triad traits, which indicates being less concerned with others' well-being, having less empathy, having tendency to be manipulative in social relationships.

Among traits, psychopathy was related with low conscientiousness and neuroticism, whereas Machiavellianism was only related with low conscientiousness which is associated with poor self-control, recklessness and deficits in avoidance orientation (Paulhus & Williams, 2002; Brunas-Wagstaff, Bergquist, Richardson & Connor, 1995).

Another view to Big Five's low conscientiousness and low agreeableness is Eysenck's (1995) psychoticism scale which is thought as an impulsivity which is also thought to be related with dark triad facets (Jones & Paulhus, 2011a; Brunas-Wagstaff et al., 1995). Although impulsivity is mostly thought as a maladaptive trait which is still valid view, contradictory researches have linked impulsivity also with positive outcomes like fast information processing, spontaneity and venturesomeness (Jones & Paulhus, 2011a). Considering the nature of twofold characteristic of impulsivity, it is thought as an explanation for the difference among dark triad. In the study of Jones & Paulhus (2011a), it is found that while narcissism was correlated with functional impulsivity which predicts adventurousness, enthusiasm and ability to make quick decisions, psychopathy was

correlated with dysfunctional impulsivity which is related to erratic behavior pattern that can have negative results. Machiavellianism showed no correlation with either type of impulsivity, which is explained further in Machiavellianism section.

In relation to Big Five which supports the impulsive side and which is parallel to the finding of relationship between narcissism and functional impulsivity, narcissism is correlated with extraversion which is mostly associated with confidence, sociability, adventurousness, enthusiastic attitudes, active lifestyles, proneness to boredom and risk taking. Later addition to Big Five, examining dark triad with other personality cluster, Lee & Ashton (2005) used HEXACO model and within this model low Honesty-Humility which refers to being sly, deceitful, greedy, pretentious, hypocritical, boastful, pompous is the only common personality trait that is shared by all dark triad traits. As a result of those studies it can be summarized as traits in dark triad commonly have low Agreeableness (Jakobwitz & Egan, 2006), low Honesty-Humility (Lee & Ashton, 2005), and Callousness (Jones & Paulhus, 2011a). As an assumption from those personality studies, it is further stated that there may be some other traits which share those common traits and can be added to dark triad (Visser, Pozzebun & Reina-Tamayo, 2014). Based on having common traits of dark triad they proposed Status-driven-risk taking (SDRT) as an additional fourth trait, which is a personality trait that reflects taking risk for wealth and power in the possibility of physical risk and found that all traits of dark triad significantly correlated with SDRT (Visser et al., 2014). Therefore, addition to mentioned relations with personality clusters and traits, SDRT as a personality trait can be interpreted as the characteristics of dark triad, which supports and indicates their risk-taking tendency.

Recently, in addition to other personality clusters, Life History Theory has been used to provide a framework to understand the nature and survival of dark triad better, which is an evolutionary psychology theory proposing that individual differences are solutions to adaptive problems as a reaction to various environmental challenges (Jonason & Webster, 2012; Kaplan & Gangestad, 2005); According to this theory, some adaptive problems are tried to be assessed such as high levels of the dark triad are linked with manipulation in the workplace (Jonason et al., 2012b), detached love styles (Jonason & Kavanagh, 2010), dark humor (Veselka, Giammarco & Vernon, 2010) and impulsivity and sensation-seeking

(Crysel, Crosier & Webster, 2013). It is thought as dark triad is linked with fast life strategy, which indicates having characteristics of planning little for future and risk taking, however, it is found that although dark triad traits associated with fast-life strategy, some sub dimensions of dark triad traits are associated with slow-life strategy which indicates having long-term delayed-gratification projects (McDonald, Donnellan & Navarrete, 2012). Sub dimensions which are associated with fast life strategy are also related with lack of self-control and willingness to use others for gain in common, whereas those which are associated with slow life strategy are related with confidence, self-esteem and low anxiety in common. Considering these findings in the interpersonal context, the reason that they are successful at manipulating may be underlying life history theory that they can strategically behave or change their behaviors context to context due to their aim of achievement, therefore their life-strategies vary at the sub dimension level. Additionally the stated relation of fast life strategy with limited self-control is also thought to be one of the contributors to dark triad's exploitative and short-term social strategy. Specifically, Machiavellianism and psychopathy are related to low self-control, whereas narcissism is not (Jonason & Tost, 2010). As it has seen, results of having low-self-control and impulsiveness varied like studies of Life History Theory, especially for the narcissism (Jonason & Tost, 2010) and Machiavellianism (Jones & Paulhus, 2011a), which supports their changing ability in contexts. Therefore, by being unpredictable, using various tactics to influence others, they are not caught and are successful to get their advantages (Jonason & Webster, 2012), however interpersonal context of dark triad still needs to be explored further.

Although three traits have some common characteristics, as they are not similar concepts they are varying at some points as mentioned previously. Therefore, in the next part each trait will be explained specifically in regard to their association with empathy and risk-taking to make framework narrower for interpersonal context of this study.

1.1.1. Narcissism

Narcissism is a term currently defined as a stable personality construct that consists of grandiosity, self-love and inflated self-views (Campbell, Brunell & Finkel, 2006). Feeling

dominant, grandiose, and superior to others and being self-entitled are the characteristics of individuals who possess narcissism (Paulhus & Williams, 2002). Narcissistic individuals tend to display interpersonal relationships characterized with exploitativeness, entitlement and exhibitionism. Grandiosity that they possess leads them to show arrogant attitudes, entitlement and an inflated level of self-esteem (Ackerman et al., 2011). Their strong attraction for power and strong need to exert control over others enable them to experience low degree of empathy and also to be manipulative and exploitative in relationships (Wai & Tiliopoulos, 2012; Kealy & Ogrodniczuk, 2011). Although, narcissists seem to have high self-esteem at the first glance, what they really have is unstable and entirely dependent on maintaining social approval (Zuckerman & O'Loughun, 2009). Therefore, also the fragile self-esteem contributes to a narcissist's grandiosity and behavior, implying an inflated sense of self-worth (Myers & Zeigler-Hill, 2012).

Narcissists are known to have low degree of empathy, however compared to other two of the dark triad narcissists have the highest level of empathy. This difference may be due to a need for admiration and reinforcement of self-esteem as the higher level of empathy would enable to better perception of emotion of others (Wai & Tiliopoulos, 2012). It is also found that while general narcissism is associated with a lack of empathy, those scoring high in grandiosity also have a high degree of empathy, emotional intelligence and perspective-taking. As they need social approval and constant affirmation that they are 'unique', being able to read social cues to confirm that others find them important is necessary for narcissists (Vonk, Zeigler-Hill, Mayhew & Mercer, 2013). Additionally, narcissists may be able to pay attention to others if they will meet other self-serving needs like their need for flattery (Wai & Tiliopoulos, 2012).

Grandiosity or overconfidence that narcissists have also affects their risk-taking attitude and behavior. Compared with the normal population, narcissists take more risks (Elliot & Thrash, 2001). The link between narcissism and elevated risk-taking has been investigated also among some specific risky activities such as gambling, aggressive driving and financial investment strategies. Addition to this, traits associated with risk taking are also related to narcissism such as sensation-seeking and impulsivity. In Lakey, Rose, Campbell & Goodie (2008)'s study, it is observed that narcissists are prone to accept low probability,

high value wagers rather than high probability, low value wagers, which is interpreted as narcissists focus on the potential rewards and dismiss the potential risks while deciding in risky behaviors such as gambling. However, narcissists' perception of risky situations are not different than the others; they are aware of the risky situations as well as the control group but the difference is that narcissists think they will get higher rewards in risky situations (Foster, Shenese & Goff, 2009). Therefore dismissing the potential risks is due to surplus of eagerness for potential rewards rather than a deficit or an inhibition of risk-evaluation. It can be said that the enhanced benefit perceived by narcissists partly accounts for their propensity to engage in risk-taking (Foster et al., 2009). Addition to enhanced benefit perceived in risky situations, overconfidence also serves as narcissists' high perception in their performances (Campbell, Goodie & Foster, 2004a). Compared to non-narcissists, they have tendency to evaluate their skills or performances higher than their actual success. For instance, in the study where two groups rated their own intelligence, narcissists rated their intelligence as being higher compared to non-narcissists although there were no significant difference (Gabriel, Critelli & Ee, 1994).

In regard to this study, given characteristics and findings of narcissism, mainly the attraction for power, the need for approval and overconfidence provide a basis for the relationship with self-presentation, pride and risk taking in interpersonal context, which will be mentioned individually in each section.

1.1.2. Psychopathy

Psychopathy is characterized by poor interpersonal skills (e.g, being deceitful and manipulative), a disturbed affect (e.g, the inability to feel empathy) and behavioral problems (e.g., being impulsive, committing crimes) (Hare & Neumann, 2008). Personality traits commonly associated with psychopathy are high impulsivity and thrill seeking, low empathy and anxiety and emotional coldness (Hare, 2003).

Psychopaths are mostly known that they have emotional deficit that blocks their ability to recognize and understand the emotional expression of others, which is in fact the key element of the theoretical based of psychopathy construct. Although inability to recognize

emotional expressions in others is supported by numerous studies, there are also contradictory evidences that suggest psychopaths do not lack empathy or have emotional deficit. For instance, in the study of Glass & Newman (2006), psychopathic offenders were as accurate as the control group at identifying the emotion in the presented facial expression and furthermore, they were better at identifying fear expression than the control group which is also supported by other researchers (Pham, Ducro & Luminet, 2010). Another interesting finding that supports 'psychopaths do not lack empathy' showed that psychopaths can experience empathy as well as control group, only if it is stimulated. Assuming that non-psychopaths have default empathy, whereas psychopaths have to 'switch it on' which means it is voluntary activity for them rather than a default mode. That also partly explains why they are charming and manipulative that once they've seduced the target into what serves their purpose, the effortful empathy probably would disappear (Keysers, 2011).

Although reduced empathy is mostly seen as a dysfunctional trait, from the evolutionary standpoint, reducing empathy has a benefit in some situations, for instance while defending own family against an attack, individual cannot stand to empathize with the aggressor. Another issue about emotional deficits in psychopaths is evaluation of lacking remorse or feeling guilty by hurting others. Specifically, without having empathy, psychopaths would not regret to hurt the other (Young, Koenigs, Kruepke & Newman, 2012). Among the society, mafia members can be thought to have psychopathic traits (not necessarily being clinical) due to their inflated self-representation and lack of guilt. In some studies, they are reported that they feel no guilt for committing crimes, few of them remembered feeling afraid for crimes but rather feeling respected by others and seeing themselves as 'honorable' criminals with strong values and beliefs (Fobj, 1998; Lo Verso and Lo Coco, 2004). Also, clinical interviews showed that members of mafia perceive the Mafia as a way to obtain pride, prestige and money since childhood. Therefore, it may explain remembering feel of respect for crimes rather than guilt and fear, again which does not mean that they do not feel guilt, however still feeling pride would be more important. Another sign that gives hope is in the study of Schimmenti, Capri, Barbera, & Caretti (2014), mafia members maintained a capacity for emotional connection and greater likelihood of engaging with re-socialization programs than other imprisoned offenders.

In regard to psychopaths' risk-taking behavior, it is known that their rate in engaging risky behaviors is high due to their erratic lifestyles and impulsivity (Hare, 1999). Individuals high in psychopathy cannot regulate their impulses effectively. Poor regulation in impulses increases the likelihood of engaging in risky behavior, in particular for gambling. Although psychopaths take needless risk for minimal gain, that does not mean that they have poor gambling decisions or gambling task performance (Schmitt, Brinkley & Newman, 1999). In the study of Losel & Schmucker(2004) psychopaths did not differ from the control group in drawing cards from risky versus non-risky decks. Also, characteristics associated with psychopathy, which are sensation-seeking and antisocial tendencies contribute to gambling behavior (Patrick, Hicks, Krueger & Lang, 2005).

1.1.3. Machiavellianism

Machiavellianism is a term occurred which is based on writings of Niccolo Machiavelli (1469-1527). In the book of *The Prince* (1961), Machiavelli expressed achievement of power in politics and society, and ideal qualities of a successful political ruler and therefore the term Machiavellianism refers to callous, manipulative and deceptive personality characteristics (Kessler, Bandelli, Spector, Borman, Nelson, Penney, 2010). Christie & Geis (1970) are researchers who first studied the Machiavellianism construct with theoretical explanation, empirical studies to support and provide a scale to measure it in 1970. This initial book had inspired numerous other studies to understand the Machiavellian personality better and at the present time, the Machiavellian personality is thought to be best represented by an individual who is manipulative, more interested in own self than others and willing to use deception or manipulation for the sake of own benefit without concerning for consequences (Jakobwitz & Egan, 2006; LaFontana & Cillessen, 2002).

Machiavellians, in the interpersonal context, with emotional terms, have *distance* in their relationships, which is mostly stated as they possess low empathy levels and is also thought as having lack of emotional attachment during social interactions leading them to have exploitative style in their interactions. By still being successful and manipulative in the interpersonal relationship with these low level of empathy and low emotional

attachment made researchers think that Machiavellians may have better mind-reading (Paal & Bereczkei, 2007) or intelligence (O'Boyle et al., 2013) than non-Machiavellians; however, both views failed to show those relationships. Another finding which supports that they do not have additional ability while assessing other in the relationship is that they found they cannot assess vulnerable individuals accurately, specifically they perceived all targets weak and vulnerable to victimization and they mostly perceived others in a depressed mood and having low self-esteem, which indicates they have 'quantity over quality' strategy while manipulating others (Black, Woodworth & Porter, 2014). Furthermore, in the study of relation between empathy and Machiavellianism, it is showed that Machiavellians have cold empathy style which means they can identify the emotion of others but fail to experience them (McIllwain, 2003), which is interpreted that they are aware of the impact of their behaviors on others and therefore rather than picking 'victims' or having better mind-reading, with the ability of cold empathy they can behave in a certain manner. Therefore, rather than studying interpersonal style based on cognitive levels specifically like empathy levels, it is started to be studying as a behavior in interpersonal context. Rauthmann (2011), in order to put the relationship between dark triad and self-monitoring, found that Machiavellianism is positively related with protective style in self-presentation. However, to say all Machiavellians are related to protective style will be too confident which needs to be studied in new contexts (*see self-presentation part*). On the other hand, likewise self-presentation style social influence strategy was examined and according to this Machiavellians have the highest correlation with the social influence tactics and was related with all of the social influence tactics compared to other two traits of the dark triad which supports Machiavellians use 'whatever-it-takes' approach (Jonason & Webster, 2012). Supporting the whatever- it-takes approach, Machiavellians are also more likely to use friendliness and emotional tactics, possibly because of their ability to stay emotionally detached from a situation (Grams & Rogers, 1990) and individuals high in Machiavellianism are also known to use guilt induction to manipulate others (Vangelisti, Daly & Rudnick, 1991).

Despite of the thought of Machiavellianism as an antisocial personality construct, Machiavellians are found to be successful in some ways, while considering the findings from the evolutionary perspective, being Machiavellian is advantageous as it enables

individuals to be top in group, optimize reproduction and to get sources without expending a great amount of time or resources (Jonason et al., 2012a, 2012b). More specifically, it is found that Machiavellians are good at impression management and are often selected for high-status positions as they seem strong, assertive leaders (Jonason et al., 2012b; Jones & Paulhus, 2009); also it is found that male Machiavellians have many short-term relationships with women (Jonason et al., 2012a). In regard to offending, Machiavellians can do quick manipulation for getting what individual may have, therefore Machiavellians can be thought as successful in social and mating manners (Linton & Wiener, 2001). On the other hand, another trait sometimes considered as a functional, *impulsiveness*, which highly affects the decision-making in many areas, showed evidences in either way for Machiavellianism. Compared to other two traits, Machiavellians showed no relation with the impulsivity (Jones & Paulhus, 2011a), however in the Jonason & Tost (2010) it is partially supported that they have self-control which is operationalized as inhibiting impulse behaviors. Although Machiavellians have no better impulse control than the non-Machiavellians, with the ability of quick manipulation they may have advantage compared to narcissists and psychopaths.

In regard to risk-taking tendency, Machiavellians' also related with risk-taking like other two traits of dark triad and it is defined as they *behave strategically* to maximize their gains in long-term period (Jones & Paulhus, 2009). Behaving strategically stresses out that risk-taking tendency of Machiavellianism differs from narcissism and psychopathy in some traits and manner. For instance, compared with other two dimension of the Dark Triad, Machiavellians differ from them like there is no association with short-term thinking (Jones & Paulhus, 2011a), aggressiveness; also, it is found that Machiavellianism associated with normal levels of executive functioning (Jones, 2014). However, that does not mean that, Machiavellians do not take risk, on the contrary, with the mentioned trait (e.g lack of impulsivity) and manners and with the behavior of taking minimal risk for the gain of maximal reward, it indicates their strategic nature (Jones & Paulhus, 2011b) and Machiavellians pick a strategic and political way to malevolence rather than violent and aggressive ones (Jones, 2013) which differs them from the other two traits of triad: *behaving strategically*. This strategic nature of Machiavellianism had been studied among some studies and found that they are likely to engage in gambling behavior with other's

money (Jones, 2013, 2014). Although the relation is studied only among the financial base, these studies results' give idea about with other risk domain can be related, for instance, Machiavellianism is found to contribute *unethical* business behavior (Trevino & Youngblood, 1990). Although it is studied in financial perspective, it also puts another risk area, ethical risk taking, which can be interpreted as Machiavellians also took ethical risk taking in business behavior. This side of risk-taking studies takes attention especially in the financial area due to its practical reasons; business sectors are based on managing other's money, which also enables to study ethic side of it, although it is not mentioned as ethical. For instance, in the study of Jones (2014) it is found that Machiavellians produce negative financial outcome for others in the face of no punishment, which indicates ethical behavior is not due to internal sources. Additionally, although it is not found unique association, Machiavellianism also predicts willingness to risk someone else's money for personal gain (Jones, 2013). Therefore, financial risk-taking studies also enable researchers to see its ethical risk-taking side, which will also be discussed in the risk-taking part of this study.

1.2. Multidimensional nature of risk taking

Risk taking behavior is a construct that enables individuals to experience hope for gain and unwillingness to loss (Blais & Weber, 2006). Risk taking as a personality construct has changed over time in its descriptive nature. Risk taking has been viewed as enduring, stable and unitary construct and early personality researchers mostly studied risk taking with other personality traits in one domain, rather than studying different forms of risk-taking across domains. As it was seen as a stable personality trait, individuals were assumed to be clustered into two groups having risk-taking style or risk-averse style and were assumed to be the result of biological differences. (Eysenck & Eysenck, 1977, Lejuez, Read, Kahler, Richards, Ramsey, Stuart, Strong & Brown, 2002). Later this simplistic definition of risk-taking was found inadequate as trait-related risk taking behavior showed lower correlations among different situations (Mishel & Shoda, 1995) and multi-dimensional nature of risk-taking was explored by looking at sub-traits of risk taking. As a result, found relations with other risk-taking constructs such as self-monitoring and sensation-seeking enabled single trait-view of risk taking to be changed with acceptance of other risk-taking constructs (Hovarth & Zuckerman, 1993). Further, to

understand better the inconsistent risk propensities across situations, it is tried to explore the extent to which risk-taking behavior must be treated in a domain-specific manner. For instance, individual's propensities to take physical, ethical, financial, substance abuse and status loss risks are examined and it is found that sensation-seeking and risk-taking showed significant correlations only in some domains and not in others, specifically, sports showed significant correlations with sensation-seeking, whereas financial risk taking did not (Horvath & Zuckerman, 1993).

In line with the Horvath and Zuckerman (1993) approach, Weber, Blais and Betz (2002) have argued that risk taking can be better understood in a risk-return framework. They define risk-return framework by risk taking in a perspective that function of the perceived risk of the action or choice option, its expected benefits and the attitude toward perceived risk. Based on previous most encountered contents, Weber and colleagues (2002) developed a scale, Domain-specific Risk Taking (DOSPERT) to measure risk-taking across five domains which are ethical, financial, health/safety, social and recreational. The striking results in the revision of DOSPERT were that within individuals risk-taking differed across five domains. This differentiation was mostly explained by perceived risk and finally risk-taking and perceived risk showed negative or neutral correlation for all domains (Blais & Weber, 2006). Up to now, in the risk-taking literature this relatively new suggestion and findings apparently bring the most explanatory view to understand risk taking which enables researchers to evaluate in multiple ways of choices under risk that can be affected by the characteristic of the decision maker and of the situation. Therefore, the present study will examine the risk-taking construct parallel to the domain-specific risk taking view, particularly related to the interpersonal context, namely, social risk taking and ethical risk taking. In addition to the mentioned domains measured with DOSPERT scale, Status-driven Risk Taking will also be evaluated as another dimension of risk taking in this study which will be described more specifically after introducing social and ethical risk taking and their relationship with the dark triad personality traits.

1.2.1. Risk domains in interpersonal context

Although risk taking was thought in a simplistic manner at first, recently it is admitted that it is a broad area (Weber, Blais, & Betz, 2002). Therefore to make it narrower, one of the main objectives of this study is to evaluate risk domains which are related with the interpersonal context. Among mentioned domains in the previous part, social and ethical risk taking are thought to have a relationship with interpersonality. The reason is ethical and social risk taking include ‘other individuals’ directly. Including ‘other individuals’ means for instance, in recreational risk taking, individual can experience the risk alone like bungee-jumping and there is no need for another individual to take recreational risk. However, in social risk taking, there should be other individual to experience the risk like by saying own ideas to majority/authority or in ethical risk taking, there should be other to violate their norms. On the other hand, which will be described later, status-driven risk taking is also included in the interpersonal context of risk taking. This kind of risk taking has a minor difference from the other two risk taking domains in that it includes ‘other individuals’ indirectly. For instance, individual may prefer to live in an unsafe place for a high-status job. Although there is no available ‘other’ in the context related with risk taking, ‘other’ exists indirectly by using the function of having high-status which provides better position (money, respect, etc) than ‘others’. Therefore, due to the mentioned reason, status-driven risk taking will also be evaluated under the interpersonal framework. In the present study, social risk taking is operationalized with risking safe social life and being assertive in the face of majority and authority. Sample items in the scale are “starting a new career in your mid-thirties”, “disagreeing with an authority figure on a major issue.”, and “speaking your mind about an unpopular issue in a meeting at work.”. Ethical risk taking is likelihood of engaging in risky behavior which is perceived as unethical and operationalized with violating norms of majority based on most encountered statements from previous studies (Blais & Weber, 2006). Sample items are “having an affair with a married man/woman”, “not returning a wallet you found that contains 200\$.”, “revealing a friend’s secret to someone else.” etc.

In the next part, after briefly mentioning risk taking relationship with other personality clusters related with dark triad, dark triad relation with risk taking will be given.

1.2.2. Risk Taking and Personality

In the literature, it has started to be shown that what creates risk-taking variation among domains can be dispositional and can be rooted in personality (Weber et al., 2002). Although most studies have tested the relation between personality and risk-taking in one domain, few studies have tested to see the role of individual differences in personality across domain-specific risk taking (Blais & Weber, 2006; Horvath & Zuckerman, 1993). For instance, by using DOSPERT, a research studying specific samples showed that extreme sports enthusiasts were more likely to take recreational risks than others but were not especially prone to take health risks. Likewise, smokers were more prone to take health-related risks but did not differ from non-smokers in other risk domains, which indicate that risk taking is a complex construct including both dispositional and contextual factors (Hanoch et al, 2006). Weber et al. (2002) reported that thrill and adventure-seeking was most strongly correlated with recreational risks, whereas disinhibition was most strongly correlated with ethical risks. On the other hand, in relation to personality models, Weller and Tikir (2011) used HEXACO model of personality structure to show what other personality traits are linked with risk-taking. According to this, lower honesty/humility which indicates being sly, deceitful, greedy (*see dark triad section*) was associated with greater health/safety and ethical risk taking. Additionally, it is shown that emotionality dimension was associated with heightened risk perceptions, whereas, high conscientiousness was associated with less perceived benefits. In the five factor model of personality it is found that risk-taking propensity is related to high extraversion and openness, low neuroticism, agreeableness and conscientiousness (Nicholson, Soane, Fenton-O'creevy, & Willman, 2005).

As far as is known there is no study examining relationship between social-ethical risk taking with dark triad. Therefore, in the next part, dark triad's expected relation with social-ethical risk taking is tried to be explained by basing on both the given knowledge of personality clusters and previously studied risk taking researchs with dark triad.

1.2.2.1. Social-Ethical Risk taking and Dark Triad

The given relationship between risk taking and personality structures; and the mentioned relationship between dark triad and those personality structures in the previous part (dark triad section) support the possible relationship of dark triad with risk-taking construct and strengthen the idea that variation among dimensions can also be rooted in Dark Triad. For instance, lower honesty/humility, which is linked with ethical risk taking, is also linked with dark triad traits as a common characteristic. With this direction, considering other HEXACO dimensions' link with risk-taking, particularly emotionality and conscientiousness, it could be expected as the opposite of HEXACO-risk relation for the dark triad as it is related with low emotionality and conscientiousness. Particularly, low emotionality related with high risk taking propensity and low conscientiousness related with high perceived benefit (Weller & Tikir, 2011). Therefore, it could be expected that individuals with dark triad tend to have lower risk perception and heightened perceived benefit which can result in high probability of risk taking behavior. Additionally, the result supports that propensity to take risk is mediated by perceived benefit of activity, and lesser by perceived risk. The propensity for taking risk due to heightened perceived benefit is found particularly for narcissism. As it is mentioned in the narcissism section, narcissists are motivated by the perceived benefit rather than perceived risk, therefore it can be expected that there may be a relationship with risk domains (Foster et al., 2009). However, considering the nature of narcissists, their need for being admired (Wai & Tiliopoulos, 2012) may prevent them from being assertive in some situations, like they may prefer to hide their ideas if it does not fit the majority's idea for not to lose their interest. In the context of risk taking, getting majority's interest may be interpreted as the perceived benefit which results in not telling own ideas, in other words not taking the risk of losing attention corresponds to social risk taking. Therefore, in the light of both personality studies and narcissism studies, narcissism is expected to show significant positive correlations with all risk domains due to the possibility of heightened perceived benefit, except for social risk taking due to narcissists' high need of social approval. The relationship of five factor model and risk taking also supports the given expected relationship with dark triad as it is related with high openness, extraversion –particularly

for narcissism-, and low neuroticism, agreeableness and conscientiousness (Nicholson, Soane, Fenton-O'creevy, & Willman, 2005).

For the psychopathy, considering it from the perspective of personality clusters which is related with low emotionality, strengthens the possible expected relation between psychopathy and risk taking as low emotionality dimension creates possibility for propensity of 'less perceived risk' (Weller and Tikir, 2011). Previously it was stated in the psychopathy section that psychopaths' high rates engaging in risky behaviors due to their erratic lifestyles. Additionally, it was stated that psychopaths take needless risk for the minimal gain and the motivation behind this behavior relates with pleasure (Hare, 1999). Addition to this pleasure, the perception of 'Less perceived risk' may contribute to their probability of engaging in risky behavior. Also as psychopaths have no poor decisions, particularly for gambling, they may perceive the risk low. On the other hand, impulsivity, one of the main characteristics of psychopathy also supports the risk taking side of psychopathy. Disinhibition, conceptually very similar to impulsivity, is found to be related with ethical risk taking (Weber et al, 2002). In addition to those findings, low levels of empathy strengthen this expectation. Therefore psychopathy is expected to have relation with ethical risk taking.

For the social risk taking, although psychopaths have low levels of empathy and less concern for others it is expected in an opposite way from other risk taking domains. However, it is thought not because of concern for social appropriateness as in the narcissism but it is due to social influence tactic that psychopaths may use the context for manipulating others. As people high on dark triad are manipulative but not detectable at first sight, it may be due to their non-assertiveness/'not taking social risks' in situations. The mentioned non-default empathy in the psychopathy section (which can be switched on voluntarily) also supports this expectation with by emphasizing with their target to bring 'target' what-they-need level to manipulate; they can behave in a certain manner. Like other two traits, psychopathy's risk taking propensity has been studied mostly from the financial perspective by examining gambling behavior. For instance, in the study examining gambling with others' money, it is found that psychopaths did not gamble with their own money but gambled with other's money (Jones, 2013). It can be also interpreted

also in ethical sense, because of gambling with other's money rather than own. However, still this interpretation and mentioned studies do not give direct idea about social risk taking like in the other two traits; therefore this study is going to be a kind of exploratory research for the relationship with Dark Triad and ethical-social risk taking.

For Machiavellianism, considering the personality clusters, the expectation related with HEXACO and five factor dimensions are the same as narcissism-psychopathy and the five factor-HEXACO dimensions are related with common characteristics of dark triad (Lee & Ashton, 2005). However, the motivation or assumption differs from psychopathy and narcissism as Machiavellians have different manners in some traits like impulsivity and being strategic (Jones & Paulhus, 2011a). So in psychopathy, ethical risk taking can be thought of as related with impulsivity but as Machiavellians have better self-control than psychopaths, rather than behaving impulsively it can be thought as they may do it consciously if it serves for their purposes whether it is ethical or not. For social risk taking, like in the case of psychopathy, they may prefer to stay non-assertive in the situations due to Machiavellians' strategic nature. As mentioned in the dark triad section, strategic nature refers to maximal gain with the behavior of taking minimal risk. This strategic nature of Machiavellianism has been studied in several studies and it was found that they are likely to engage in gambling behavior with other's money like in psychopathy (Jones, 2013; Jones, 2014). As Dark Triad mostly seen among workplaces and as in the financial area, in practical, business sector are based on managing other's money, 'Risking other's money' take attention in risk-taking studies. By stating dark triad's relation with financial risk taking, those studies also illuminate the ethical side of it. For instance, Machiavellianism is found to contribute to *unethical* business behavior (Trevino & Youngblood, 1990). In other words, those studies can also be interpreted as Machiavellians taking, in addition to financial risk, ethical risk as well in business behavior as they risk other's money. Another study supporting that Machiavellians may take ethical risk is the study by Jones (2014). It is found that Machiavellians produce negative financial outcomes for others in the face of no punishment by the owner of manipulated money, which indicates ethical behavior is not due to internal sources. Additionally, although no unique association is found, Machiavellianism also predicts willingness to risk someone else's money for personal gain (Jones, 2013).

In summary, for all the traits in the dark triad, it is expected that dark triad will have a positive relation with ethical risk taking and will be negatively related with social risk taking. In the next part, another risk domain (SDRT) and its relationship with the dark triad will be introduced.

1.2.3. Status-driven Risk Taking

Recently introduced new personality construct to the literature is Status-Driven Risk Taking (SDRT) (Ashton, Lee, Pozzebon, Visser, & Worth, 2010). SDRT is willingness to accept physical risk in pursuit of wealth and power and is measured in this study with statements like “For a very high-status job, I would be willing to live in a place that had an extremely high crime rate.”, “To become a billionaire, I would be willing to trade 10 years from my life expectancy.”. Starting point of this evolved personality tendency to provide an account for demographic group differences in mortality. In particular this demographic differentiation is occurred from higher mortality rate of men, of young adults and high mortality rate due to external causes like accidents, suicide than internal cause like infectious disease. Its difference from general risk-taking and sensation-seeking is the motivation which is financial and social gains rather than enjoyment. As mentioned previously, sensation seeking and general risk taking were correlated with the personality dimensions of openness to experience and extraversion. However, SDRT scale did not correlate with openness to experience and extraversion. In this sense SDRT differs from sensation-seeking and general risk taking (Ashton et al, 2010).

1.2.3.2. SDRT and Dark Triad Traits

Ashton et al. (2010) compared SDRT with the personality models. Within the Five Factor Model (FFM), SDRT was significantly related only to low agreeableness and within the HEXACO model, SDRT was related with low Honesty-Humility involving a motivation to gain at the expense of others. This comparison forms the relation between SDRT in the study of Ashton et al. (2010) and the Dark Triad, and has been shown the moderate relation between them. Further SDRT has been suggested as an additional trait to dark triad.

Although there are contradictory views on the concept of dark triad, both side has argue on that dark triad can have additional traits only if it has common traits with dark triad which are low agreeableness, low honesty-humility and callousness. This relation and suggestion has been studied in only one study in the literature. However, concept of SDRT is very recent and suggested to replicate in cross-cultural context. Addition to explore SDRT in Turkish population, this study also will enable to see the relation between SDRT and Dark Triad to give idea about how ‘dark’ (can be added to triad or not) it is among Turkish population.

1.3. Self-presentation

The behavior which aims to create, modify or maintain an impression in the mind of others is called self-presentation (Rauthmann, 2011). The term self-presentation is conceptually very similar to self-monitoring with minor differences. However, to better draw the path for acquisitive and protective self-presentation used in the present study, the theoretical background for self-presentation and its relation with self-monitoring are described in the next part.

1.3.1. Bidimensional nature of self-presentation

The construct of self-monitoring was first introduced to the literature 40 years ago and in its first conceptualization the aim was to detect individual differences in controlling expressive behaviors and self-presentation (Snyder, 1974). However, later studies enabled researchers to link individual differences in self-monitoring with the ways in which they thought of themselves and others (Brockner & Eckenrode, 1978; Ickes, Layden, & Barnes, 1978; Sampson, 1978). Therefore, in later revisions of the self-monitoring construct, in addition to its initial conceptualization of monitoring expressive behavior and self-presentation, it is also considered as a “world view, the underlying dynamics of interaction with others” which was expanded to include links to self-concepts and social relationship (Snyder, 1979). This dimension of personality assessing behavior and perception-based component of social skills first started to assess with Snyder’s self-monitoring scale as a unidimensional construct which has three facets: inconsistency, extraversion and acting,.

The aim was to measure the degree which people monitor and control their behavior in public situations. According to this, high self-monitors regard themselves as flexible and pragmatic persons who strive to be the right person for every situation, whereas low self-monitors regard themselves highly principled people who value consistency between who they are and what they do.

To compare high and low self-monitors, there are also individual differences that affect their social behaviors, where high self-monitors pay more attention to the behavior of others in social situations, prefer to enter situations that provide guidelines for behavior, are more attracted to careers that emphasize the importance of public behavior, are more adept at reading people's facial expressions and are better at communicating a wider variety of emotions than are low monitors. Due to this comparison among high and low self-monitors and the nature of factors and items, the results obtained in the Self-Monitoring Scale led Lennox and Wolfe (1984) to assume that the scale represents two social strategies with different motivations. Therefore, this unidimensional construct with three facets, later revised with different components (Arkin, 1981; Wolfe, Lennox, & Cutler, 1986). In the conceptualization for bimodal construct, hope for gaining social rewards (Arkin, 1981) and desire to acquire social approval (Wolfe et al., 1986) are interpreted as acquisitive self-presentation and fear of social rejection (Arkin, 1981) and desire to avoid social disapproval (Wolfe et al, 1986) is interpreted as protective self-presentation. Both self-presentation styles have two facets, which are sensitivity to expressive behavior of others and the ability to modify self-presentation offered as acquisitive self-presentation in the revised-self monitoring scale. Other two styles, cross-situational variability and attention to social comparison are offered as protective self-presentation in concern for appropriateness scale.

Although two presentation styles seem close to each other, the difference between them is that protective self-presentation involves anxiety and acquisitive self-presentation does not (Lennox & Wolfe, 1984). Therefore, in this paper self-monitoring construct will be evaluated on the basis of self-presentation styles rather than high-low-self-monitors, both presentation styles are given in depth in the following part. Before explicating its expected relationship with the dark triad personality traits, to understand better the nature of self-

presentation and therefore its relationship with the dark triad, functions and requirements of self-presentation will be explained in detail.

1.3.2. Functions and Requirements of Self Presentation

The function of engaging in self-presentation can be defined mainly with three reasons. First, it facilitates social interaction. According to Goffman (1959), social life and social interactions are highly structured, so that each side in the social interaction has a role to act and the function of self-presentation is to define the nature of this social situation. Except for strictly-ruled formal occasions, in informal situations, norms of politeness guide social interaction, which has no obvious structures. Among these informal norms, where in the social interaction, individuals mostly try to uphold their most supported public persona (Goffman, 1959). By doing so, individuals may misrepresent themselves and what motivates this behavior is to avoid social conflict and reduce tension, in other words increase the chance of survival (DePaulo, Kashy, Kirkendol, Wyer, & Epstein, 1996).

The second function of self-presentation is to gain material and social rewards by having others view own self in a particular way for material interests or convincing others that one has particular qualities in order to get social rewards (Jones, 1990). To illustrate it in the workplace, employees want to be seen as bright, committed to get material rewards like being promoted or getting higher salaries and with the same perspective, to gain social rewards it depends individual's ability to convince others to have certain qualities like being a leader involves convincing others that individual has a capacity to lead (Tedeschi, & Norman, 1985). According to Jones (1990), this function of self-representation is a strategic way to gain power over another by assuming that individual is in a better position to influence social interaction in a manner for own purpose, if s/he can control how others see him/her. Although, it can be used for sincere attempt to point positive qualities of own to others, people who actively seeks to manipulate how they are viewed by others resembles the one of the main characteristics of Machiavellianism (Jones, 1990), which will be mentioned later. Comparing the other two functions of self-presentation, third one includes more personal function that by convincing others that one has a certain type of personality also means convincing own self for having that personality actually. In other

words, simply constructing a particular identity for individual's own self (Baumeister, 1982). This kind of self-construction is thought to serve two things: self-enhancement needs (Swann, 1990) and motivational function (Goffman, 1959). For the self-enhancement needs, most people like to think that they have positive qualities. By convincing others and therefore their own selves, in turn makes individuals to have positive feelings about their own selves (Swann, 1990). For the motivational function, people are expected to be who they claim to be. When an individual claim a particular identity overtly, s/he tends to feel additional pressure to maintain that identity (Goffman, 1959). When considering the mentioned functions of self-presentation, although they are conceptually distinct, it can occur in the same time in real life rather than functioning distinctly.

Besides the functions of self-presentation, to do it successfully it requires both motivation and ability (Schlenker & Weigold, 1992). Several factors can arouse the motivation to create the desired impression, self-presentation. An important one is when external reward depends on the judgment of others (Buss & Briggs, 1984). However, motivation to make a particular impression with no knowledge of appropriate behavior would be useless. Therefore, perspective-taking ability is critical to know what behavior will raise the positive or desired impression. In addition to perspective-taking ability, behavioral skills are also critical to create successful self-presentation. Verbal claims, selectively chosen words to create particular impression or even with the physical appearance like hair, clothing are serving to creation of impression in the minds of others (Schlenker & Weigold, 1990).

1.3.3. Self-presentation and the Dark Triad

Considering what requires for doing self-presentation successfully, it matches with the dark triad's main characteristics of manipulation (Paulhus & Williams, 2002). Manipulation ability with the combination of getting external reward increases the expectation of high relation between them. On the other hand, although it will be evaluated on self-presentation, considering self-monitoring with the requirements of self-presentation which are motivation, perspective-taking and acting ability; high self-monitors, behave like

being the right person for the situation, have high adaptation for reading behavior of others, character of situation and have well acting ability allows them to modify their behavior to meet the requirements of the situation (Snyder, 1979). As it is mentioned partly, the nature of high self-monitors resembles the dark triad and high self-monitors corresponds to high ability to manipulate self-presentation which is mostly related with protective self-presentation.

In the literature there is only one study about the relationship between dark triad and self-monitoring (Rauthmann, 2011). It is found that narcissists have acquisitive style, Machiavellianism have protective style whereas psychopaths have both style. However, in this study traditional assessment style of dark triad was used, so in the result of narcissism maladaptive level was correlated with protective, whereas adaptive levels correlated with acquisitive ones. In this research own measure of Dark Triad (Short Dark Triad Scale) will be tested for the first time and also will provide a chance to compare narcissism with the new scale as there are no levels, to see whether it is close to adaptive or maladaptive level of narcissism. Beside the measurement of the narcissism scale, as narcissists have high need to be approved, and high desire to be admired (Campbell et al., 2006), it is expected to be related with acquisitive self-presentation. The finding of narcissists engage quickly with others, therefore create positive first impressions is also strengthens the expectation (Friedmann, Oltmanns, Gleason & Turkheimer, 2006). On the other hand, due to fragile self-esteem in narcissists and due to indeed having high fear of rejection, it is also expected to have a relation between narcissism and protective self-presentation. As Machiavellians are usually self-centered and only little responsive to cues of others (Paulhus & Williams, 2002), at the first sight it can be expected as they may have acquisitive style. However, they have a strategic nature and like in the social risk taking part, it is also expected here to use protective self-presentation as a social influence tactic and have a positive relationship with it (Jonason & Webster, 2012). For the last domain, in the study of Rauthmann (2011) interesting result showed that psychopathy was correlated with perceptiveness and protective variability (sub dimensions of each self-presentation) where the functions of them interpreted as high motivation to track others and adjusting their behaviors for successful manipulation. However, for the low level empathy it is interesting and also supportive for the psychopaths can manipulate the situation even it requires emphatic-like

behavior. The lack of association of impression management and protective social referencing matches with the nature of psychopathy, which has not surprising. However, the finding of perceptiveness and protective variability, strengthen the idea that they may have the ability to understand and feel emotions, it is just not necessarily use them in the direction of good way. As they have ability to behave for catching-victim manner, it is also expected same with the previous study which is positive correlation with both presentation styles.

1.4. Self-Conscious Emotions

Till the Darwin studies (1872), it was thought that emotions are evolved for to overcome difficulties of threats, opportunities, challenges and benefits in the social and physical environment that organisms continuously face with. However, among organisms human differed from other alive-beings because of self-awareness and producing emotional reaction with this awareness. According to Darwin (1872), although there is an undeniable continuity between human beings and other-beings, there are some emotions particular to humans and apes which have cognitively complex features. These emotions namely shame, guilt, pride, later named as 'self-conscious emotions' are shaped with the relation between human own self and thoughts of how other see the own self (Lewis, 1995). From the evolutionary perspective, self-conscious emotions evolved for attainment of social goals like maintenance of status and prevention of group rejection. In a broad sense, it helps for the stability of social hierarchies and affirming status role (Tracy & Robins, 2007; Lewis, 1995). Unfortunately, self-conscious emotions did not take the devotable attention as much as basic emotions in the literature due to methodological reasons. Basic emotions have some characteristics that make them easy to study. For instance they are biological-based, shared with other animals (not specific to humans), pan-culturally experienced and detectable via universally recognized facial expressions (Ekman, 1992). Having universally recognized facial expression enables researchers to study emotions without relying on self-report of internal experience. Although studying self-conscious emotions relies on self-reports there is still much need to study them. In the next part after stating self-conscious emotions difference from basic emotions, their functions and relationship with the dark triad will be stated.

1.4.1. Difference from basic emotions

The term “self-conscious emotions” was first defined by Michael Lewis (1995) and this cluster of emotions differs from basic emotions which are defined as anger, fear, disgust, sadness, joy, happiness and surprise (Ekman, 1992). The reason this cluster named ‘basic emotions’ is due to their biological basis, evolved origins, universality. However, self-conscious emotions do not show universality (Lewis, 1995). Their antecedents, phenomenological experiences and consequences differ across cultures. Also, there is not much evidence that they have pan-culturally recognized facial expressions. Additionally, it can be said that basic emotions include self-conscious emotions. For instance, sadness includes shame, joy includes pride. However, the essential difference is that self-conscious emotions require some cognitive skills like self-awareness, self-representation and self-evaluation (Lewis, 1955). These cognitive skills goes through three phases, first, individuals have to have a set of standards, rules and goals. Second, they have to have a sense of self. Third, they have to evaluate their own self regard to these standards and then make a determination of success or failure, which self-conscious emotions occur. For the self-evaluation four steps/questions are needed. By asking “Does the outcome result out of own action or not, does individual make external or internal attribution, global or specific and the outcome is successful or failure?” these evaluations give rise to self-conscious emotions (Lewis, 1995). Occurrence of these self-conscious emotions has some adaptive functions and in the next section these functions will be mentioned.

1.4.2. The Adaptive Function of Self-conscious Emotions

Darwin (1872) is the first person who claims emotional expressions act as a signal to inform others for what is likely to happen. He concludes that expressive behaviors have adaptive functions and evolutionary theory supposes that most emotional expressions are unlearned. Therefore, self-conscious emotions are thought to exist because of acting as a motivator for individuals to protect, defend, and enhance their self-representations, which in turn allows them to maintain their place in the social group and avoid social rejection (Tracy & Robins, 2004; Keltner & Buswell, 1997). Considering the human in a social structure, s/he evolved to navigate among social hierarchies. However, sometimes this

social structure can be non-transitive such as highest status hunters were not always the highest status warriors (Tracy, 2007). Therefore, human must be competent to quick adaptation to various situations and quick responding to social cues about their status relative to others (Robins, Norem & Cheek, 1999; Sedikides & Skowronski, 1997). As self-conscious emotions collectively serve to increase the stability of social hierarchies and affirm status roles, they may have evolved to coordinate and motivate behaviors specific to these social dynamics.

Among the self-conscious emotions Darwin (1872) mostly mentions shame in the context of submissive behavior which is about the failure of creating positive affect in the minds of others. As an expression of submissiveness, shame enables individuals to survive in a dominance hierarchy. The evolutionary base of shame is thought to be rooted in a self-focused, social threat system related to competitive behavior and the need to prove oneself acceptable/desirable to others (Gilbert, 1989; 2002). For detecting and coping with social threats, attentiveness to conspecifics of threat is highly adaptive. Social anxiety, flight, appeasement/submission can be seen as salient defenses and they work in the face of threat from the dominant, it can help to prevent the dominant side to “attack”. It probably evolved from the competitive system where individuals must prove themselves to others to win their place and be mindful of actions that court displeasure in others (Gilbert, 1989). Other researchers also thought it may be evolved for purposes of appeasement and avoidance of social approbation (Baumeister, Stillwell & Heatherton, 1994; Keltner & Buswell, 1997; Tracy & Robins, 2004). More specifically, the nonverbal expression of shame may draw forgiveness and increase sympathy and liking from onlookers after a social transgression (Keltner & Harker, 1998). On the other hand, guilt, however, evolved from a care-providing system and is highly focused on experiences of not doing harm to others (Gilbert, 1989, 1998; O’Connor, 2000). Therefore it is related with remorse for action taken like apologizing or any reparative behavior and thus encourages communal relationships (Tracy & Robins, 2004; Baumeister et al., 1994; Gilbert, 1998; Keltner & Buswell, 1997).

Although there have been philosophical explanations for the pride, its psychological conceptions are relatively new in the literature. In the past decade, studies about pride have

started to increase and suggested that pride is psychologically important and evolutionarily adaptive emotion (Cheng, Tracy & Henrich, 2010, Williams & DeSteno, 2009). The emotion of pride has been thought to be the major part of the affective mechanism for the status concept (Cheng et al., 2010). Findings related with status concept varied. Firstly, it is showed that pride was automatically associated with high status by participants through sending an automatic message (Tiedens, Ellsworth & Mesquita, 2000; Tracy & Matsumoto, 2008; Tracy & Robins, 2007). In addition to this, individuals who feel pride are likely to be perceived by others as impressive and people who seek for power are likely to feel greater pride than people who do not seek (Anderson & Berdahl, 2002; Muni, Pal & Das, 2006; Williams & DeSteno, 2009). On the other hand, pride provides motivation at difficult tasks and it is thought this indirect motivation may provide social acceptance and status (Verbeke, Belschak & Bagozzi, 2004; Williams & Desteno, 2008). Additionally, it is showed that pride is the strongest emotion that reflects status compared to other emotions (Shariff, Tracy & Markusoff, 2012; Shariff & Tracy, 2009). Thus cumulated findings of pride started to show that emotion of pride may serve as a mechanism which enables individuals to increase their status by reinforcing related behaviors.

Considering motivation for getting status in the pride, two facets are stated: authentic pride and hubristic pride. Authentic pride is stimulated by feelings of accomplishment, success and confidence, whereas, hubristic pride is stimulated by arrogance and conceit (Tracy, Cheng, Robins & Trzesniewski, 2009). They are described as distinct and independent, while hubristic pride is associated with anti-social traits; authentic pride is associated with prosocial traits. Those associations are stated with different aspects. Particularly, while authentic pride showed positive relation with big five traits, hubristic pride was negatively related with conscientiousness and agreeableness. Additionally, while authentic pride is positively related, hubristic pride is negatively related with self-esteem. Both types of pride also differed among mental health issues (Tracy et al., 2009). Particularly, individuals high in authentic pride are likely to be low in hostility, aggression and rejection sensitivity, on the other hand individuals high in hubristic pride are likely to engage in anxiety, aggression, hostility and anti-social behaviors. Finally, while hubristic pride was negatively related with communal traits, authentic pride was positively related with communal traits (Cheng et al., 2010). Thus, considering those findings together, it is

thought that while authentic pride is related with social traits, hubristic pride is related with anti-social traits.

1.4.3. Self-conscious emotions and the Dark Triad

As mentioned individually, it is obvious that self-conscious emotions have a regulatory role in social relationships, *interpersonal context*. Considering dark triad they have ‘successful’ interpersonal relationship with having manipulative and deceitful style, although it is mostly mentioned that they do not have self-conscious emotions or possess low level of them in dark triad studies. However, this statement mostly looks like an assumption as they are mostly based on case studies or specific groups like prisoners with few exceptions (Widom, 1977; Widom & Newman, 1985). The disadvantage of this assumption is that these findings exclude the normal population and lead researchers to think mostly of the antisocial tendency of dark triad. However, there is no direct study examining self-conscious emotions’ empirical relationship with dark triad. Therefore, solely assuming that dark triad lacks those emotions will be disregarding the reality. Additionally, recently in the literature, it has started to be found some evidences (very rare yet) which contradict the general view of antisocial traits lacking guilt which is inspiring for the expectation of there may be a different relationship for non-clinical population (*see dark triad section*).

Although there is no study examining self-conscious emotions’ direct relationship among dark triad literature, self-conscious emotions had been studied separately before. Especially the narcissism took the most attention among the dark triad. Among the self-conscious emotions most debatable relation is between narcissism and shame. The view for the relationship between narcissism and shame is twofold. Basically, on the one hand it is thought that narcissists do not feel any shame, on the other hand it is thought feeling no shame is a reaction to feeling high levels of shame (Tracy et al. 2009; Campbell, Foster & Brunell, 2004b). Apart from the direct relationship between narcissism and shame, among self-studies, narcissism is tried to be shown its functional aspects which is regulating self-esteem (Campbell et al., 2004b; Tracy & Robins, 2004). It is thought that narcissistic propensity may be the booster of self-esteem. In the study of Uji, Nagata and Kitamura

(2012) it is found that narcissism functioned in the modulation self-conscious emotions which are narcissism led individuals to feel achievement pride, hubristic pride and inhibited feelings of shame. Although there are two distinct views for the explanation of shame, both views agree on the negative relationship between narcissism and shame (Tracy et al., 2009; Campbell, Foster, & Brunell, 2004b). Additionally, in context of other conditions, rather than shame anger occurs in individuals with narcissistic tendency. For instance, in the study of Jones & Paulhus (2010) it is found that when narcissist experience ego threat, anger occurs and the reason assumed behind the anger is to avoid shame. With doing external attribution, others are blamed for their failures. In most conditions, obtained result is same and also Uji et al. (2012) study supports this finding that narcissism functions as an inhibitor for shame. Therefore, in this study direction of relationship is also expected in negative, as narcissism increase shame will decrease.

In psychopathy, there is a long standing relationship with shame and psychopathy. According to Cleckley (1964), psychopathy has a problem to internalize shame, and rather than internalizing they externalize blame. Rather than accepting responsibility for own action, psychopaths produces excuses for their behaviors like rationalizing and placing blame on others (Hare, 2003). Considering these features characterized with psychopathy, at the first glance it would be meaningless to examine this relationship. However, although the majority of the psychopathy studies emphasize criminality, it is also known that criminality is not the sufficient and necessary condition for psychopathy. Specifically, Cleckley (1964)'s seminal work was conducted on sub criminal population and also it was mentioned that subcriminal psychopath can be found everywhere and some of them may easily adapt to situations therefore may become successful (Hare, 1999; Lykken, 1995). Moreover, there are encouraging studies to examine this issue further. In the study of Keysers (2011) it is found that empathy would occur in psychopaths if it is stimulated, which indicates they can use empathy as a voluntary action rather than default mode (*see psychopathy section*). Another study used non-psychopathic individuals 305 undergraduate students showed that there is a small, negative relationship with adaptive shame coping and small, positive relationship with externalizing shame. However, primary psychopathy (related with selfish, uncaring, manipulative interpersonal style) showed negative relation and secondary psychopathy (related with impulsivity, self-defeating behavior) showed

positive relation with internalizing shame coping (Campbell & Elison, 2005). Additionally, in the study of Schimmenti et al. (2014) it is found that although most of them remembered the pride when they thought about the crime, some of prisoners remember feeling guilty on that time. Therefore, few but precious findings show that there may be no clear-cut relationship with self-conscious emotions particularly with shame. On the other hand, there are obvious finding for the psychopathy that they do not lack have shame and guilt (Hare, 2003; Skeem et al., 2003) but in the present study it is not expected to find particular (either negative or positive) relationship with shame as it includes more personal involvement rather than guilt.

Machiavellianism did not take the equal attention in regard to self-conscious emotions in the literature compared to psychopathy and narcissism. In fact, in addition to getting indirect idea from the results of other studies like ethical risk taking which is mentioned in the risk taking section, few studies are conducted. Wastell & Booth (2003) is the only study that directly studied the shame and guilt relationship with Machiavellianism. They examined this relationship from different view that they have argued this relationship on the awareness of Machiavellianism. They argue that in the literature dominant view for Machiavellianism is someone who knowingly and willingly uses others in pursuit of a self-interested end-point. However, this leads to two difficulties. First, in the interpersonal context this social approach leads to short-term partners, which in turn resentful partners and this would be counterproductive to self-interested ends. Secondly, by assuming it is voluntary action it would prejudice into research that thinking the behavior is conscious decisions to harmfully manipulate others. In this sense, alternative model is proposed and Machiavellianism is the result of 'cold' syndrome that the result of the failure of the development of the ability to recognize and use emotion processes as social cues. It is supported with its relationship with alexythymia as they are conceptually very similar to Christie & Geis (1970)'s definitions task- rather than people-oriented, and as dominated by emotional detachment from others and lacking in interpersonal warmth, is strikingly similar to descriptions of high-alexithymic individuals. Further both Machiavellians and alexithymics share the trait of being rationalistic and probabilistic in their outlook as opposed to the more typically emotional and ethical orientation of non-Machiavellian subjects (Christie & Geis, 1970). They argued by assuming no awareness, to what extent

they have internalized moral code -particularly the shame and guilt as they have a role of controlling moral behavior-. Although it is expected to not be affected by these 'moral emotions', they considered the difference between shame and guilt. As shame includes personal rejection and results in loss of opportunity to influence others, Machiavellians are thought to be attuned to this, on the other hand, in guilt, associated with punishment but not rejection, Machiavellians are thought to be not adapted. Therefore, by showing the negative relationship with guilt-proneness they implicated the alternative model for Machiavellianism that they are non-aware of 'being Machiavellist', as there is lesser internalized code of experience of guilt.

Among the dark triad, general tendency for not caring about society is what is expected and is stated. Empathy construct including empathy concern is found as an important aspect of guilt (Joiremann, 2004). Therefore considering empathy deficit in the dark triad, it has already been found and described in different studies (see dark triad section). Considering dark triad in among this perspective, not caring for others and having limited empathy can be thought as the common characteristics. Particularly, psychopathy and Machiavellianism would be expected to show negative relationship between them as they have more limited empathy compared to narcissism. Moreover, Machiavellianism is negatively associated with caring values and fairness (Niemi & Young, 2013). Also, in the same study, it is found that people high on caring values are related with choosing prosocial resource distributions and decreased in likelihood of failing to help kin/close friends or acquaintances which strengthens the expectation. As guilt is related with the caring-provision system, it is likely to get negative relationship with Machiavellianism (Niemi & Young, 2013). On the other hand, as mentioned, narcissists have a high social concern for being admired and to understand other's reaction, in turn, they have better empathy than the other two. Therefore violation of this social expectation might be more likely to result in guilt in narcissism. However, narcissists tend to perceive world in a global manner and they have self-focused view and like in the risk studies, their overconfidence may cover the guilt. Also, McHoskey, Worzel & Szyarto, (1998) study supports that expectation by stating there would be disconnection with morality in intimate relationship if there is no fully emotional development. Up to now, among dark triad literature there is only one study published recently which examines dark triad guilt

relationship among undergraduate students (Giammarco & Vernon, 2015). Guilt is examined multidimensional and found to be related with dark triad traits differently among levels. One of the findings is that only narcissism showed negative relationship with overall guilt whereas psychopathy and Machiavellianism showed negative relationship with some of the dimensions. All of the dark triad traits were negatively correlated with omnipotent guilt which is defined as possessing an exaggerated sense of responsibility for the success and happiness of others. Interestingly and also counterintuitive to (Wastell & Booth, 2003), it is found that psychopathy and Machiavellianism are positively correlated with self-hate guilt (which is defined as when individuals comply with a severely critical evaluation of themselves from someone, often a parent, who feels hatred or contempt for them), whereas narcissism is negatively correlated. This finding is interpreted as psychopaths and Machiavellians are aware of mistreating others, because they reported statements like not deserving other people's respect and deserving bad things happening to them (Veselka, Giammarco & Vernon, 2014).

Among the triad, all of them are expected to positively related with pride. Although there is a distinction between authentic and hubristic pride and the relation between pride and status is known, considering correlation between negative personality traits and hubristic pride, still it is not clear that why this type of pride has evolved. According to the evolutionary model proposed by Henrich & Gil-White (2001) there are two distinct paths to attaining status in human societies, dominance and prestige. Dominance refers to gaining status by intimidation or coercion based mostly on inducing fear. In contrast, prestige refers to gaining status by being recognized and being respected for individual's skills, success or knowledge. Mostly, in nature, within nonhuman species characterized with dominance hierarchy, social rank occurs through physical encounters (Trivers, 1985). However, in humans this social rank generally occurs through controlling access to resources, mates and well-being rather than just being in physical conflict as in nonhuman species. Therefore, dominant individuals create fear in others via threat of withholding the sources, in turn, others comply with the demands or provide sources to not lose valuable other sources. On the other hand, according to Henrich & Gil-White (2001), prestige occurred in evolutionary history, when people started to acquire cultural information from others in the group, as natural selection favored the selective attending and the learning

from the most knowledgeable and skilled other. Therefore, others provided support for prestigious individuals, in turn to get permission to access their skills and strategies. Considering these two paths with the facets of pride, while it has been thought that authentic pride could be related to prestige, hubristic pride is related to dominance, because of their related natures, social or antisocial. Cheng, Tracy & Henrich, (2001) also found that people who have hubristic tendency are perceived as dominant, whereas people with authentic tendencies perceived as prestigious. Additionally, people with dominance tend to be narcissistic and considering the dominance and prestige relationship, specifically, hubristic pride was thought as a motivator for narcissistic aggression, hostility, interpersonal problems (Baumeister, Smart & Boden, 1996; Bushman & Baumeister, 1998; Campbell, 1999; Kernberg, 1975; Kohut, 1977; Morf & Rhodewalt, 2001). On the other hand, authentic pride was thought as a motivator for positive behaviors (Weiner, 1985; Williams & Desteno, 2008). With the mentioned findings and relation with other constructs, hubristic pride tends to seem more related with the facets of dark triad. However, there is no certain study to show this relationship with dark triad. Additionally, phenomenological difference of facets of pride has not been studied. As dark triad are characterized with behaving in a manner what they want to have, the issue may be about just include to feel in a 'positive way' and achieving this 'sense' in a proper way will not distinguish them. Yet, as there is no study about this topic, additional theories are still not enough to enlighten the difference between different facets of pride. Therefore to explain it further in Turkey this study holds the exploratory characteristic.

1.5. Aims of the Study

To repeat specifically, the main aim of the present study is to examine the relation of dark triad with some constructs of interpersonal context, namely, interpersonal risk taking, self-presentation and self-conscious emotions. Therefore, the hypotheses of this study are as follow:

Hypothesis 1: There is a significant relationship between dark triad personality traits and social risk taking, ethical risk taking and status-driven risk taking.

Hypothesis 1(a): There is a significant negative relationship between dark triad personality traits and social risk taking.

Hypothesis 1(b): There is a significant positive relationship between dark triad personality traits and both ethical risk taking and status-driven risk taking.

Hypothesis 2: Dark Triad personality traits are significantly correlated with and predict self-presentation styles.

Hypothesis 2(a): While narcissism and Machiavellianism are expected to show positive significant relationship and significantly predict acquisitive self-presentation style and protective self-presentation style respectively, psychopathy is expected to show significant positive relationship and significantly predict both styles of self-presentation.

Hypothesis 3: Dark Triad personality traits are significantly correlated with and predict self-conscious emotions.

Hypothesis 3(a): While no relationship is expected between either Machiavellianism or psychopathy and shame-proneness, narcissism is expected to show negative relationship and negatively predict shame-proneness.

Hypothesis 3(b): Dark Triad personality traits are negatively correlated and negatively predict guilt-proneness.

Hypothesis 3(c): Dark Triad personality traits are positively correlated and positively predict both hubristic and authentic pride.

2. METHOD

2.1. Participants

The participants were 208 undergraduate students from Dogus University and 175 individuals via Internet in total 171 men ($M = 27,61$ years, $SD = 9,49$) and 212 women ($M = 27,71$ years, $SD = 11,07$). Turkish participants made up the 90% of the sample, 2.3% of the sample was Kurdish, 0.3% of the sample was Greek, %1 of the sample was Arabian and 6% of the sample identified as ‘other’ ethnicity. In relation to participants socioeconomic status, 45.2% of the sample defined themselves in the middle class, 42,8% of the sample was high-middle class, 6,3% of the sample was middle-low class, 4,7% of the sample was high class and 1% of the sample was low class. In relation to place participants currently living, 93% of the sample was living in big city, 5.2% of the sample was living in city, 1.3% of the sample was living in country and 0.5% was living in a village. Participants from Dogus University attended in the study for course credit.

2.2. Materials

Materials used in the present study were demographic information form, Short Dark Triad Scale, Status-driven Risk Taking Scale, Domain-specific Risk Taking Scale, Revised Self-presentation scale and Concern for Appropriateness Scale (see Appendix I).

2.2.1. Demographic Information Form

Demographic information form was given to collect information regarding to gender, age, socioeconomic status, living place of the participants.

2.2.2. Short Dark Triad Scale (SDTS)

The Short Dark Triad Scale is developed by Jones and Paulhus (2013) to measure personality’s narcissism, psychopathy and Machiavellianism facet. The scale is originally

consisted of 27 items measuring with 5-point likert type scale (from 1 “strongly disagree” to 5 “strongly agree”). Each part is calculated with the sum of each section. Sample items from the scale for narcissism was “I insist on getting the respect I deserve.”, for psychopathy was “I’ll say anything to get what I want.” and for Machiavellianism was “Avoid direct conflict with others because they may be useful in the future”. Turkish adaptation is made by (Eremsoy, Gültekin, Uysal & Bahçekapılı, 2015). According to this standardization study, 15 items were deleted from the original scale; therefore Turkish adaptation includes 12 items. For the present study, cronbach alphas for each facet namely narcissism, psychopathy and Machiavellianism are .66, .71 and .74, respectively.

2.2.3. Status-driven Risk Taking Scale

SDRT is 14-item self-report questionnaire which aims to measure tendency to seek and accept great risks, particularly physical risks, in pursuit of great rewards involving material wealth or social standing and prestige (Ashton et al., 2010). It is a 5 point-likert type of scale which indicates 1 as “strongly disagree” and 5 as “strongly agree”. Scale score is computed by calculating the mean across all items. Sample items from the scale are “I would enjoy being a famous and powerful person, even if it meant a high risk of assassination” and “For a very high-status job, I would be willing to live in a place that had an extremely high crime rate”. Higher score indicates higher tendency to take status-driven risk taking. In Ashton et al. (2010) its cronbach alpha was found .86. Turkish translation was made in the present study with the method of translation-back-translation. Due to their low factor loadings, item 2 and item 4 were eliminated. Confirmatory factor analysis of this scale is presented in the results section and cronbach alpha was found .85 for this study.

2.2.4. Domain Specific Risk Taking Scale

Domain Specific Risk Taking Scale is developed by Blais & Weber(2006) to examine individuals likelihood of engaging in risky behavior in five domains and how risky they perceive each domain. Health/Safety, Financial, Recreational, Ethical and Social Risk Taking domains constitute the scale. For each domain there are sample items reflecting

related domain with having 6 questions for each: health/safety (5, 15, 17, 20, 23, 26), recreational (2, 11, 13, 19, 24, 25), financial (3, 4, 8, 12, 14, 18), ethical (6, 9, 10, 16, 29, 30) and social (1, 7, 21, 22, 27, 28). Each item in the related domain is scored for risk-taking scale with using 7-Likert type scale ranging from 1 (extremely unlikely) to 7 (extremely likely) and for risk-perception scale 1 (not at all) to 7 (extremely risky). Sample items used include “Revealing a friend’s secret to someone else” (ethical) and “Disagreeing with an authority figure on a major issue.” (social).

Turkish translation was made in the present study with the method of translation-back translation and for the construct validity, confirmatory factor analysis was used. According to confirmatory factor analysis, due to their low factor loadings item 4 (.19) and item 18 (.17) were deleted and CFA is presented in the results section. Cronbach alphas for health/safety, financial, recreational, ethical and social risk taking were found .71, .78, .84, .81 and .70, respectively. As the risk taking operationalized as interpersonal risk taking, only likelihood of engaging social and ethical risk taking used in the analysis for the present study.

2.2.5. Test of Self-conscious Affect-3 (TOSCA-3)

Test of Self-conscious Affect-3 was developed by Tangney & Dearing (2002) to measure shame-proneness, guilt-proneness, hubristic pride, authentic pride, externalization and detachment. Scale is consisted of 11 negative and 5 positive scenarios. For each scenario, participants rated each response including mentioned emotions on 5-point Likert type scale. For each sub-scale score, sum of the responses related to that sub-scale is computed. Some of the scenarios were like “making a friend wait for you”, “losing a friends’ dog while it is in your care” and “finding out that your friends’ spouse likes you”. Turkish translation was made by Motan (2009) and internal consistencies for shame-proneness, guilt-proneness, hubristic pride and authentic pride were .78, .68, .39, .41, respectively.

2.2.6. Revised Self-Monitoring Scale

Self-Monitoring Scale was originally developed by Snyder (1974). Due to its theoretical and methodological problem, later, Lennox & Wolfe (1984) developed both Revised Self-Monitoring Scale and Concern for Appropriateness Scale (is described in next heading). The scale is consisted of 13 item and measures sensitivity to expressive behavior of others and ability to modify self-presentation. Overall scale measures the acquisitive self-presentation style. Sample items were “I can usually tell when I’ve said something inappropriate by reading it in the listener’s eye” (sensitivity to expressive behavior of others) and “Once I know what the situations call for, it’s easy for me to regulate my actions accordingly” (ability to modify self-presentation). Each item measured with 6-Likert type scale ranging from 0 (certainly, always false) to 5 (certainly, always true).

Turkish translation was made in the present study with the method of translation-back translation and for the construct validity, confirmatory factor analysis was used. According to confirmatory factor analysis, due to its low factor loading item 12 (.05) was deleted and CFA is presented in the results section. Cronbach alphas for sensitivity to expressive behavior of other, ability to modify self-presentation and acquisitive self-presentation were .78, .70 and .78, respectively.

2.2.7. Concern for Appropriateness Scale

Concern for Appropriateness Scale was also developed by Lennox & Wolfe (1984) to measure cross-situational variability and attention to social comparison information. This scale is consisted of 20 items and total scale measures the protective self-presentation. Each item measured with 6-Likert type scale ranging from 0 (certainly, always false) to 5 (certainly, always true). For the cross-situational variability items are 1, 4, 7, 10, 13, 16, 19 and for the attention to social comparison information items are 2, 3, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18. Sample items were “I am not always the person I appear to be” (cross-situational variability) and “I try to pain attention to the reactions of others to my behavior in order to avoid being out of place.” (attention to social comparison information).

Turkish translation was made in the present study with the method of translation-back translation and for the construct validity, confirmatory factor analysis was used. According to confirmatory factor analysis, due to its low factor loading item 20 (.12) was deleted and CFA is presented in the results section. Cronbach alphas for cross-situational variability, attention to social comparison information and protective self-presentation were .78, .85 and .88, respectively.

2.3. Procedure

Initially, informed consent are signed in paper-based form and approved in web-based form by participants. Later, participants completed a set of questionnaires including demographic information scale, SDS, TOSCA-3, SDRT, DOSPERT, RSMS and CA, respectively. The materials were administrated to the participants either in the classroom settings or in an online setting via survey platform from www.surveymonkey.com. Responses were collected and saved anonymously. Each administration took approximately 35-40 minutes. Questionnaire set was completed in one session for both paper-based and web-based form. If participants were from the Dogus University, they took extra credit for their courses.

3. RESULTS

Results are presented in 3 sections. In the first section, to test the construct validity of the scales which had not been standardized in Turkey, confirmatory factor analyses are presented. In the second section, descriptive statistics for the variables used in the study and the correlation among Dark Triad are presented. In the third section, to examine the relationship between dark triad and other variables, Pearson correlation and multiple linear regression was conducted.

3.1. Confirmatory Factor Analysis (CFA) of Status-driven Risk Taking Scale, Domain-specific Risk Taking Scale, Revised Self-Monitoring Scale and Concern for Appropriateness Scale

3.1.1. CFA of Status-Driven Risk Taking Scale

To test whether the one-factor structure which exists in the original scale of Status-driven Risk Taking Scale is also applicable in the data collected from Turkish sample confirmatory factor analysis was applied. For this analysis model has been conducted by using 14 observed variables and one latent variable and analysis is tested by using AMOS. In the original version item 2 (.35) and item 4 (.37) extracted due to their low factor values. For the one-factor model index values are $\chi^2(54) = 175.24$, $p < .05$, $\chi^2/df = 3.24$; CFI = .90, GFI = .92, RMSEA = .08, SRMR = .05, which indicates the good model of fit (see Figure 3.1)

3.1.2. CFA of Domain-Specific Risk Taking Scale

To test whether the five-factor structure which exists in the original scale of Domain-Specific Risk Taking Scale is also applicable in the data collected from Turkish sample confirmatory factor analysis was applied. For this analysis model has been conducted by using 30 observed variables and five latent variable and analysis is tested by using AMOS. In the original version item 4 (.19) and item 18 (.17) extracted due to their low factor values. For the five-factor model index values are $\chi^2(340) = 613.38$, $p < .05$, $\chi^2/df = 1.80$;

CFI = .90, GFI= .87, RMSEA = .05, SRMR = .07, which indicates the good model of fit (see Figure 3.2).

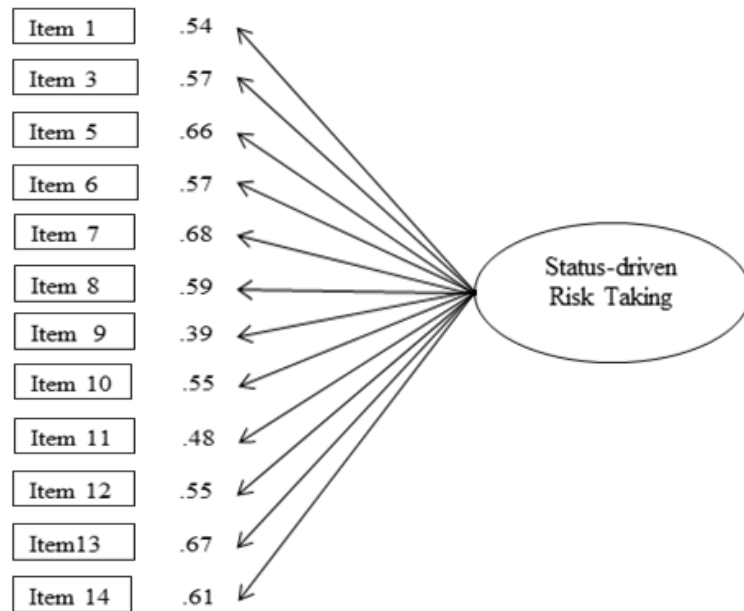


Figure 3.1 Standardized Estimates of Status-Driven Risk Taking Scale

3.1.3. CFA of Concern for Appropriateness Scale

To test whether the two-factor structure which exists in the original scale of Concern for Appropriateness Scale is also applicable in the data collected from the Turkish sample, confirmatory factor analysis was applied. For this analysis model has been conducted by using 20 observed variables and two latent variables and analysis is tested by using AMOS. In the original version item 20 (.12) was extracted due to its low factor values. Proposed correction indexes by model according to error covariance is corrected which are also meaningfully related statements in the scale (item 3- item 18, item 6- item 17, item 7- item 19, see Figure 3.3). For the two-factor model index values are $\chi^2(131) = 466.37$, $p < .05$, $\chi^2/df = 3.56$; CFI = .83, GFI=.85, RMSEA = .08, SRMR = .07, which indicates relatively poor applicable model of fit.

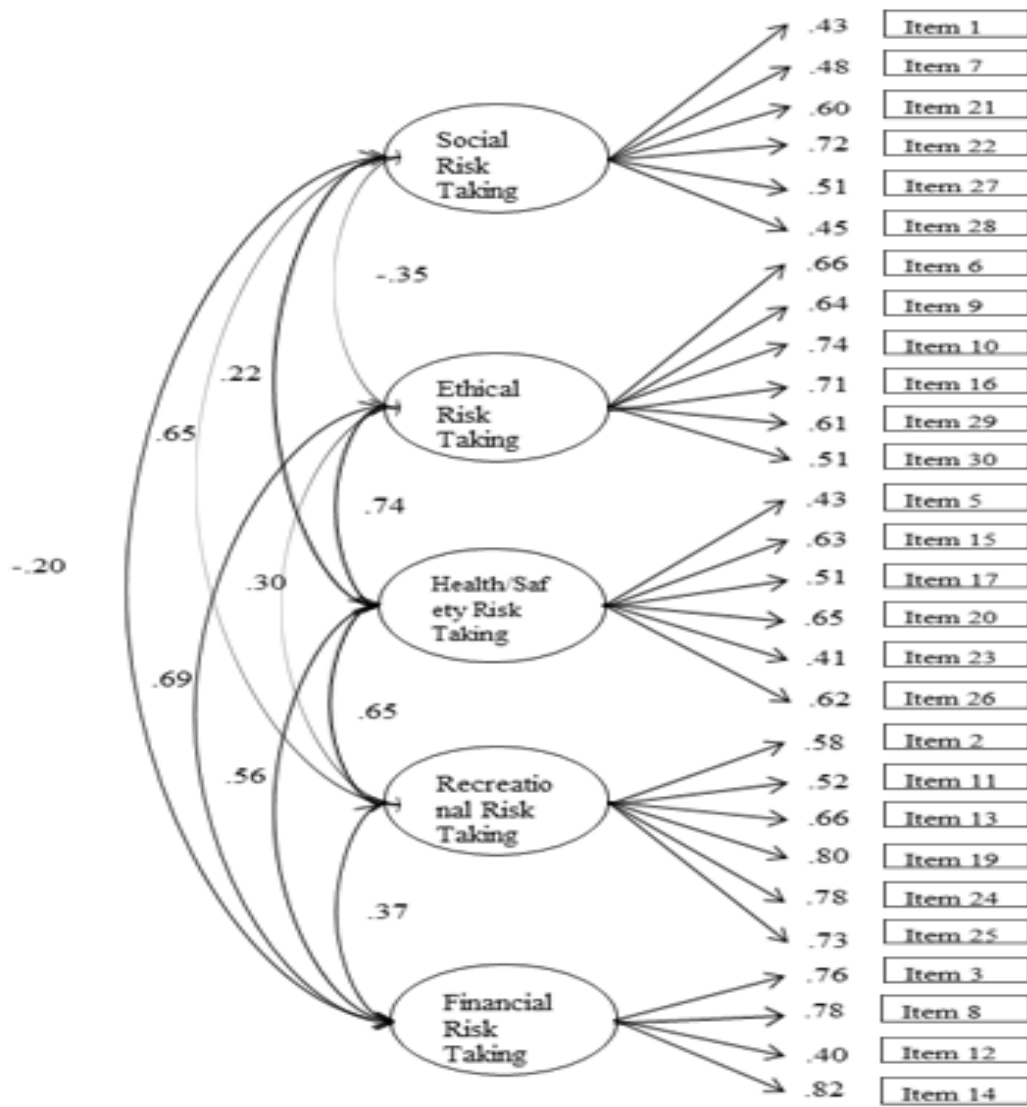


Figure 3.2 Standardized Estimates of DOSPERT Scale

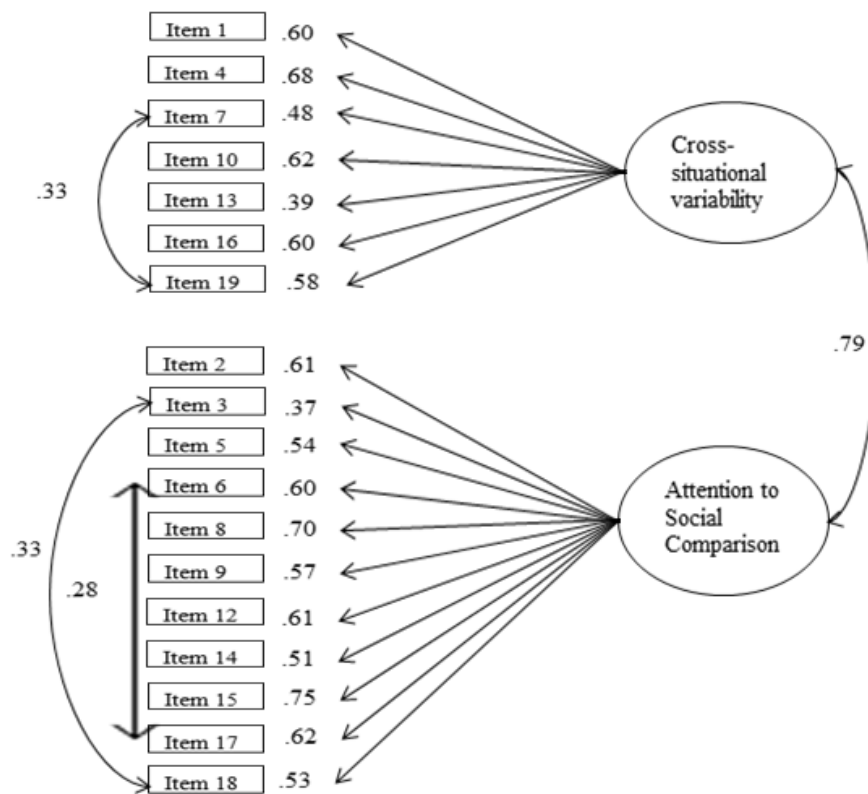


Figure 3.3 Standardized Estimates of Concern for Appropriateness Scale

3.1.4. CFA of Self- Monitoring Scale

To test whether the two-factor structure which exists in the original scale of Self-Monitoring Scale is also applicable in the data collected from the Turkish sample confirmatory factor analysis was applied. For this analysis model has been conducted by using 13 observed variables and two latent variables and analysis is tested by using AMOS. In the original version item 12 (.05) extracted due their low factor values. For the two-factor model index values are $\chi^2(53) = 88.72, p < .05, \chi^2/df = 1.67; CFI = .96, GFI = .96, RMSEA = .04, SRMR = .05$, which indicates the well model of fit (see Figure 3.4).

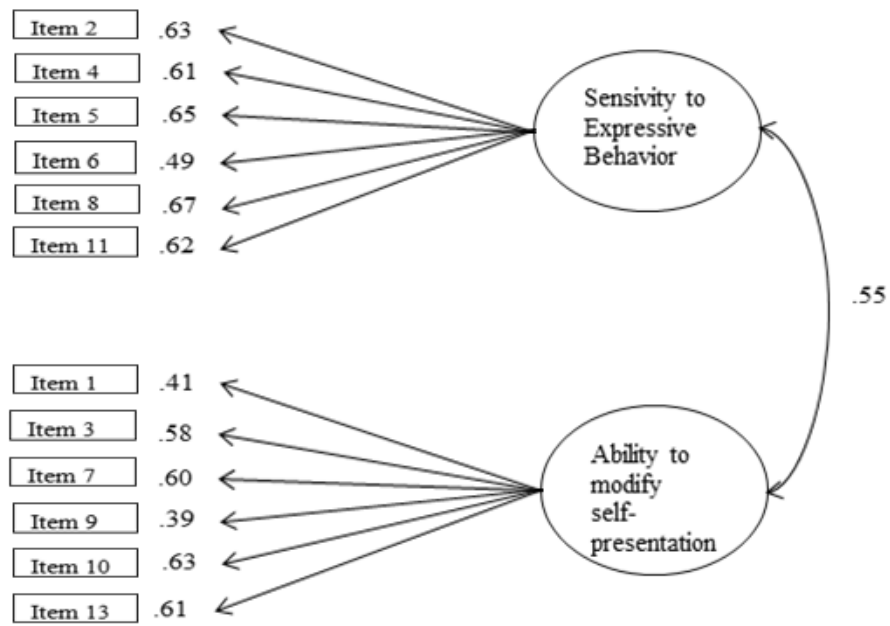


Figure 3.4 Standardized Estimates of Revised Self-Monitoring Scale

3.2. Preliminary Statistics and Key Variables of the Study

In Table 3.1 descriptive statistics for the variables used in the study are presented.

In Table 3.2 correlations between facets of dark triad are presented. According to this, they are all significantly correlated at low to moderate level which indicates they are related but different constructs.

Table 3.1 Descriptive Statistics for the Variables of the Study

	Mean	SD	Min	Max	N
Narcissism	2.79	.82	1	5	383
Psychopathy	2.01	.72	1	4.2	383
Machiavellianism	2.69	.92	1	5	383
SDRT	2.17	.77	1	5	345
Ethical Risk Taking	2.36	1.34	1	7	301
Social Risk Taking	5.21	1.09	1.33	7	301
Sensitivity to Expressive Behavior	3.58	.73	.83	5	316
Ability to Modify Self-Presentation	3.20	.77	.33	5	316
Acquisitive Self-Presentation	3.39	.61	1.08	5	314
Cross-situational Variability	2.41	.92	.00	5	314
Attention to Social Comparison	2.34	.84	.00	4.58	314
Protective Self-Presentation	2.37	.79	.11	4.74	314
Shame	2.74	.67	1	4.71	352
Guilt	3.95	.52	2.20	5	352
Hubristic Pride	3.84	.65	2	5	351
Authentic Pride	4.27	.65	1.33	5	352

Table 3.2 Correlations among facets of Dark Triad

	Narcissism	Psychopathy	Machiavellianism
Narcissism		.37**	.30**
Psychopathy			.54**
Machiavellianism			

** $P < .01$

3.3. The Relation between Dark Triad and Interpersonal Risk Taking

3.3.1. Status-Driven Risk Taking

According to Pearson correlation analysis, all facets of dark triad, narcissism ($r = .31$, $p < .01$), Machiavellianism ($r = .38$, $p < .01$) and psychopathy ($r = .53$, $p < .01$) significantly correlated with status-driven risk taking. Additionally, a multiple linear regression was conducted to predict SDRT. Predictors entered into model with enter method are narcissism, psychopathy and Machiavellianism. Regression coefficients are shown in Table 3.3. The three predictor model was able to account for 30% of the variance in SDRT, $F(3,341) = 48.60$, $p < .001$. SDRT was significantly predicted by narcissism ($B = .10$, $t(341) = 2.16$, $p < .05$), Machiavellianism ($B = .13$, $t(341) = 2.80$, $p < .01$) and psychopathy ($B = .43$, $t(341) = 7.34$, $p < .001$).

Table 3.3 Results of Multiple Linear Regression for predictors of SDRT

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	.10	.05	.11*	2.16		
Psychopathy	.43	.06	.40***	7.34	48.60	3,341
Machiavellianism	.13	.05	.15**	2.80		

$R^2 = .30$ ($p < .001$), * $p < .05$ ** $p < .01$ *** $p < .001$

3.3.2. Ethical Risk Taking

The relationship between Dark Triad and ethical risk taking was examined by Pearson correlation analysis and it is found that both Machiavellianism ($r = .17$, $p < .01$) and psychopathy ($r = .29$, $p < .01$) were significantly correlated with ethical risk taking, however narcissism was not ($p > .05$). The relationship further examined by multiple linear regression. Predictors entered into model with enter method are narcissism, psychopathy and Machiavellianism. Regression coefficients are shown in Table 3.4. The three predictor model was able to account for 8% of the variance in ethical risk taking, $F(3,297) = 8.61$, $p < .001$. Ethical risk taking was significantly predicted by only psychopathy ($B = .52$, $t(297) = 4.09$, $p < .001$).

Table 3.4 Results of Multiple Linear Regression for predictors of Ethical Risk Taking

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	-.05	.10	-.03	-.51		
Psychopathy	.52	.13	.28***	4.09	8.61	3,297
Machiavellianism	.04	.09	.02	.35		

$R^2=.08$ ($p<.001$), *** $p<.001$

3.3.3. Social Risk Taking

According to Pearson correlation analysis, all of the dark triad facets namely narcissism ($r = -.14$, $p<.05$), Machiavellianism ($r = -.26$, $p<.01$) and psychopathy ($r = -.18$, $p<.01$) were negatively correlated with social risk-taking. The relationship was further examined by multiple linear regression. Predictors entered into model with enter method are narcissism, psychopathy and Machiavellianism. Regression coefficients are shown in Table 3.5. The three predictor model was able to account for 6% of the variance in social risk taking, $F(3,297) = 6.74$, $p<.001$. Social risk taking was significantly predicted by only Machiavellianism ($B = -.26$, $t(297) = -3.26$, $p<.01$).

Table 3.5 Results of Multiple Linear Regression for predictors of Social Risk Taking

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	-.09	.08	-.06	-1.06		
Psychopathy	-.01	.10	-.01	-.14	6.74	3,297
Machiavellianism	-.26	.08	-.22**	-3.26		

$R^2=.06$ ($p<.001$), ** $p<.01$

3.4. The Relation between Dark Triad and Self-presentation

3.4.1. Acquisitive Self-Presentation

The relationship between Dark Triad and acquisitive self-presentation was examined for both the total acquisitive self-presentation style and its levels: sensitivity to expressive

behavior and ability to modify self-presentation. Firstly, narcissism was significantly correlated with all levels of acquisitive self-presentation and total acquisitive style. Higher scores on narcissism facet were related to higher sensitivity to expressive behavior ($r = .21$, $p < .01$), higher ability to modify self-presentation ($r = .21$, $p < .01$) and higher levels of acquisitive self-presentation style ($r = .25$, $p < .01$).

For Machiavellianism, ability to modify self-presentation ($r = .17$, $p < .01$) and acquisitive self-presentation style ($r = .11$, $p < .05$) were significantly correlated; however, no significant relationship was found with sensitivity to expressive behavior ($p > .05$). Psychopathy was not significantly correlated with acquisitive self-presentation ($p > .05$).

Additionally, a multiple linear regression was conducted to predict sensitivity to expressive behavior, ability to modify self-presentation and acquisitive self-presentation style separately. Predictors entered into model with enter method are narcissism, psychopathy and Machiavellianism. Regression coefficients for acquisitive self-presentation style are shown in Table 3.6. The three predictor model was able to account for 6% of the variance in sensitivity to expressive behavior, $F(3,312) = 6.79$, $p < .001$, 7% of the variance in ability to modify self-presentation $F(3,312) = 8.35$, $p < .001$ and 8% of the variance in acquisitive self-presentation style, $F(3,312) = 9.17$, $p < .001$. Acquisitive self-presentation style was significantly predicted by only narcissism ($B = .20$, $t(312) = 4.62$, $p < .001$). On the other hand, Machiavellianism was significantly predicted only by the ability to modify self-presentation ($B = .17$, $t(312) = 3.11$, $p < .01$).

Table 3.6 Results of Multiple Linear Regression for predictors of acquisitive

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	.20	.04	.27***	4.62		
Psychopathy	-.07	.06	-.08	-1.18	9.17	3,312
Machiavellianism	.06	.04	.09	1.36		

$R^2 = .08$ ($p < .001$), *** $p < .001$

3.4.2. Protective Self-Presentation

The relationship between Dark Triad and protective self-presentation was examined for both the total protective self-presentation style and its levels: cross-situational variability and social comparison. Narcissism was significantly correlated with attention to social comparison ($r=.12, p<.05$) and protective self-presentation style ($r=.12, p<.05$). For Machiavellianism, all levels and total of protective self-presentation style was significantly correlated. Higher scores on Machiavellianism facet were related with higher cross-situational variability ($r=.38, p<.01$), attention to social comparison ($r=.41, p<.01$) and higher levels of protective self-presentation style ($r=.44, p<.01$).

Psychopathy was correlated significantly with cross-situational variability ($r=.37, p<.01$), attention to social comparison ($r=.32, p<.01$) and protective self-presentation style ($r=.38, p<.01$).

Additionally, a multiple linear regression was conducted to predict cross-situational variability, attention to social comparison and protective self-presentation style separately. Predictors entered into model with enter method were narcissism, psychopathy and Machiavellianism. Basic descriptive statistics and regression coefficients are shown in Table 3.7. The three predictor model was able to account for 20% of the variance in cross-situational variability, $F(3,310) = 25.87, p<.001$, 20% of the variance in attention to social comparison $F(3,310) = 25.87, p<.001$ and 24% of the variance in protective self-presentation style, $F(3,310) = 33.29, p<.001$. Protective self-presentation style was significantly predicted by psychopathy ($B = .23, t(310) = 3.48, p<.01$) and Machiavellianism ($B = .31, t(310) = 6.10, p<.001$).

Table 3.7 Results of Multiple Linear Regression for predictors of protective

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	-.60	.05	-.06	-1.18		
Psychopathy	.23	.07	.21	3.48**	33.29	3, 310
Machiavellianism	.31	.05	.37	6.10***		

$R^2=.24$ ($p<.001$), ** $p<.01$, *** $p<.001$

3.5. Dark Triad Self-Conscious Emotions

Among the dark triad only narcissism showed significant relationship with shame ($r=-.18$, $p<.01$). As expected, all levels of dark triad significantly correlated with guilt which are narcissism ($r=-.22$, $p<.01$), Machiavellianism ($r=-.23$, $p<.01$) and psychopathy ($r=-.39$, $p<.01$). For the hubristic pride, psychopathy was negatively correlated ($r=-.11$, $p<.01$), Machiavellianism was positively correlated ($r=.15$, $p<.01$). For the authentic pride only psychopathy was significantly correlated ($r=-.30$, $p<.01$).

Additionally, a multiple linear regression was conducted to predict self-conscious emotions separately. For each of the self-conscious emotions, predictors entered into model with enter method were narcissism, psychopathy and Machiavellianism. Regression coefficients are shown in Table 3.8. The three predictor model was able to account for 4% of the variance in shame-proneness, $F(3,348) = 5.10$, $p<.01$ (see Table 3.9), 15% of the variance in guilt-proneness, $F(3,348) = 21.11$, $p<.01$, 6% of the variance in hubristic pride, $F(3,347) = 7.96$, $p<.01$ (see

Table 3.10), and 10% of the variance in authentic pride, $F(3,348) = 12.50$, $p<.01$ (see Table 3.11). Narcissism significantly predicted all self-conscious emotions, shame ($B = -.17$, $t(348) = -3.59$, $p<.01$), hubristic pride ($B = -.12$, $t(347) = 2.60$, $p=.01$), authentic pride ($B = .09$, $t(348) = 2.06$, $p<.05$) except guilt. Machiavellianism significantly predicted hubristic pride ($B=.16$, $t(347)=3.52$, $p<.01$) and authentic pride ($B = .11$, $t(348) = 2.62$, $p<.01$). Only psychopathy significantly predicted all self-conscious emotions and psychopathy was the only predictor of guilt ($B = -.23$, $t(348) = -5.40$, $p<.01$).

Table 3.8 Results of Multiple Linear Regression for predictors of shame-proneness

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	-.17	.05	-.20***	-3.59		
Psychopathy	.13	.06	.15*	2.27	5.09	3,348
Machiavellianism	.01	.05	.01	.16		

$R^2=.04$ ($p<.01$), * $p<.05$ *** $p<.001$

Table 3.9 Results of Multiple Linear Regression for predictors of guilt-proneness

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	-.02	.03	-.04	-.71		
Psychopathy	-.23	.04	-.32***	-5.40	21.11	3,348
Machiavellianism	-.05	.03	-.09	-1.46		

$R^2=.15$ ($p<.001$), *** $p<.001$

Table 3.10 Results of Multiple Linear Regression for predictors of hubristic pride

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	.12	.05	.15*	2.60		
Psychopathy	-.21	.06	-.23***	-3.67	7.96	3,347
Machiavellianism	.16	.04	.22***	3.52		

$R^2=.15$ ($p<.001$), *** $p<.001$

Table 3.11 Results of Multiple Linear Regression for predictors of authentic pride

Predictor Variable	B	SE B	Beta	t	F	df
Narcissism	.09	.04	.11*	2.06		
Psychopathy	-.34	.05	-.38***	-6.09	12.5	3,348
Machiavellianism	.11	.04	.16**	2.61		

$R^2=.15$ ($p<.001$), * $p<.05$, ** $p<.01$ *** $p<.001$

4. DISCUSSION

The current study, first of its kind in Turkey, sought to examine individuals with high dark triad traits in interpersonal context, particularly with three main research questions:

—How are the traits related with interpersonal risk taking?

—How are they related with self-presentation?

—How are they related with self-conscious emotions?

First of all, this study showed that all dark triad facets are related with each other at a moderate level, which indicates they are distinct constructs and represent different aspects of dark personality, a conclusion also supported in the literature (Lee & Ashton, 2005). Each aspect of the examined interpersonal context is discussed individually in the next part.

4.1. The Relation between Dark Triad and Interpersonal Risk Taking

Risk-taking recently started to be thought as a multidimensional construct. Rather than evaluating just being a risk-taker or not, individuals can differ on risk taking in different areas. This study is the first attempt to examine dark triad in multiple risk taking areas, particularly conceptualized as interpersonal risk taking. As expected, all risk areas were related with the dark triad. Firstly, individuals with high dark triad scores were more likely to take status-driven risk, defined as taking physical risks in expectation of status, power and money. In the literature the area of status-driven risk taking is relatively new (Ashton et al., 2010) and this relationship was only examined by Visser et al.'s (2014) study. The reported relationship in Visser et al. (2014) study was also supported by the results of this study. Beside the existence of a relationship between dark triad and SDRT, among all risk taking areas, the strongest relation was found between SDRT and Dark Triad. Therefore

with regard to the argument of Visser et al. (2014), this finding is supportive of their proposal of SDRT as an additional fourth trait to dark personality.

In this study, the possible explanation for the highest correlation of dark triad with SDRT may be due to Dark Triad people's higher need for status and power to 'survive' in society and may explain why people with higher Dark Triad get higher positions in workplaces. The nature of SDRT is different than other risk taking areas. Although in ethical and social risk taking, there is a direct relationship with the other person, SDRT includes indirect relationship with the other person by gaining status and being more 'powerful' than the other. Therefore, SDRT may be the underlying trait why they become successful in the workplace context. For psychopathy its relationship with low self-control and dysfunctional impulsivity may be the explanation (Jones & Paulhus, 2011a; Jonason & Tost, 2010); however narcissism was not related with low self-control. Therefore narcissists' perceived benefit of the situation of status-driven risk taking may be high (Foster et al., 2009) or they may have overconfidence about their performances while evaluating taking status-driven risk (Campbell et al., 2004a). Machiavellianism intuitively related with status-driven risk taking as Machiavellians main motives are status, money and power (Christie & Geis, 1970).

As expected it is found that people with high dark triad traits were less likely to take social risk and social risk taking was found as the only behavior which has a negative relation with the dark triad. Although the strength of the relation was low between dark triad and social risk taking, the existence of this negative relationship is very important finding. As social risk taking is related with expressing one's own ideas against a majority/authority, the finding here can be interpreted as trying to guarantee one's position in the social group. Therefore it may partially explain how these dark triad traits continue to survive. Although narcissists are motivated by the perceived benefit rather than perceived risk (Foster et al., 2009; Lakey et al., 2008), they have a strong need for social approval. Therefore, the finding supports the expected relationship between narcissism and social risk taking and may be interpreted as fear of losing social approval outweighs getting the majority's attention. However, for the Machiavellianism and psychopathy, addition to secure their positions in the social group, they may use it as a social strategy by being non-assertive in

some situations (Jonason & Webster, 2012). As the situations include either majority or authority, they may eliminate the chance of the rejection of their 'goals' by being non-assertive and by doing so, they may continue to use other ways to manipulate others to actualize their goals.

Another examined interpersonal risk domain was ethical risk taking and it was operationalized as behaving inappropriately with regard to the majority's expectation. According to results, individuals with high psychopathy and Machiavellianism are more likely to take ethical risks. Although ethical risk taking is almost naturally related to Machiavellianism and psychopathy (Christie & Geis, 1970; Hare & Neumann, 2008), no study was found in the literature that directly studied this relationship. The expected relation was inferred from the financial risk studies as dark triad traits manipulate others' money without permission and from the personality studies (Jones 2013, 2014). The propensity of taking ethical risk by Machiavellianism and psychopathy can be explained by the relationship of Honesty-humility dimension of personality which indicates being sly and deceitful (Weller & Tikir, 2011; Kessler et al., 2010; Lee & Ashton, 2005). The present results partially supported for the expected relation of narcissism as it was not related with ethical risk taking. However, this finding also supports the need of narcissism's social approval (Zuckerman & O'Loughun, 2009). As mentioned, Machiavellianism and psychopathy are theoretically closer than narcissism to ethical risk taking by being manipulative and deceitful. Additionally, empathy levels in narcissism, compared to the other two traits, are thought to be brightest one (Wai & Tiliopoulos, 2012). Therefore, they may consider the other's expectations. Having no relationship with ethical risk taking and having tendency to take less social risk suggest that narcissists try to find themselves a secure place in community. On the other hand, finding of ethical risk taking in the present study partially supported the impulsivity and self-control studies. According to this, psychopathy was related with dysfunctional impulsivity and narcissism was related with functional impulsivity (Jones & Paulhus, 2011a). While psychopathy was related with low-self-control, narcissism was not related (Jonason & Tost, 2010). In both studies, narcissism relation with impulsiveness/self-control is either in a positive sense or having no relationship, which may be explain why narcissism did not related with ethical risk taking besides the need of social approval. Machiavellianism was found either having

no relationship with functionality or having self-control. However, rather than impulsiveness, Machiavellians strategic nature may explain the propensity to take ethical risk. By taking ethical risk, Machiavellians may increase the chance of being top in group, optimize reproduction and to get sources without expending a great amount of time or resources (Jonason et al., 2012b, 2012a).

4.2. The Relation between Dark Triad and Self-presentation

This study showed that narcissism predicts acquisitive self-presentation style whereas Machiavellianism and psychopathy predict protective self-presentation style. The findings differed slightly from Rauthmann (2011). In the sample used in the present study psychopathy was only related with protective self-presentation style. However, those who were related with protective style (Machiavellianism and psychopathy), also were related with less social risk taking. This supports the safe nature of protective self-presentation style. On the other hand, it is known that they use social influence tactics to manipulate others and Machiavellians were the ones who most commonly use all the social influence tactics (Jonason & Webster, 2012). Machiavellians' use of protective self-presentation style is also supportive to the findings of using emotional tactics, friendliness and guilt induction as the tactics are not that obvious (Vangelisti et al., 1991; Grams & Rogers, 1990). Therefore, using protective nature of self-presentation style can be seen as a strategy to cover their actions in society. Parallel to this knowledge, in addition to Machiavellians being higher in protective style, they were also higher in the ability to modify self-presentation which indicates they may try to create any appearance to impress others. This finding is supportive for their good impression management and being in high-status job by presenting themselves as a strong assertive leader (Jonason et al, 2012b; Jones & Paulhus, 2009). Interestingly, Machiavellianism was only related with the ability to modify self-presentation, a finding which is also supported by the Machiavellians' use of social influence tactics (Jonason & Webster, 2012). Their cold empathy styles may also be the possible explanation of their use of both styles (McIllwain, 2003). By the ability of emotionally detached from a situation and at the same time by identifying the emotion of others, individual's Machiavellian side may use the self-presentation style accordingly.

Another interesting finding in this study is that narcissism is both related with acquisitive style and less social risk taking. Narcissists have high concern for being approved and getting social confirmation (Zuckerman & O'Loughun, 2009; Myers & Zeigler-Hill, 2012). However, another motivation for them is the need for being admired (Vonk et al., 2013; Wai & Tiliopoulos, 2012). Therefore, the occurrence of both results may be due to both. Also both needs can be inferred from the relationship of narcissism with sensitivity to the expressive behavior of others which can be interpreted as seeking confirmation and also controlling others' interest. At the same time by using ability to modify self-presentation, narcissist may try to satisfy the need of being admired. To get interest of others narcissist may change own presentation accordingly. Additionally low relationship between protective style and narcissism found in the present study also supports the existence of the need of being approved and being admired of narcissism. On the other hand, in Rauthmann (2011) adaptive levels of narcissism were related with acquisitive style, whereas maladaptive levels were related with protective style. Therefore the prediction in acquisitive style in the present study also showed that narcissism in the participants may have adaptive characteristics. Having adaptive characteristics indicates that narcissism in the present study is the 'reasonable' narcissism in every individual.

Considering these findings in the interpersonal context, they can change their behavior according to the need. According to Life History Theory it is found that although all dark triad traits were related with fast-life strategy, in the traditional measures of dark triad, some levels of each trait in dark triad related with slow life strategy (McDonald et al, 2012). The differentiation among life history theory of facets may also support the finding of present study of dark triad may strategically behave or change their behaviors accordingly context to context due to their aim of achievement. In other words, they have successful adaptation to others' perspectives and they infer what particular behavior will give rise to particular impression in their minds. Although differentiation exists, all dark triad traits were related with self-presentation styles. This finding may be explained by the requirement of self-presentation that external reward depends on the judgment of others; therefore they have to engage in either type of self-presentation (Buss & Briggs, 1984).

4.3. The Relation between Dark Triad and Self-conscious Emotions

Facets of dark triad and self-conscious emotions are probably the most speculative in the literature and it is hard to be agreed on a common point. These traits, thought to have low shame and guilt, recently started to be revised (Keysers, 2011; Fabj, 1998; Lo Verso and Lo Coco, 2004). In our study, it is also examined for the dark triad to have what level of self-conscious emotions.

Initially, it is found that only individuals with narcissism have a tendency to have shame-proneness. In the light of the literature this is not surprising. Further it is shown that in this study with a nonclinical sample, shame-proneness is in the same direction with clinical population. Negative relation between shame and narcissism is also supportive for Uji et al. (2012) as narcissism may function as an inhibitor of the shame. For the guilt-proneness all dark triad traits were negatively correlated. This finding was expected and may be explained with their empathy levels (Wai & Tiliopoulos, 2012) . People with high dark triad traits have low level of empathy and have a tendency to perceive everyone in the same manner-depressed, low self-esteem (Black, 2013). Therefore they may not distinguish the difference among them and may not interpret their own behavior according to society's expectations. Although narcissism has the highest empathy level among the triad, their guilt-proneness was not differentiated. Niemi and Young (2013)'s finding of Machiavellians was not related with caring values and fairness also support the finding of present study. However, as mentioned before, studying self-conscious emotions is hard due to methodological reason as they are relied on internal measure and do not have universal features. Therefore, here it is important to remind that aim is to provide general framework of self-conscious emotions in this sample. In this study, Tangney & Dearing's (2002) scale used to measure guilt, however studying guilt -which has a social regulatory role- with different aspects and with different measures is important for the dark triad. Because dark triad has 'antisocial' traits with successful life strategy; their low level of guilt-proneness should be studied further.

Lastly, dark triad's relation with pride was not entirely clear. Both Machiavellianism and narcissism positively predict both types of pride. The possible explanation for this finding

may be due to its physiological experience. Both pride triggers the positive feeling, therefore two kind of pride may be rewarding for Machiavellianism and narcissism. However, interestingly, individuals with high psychopathy have less tendency to feel authentic pride than individuals with low psychopathy. High psychopaths' tendency to less feeling of either type of pride may be explained in two ways. Firstly, the reason may lie under its phenomenological experience. The scenarios may not trigger the 'pride' emotion sufficiently in participants in this study. However, negative relationship between authentic pride and psychopathy may indicate another aspect of psychopathy. Considering the finding of individuals with high psychopathy have tendency to use protective self-presentation style and to take less social risk, this combination allows to probability of they may not reveal the actual thoughts of themselves.

4.4. Limitations

This study aimed to reach all population, therefore, to understand specific groups may be better to evaluate results. However, students and middle-high SES were the majority, therefore replication of this study on other specific samples is recommended. The questionnaire used in this study was quite long and most of the participants either bored or left the study. Therefore, the length of the questionnaire can be taken account in further studies. On the other hand, to measure dark triad more precisely, traditional measurement of dark triad can be added to study. Also, self-conscious emotions may be studied with experimentally, as it is really hard to measure internal experience by scale. Further, little is known about the manifestation of the Dark Triad cross-culturally. This should be taken into consideration when generalizing the results of the current study.

4.5. Clinical Implications and Future Directions

What makes 'dark triad' unique is its nonclinical characteristic and existence of it in every individual. Rather than having in all-or-none condition, individuals have it as a continuum. In other words, although the facets of dark triad sounds like and remind clinical terms, it includes and refers to nonclinical population; therefore every individual, every client the psychologist faces, has those facets in some degree. However, there are ongoing contrary

views on this dark concept. On the one hand, there are different views about whether the dark concept is unitary or a multidimensional construct. Still, both sides recognize the validity of the concept and therefore any attempt to understand the concept will be precious both for the literature and for clinical application. Therefore this study holds the initiative characteristic for understanding dark triad in Turkey. This study also supports the view that there are three facets of the triad and there may be other facets that need to be added. On the other hand, there are contrary views whether dark triad personality is really antisocial. Sticking to the definitions of traits will directly bring researchers to think these traits have antisocial aspects. However, in an evolutionary and pragmatic sense, these characteristics are helpful for individuals to obtain a goal. If there is a 'goal', then, there is also a risk for gaining or losing it. In interpersonal context, any attempt in relationships includes risk as there is gain vs. loss condition. Therefore, they are aware or not, individuals usually face this situation by taking social or ethical risk taking. Social or ethical risks are sometimes questioned by individuals and the present study may provide some insight for this situation. Why sometimes individuals engage in these risk behaviors or modify their self-presentation also relates with individuals dark side and engaging in these risk behaviors may increase the likelihood of gaining 'goal'. Additionally, it is obvious that the level of these characteristics each individual possess changes and if there is a manipulative trait, there is also being manipulated trait, 'targets'. The existence of 'targets' still does not make dark triad antisocial; unfortunately, the language of literature does. However, if dark triad traits does not prevent individuals their daily functioning and does not cause to harm others in a physical manner, stigmatizing high dark triad individuals and try to behave them like these traits need to be treat will be meaningless and is not the duty of psychologist.

Another point which should be highlighted is, although dark triad is usually associated with low level of self-control, in interpersonal context, it seems that, it is not possible for an individual to achieve goals without a sufficient self-control mechanism. Self-control level of an individual on different risk taking situations may vary for dark triad traits as their engaging in risky behaviors vary accordingly. Therefore, the present study showed that self-control may change according to context and suggests self-control may not be a unitary construct. This construct may be studied further to understand both itself and its relationship with dark triad.

Finally, restricting this concept in the clinical area will be too narrow. As every individual has it, studying this concept in different domains of psychology will be enriching for understanding this dark side. Also, individuals also start to feel there are some individuals having those traits. Particularly, individuals started to share on their social media accounts that some politicians may have 'dark triad' characteristics by listing the characteristics of narcissistic personality disorder and antisocial personality disorder. Therefore the issue can be further examined by media psychology and political psychology.

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APPENDIX

Appendix I. Form & Scales

DEMOGRAFİK BİLGİ FORMU

Yönerge: Sizden, diğer ölçekleri cevaplandırmadan önce öncelikle aşağıda kişisel bilgilerinizle ilgili olan soruları cevaplandırmanızı rica ediyoruz. Lütfen bu soruları sizi en iyi ifade eden sayıyı yuvarlak içine alarak cevaplayınız.

Cinsiyet (birini işaretleyiniz): Erkek ____ Kadın ____

Doğduğunuz yıl: _____

Hayatınızda en uzun süreyle hangi sosyo-ekonomik dilimde yer aldınız? (birini işaretleyiniz)

Üst sınıf ____ Üst-Orta sınıf ____ Orta Sınıf ____ Düşük-Orta Sınıf ____ Düşük Sınıf ____

Şimdiki sosyo-ekonomik düzeyiniz nedir? (birini işaretleyiniz)

Üst sınıf ____ Üst-Orta Sınıf ____ Orta Sınıf ____ Düşük-Orta Sınıf ____ Düşük Sınıf ____

En uzun süreyle yaşadığınız yer:

Büyükşehir Şehir Kasaba Belde Köy

Şu anda bulunduğunuz yerleşim birimi:

Büyükşehir Şehir Kasaba Belde Köy

Eğitim Seviyeniz:

Okuryazar (ama mezun değil)

İlkokul mezunu

İlköğretim mezunu (ilkokul ve ortaokul)

Lise Mezunu

Yüksekokul Mezunu

Üniversite Öğrencisi

Üniversite mezunu

Lisansüstü Öğrencisi

Lisansüstü Mezunu

Mesleğiniz: (birden fazla uyuyorsa lütfen işaretleyiniz)

Öğrenci

Devlet Memuru

Fabrikada çalışan İşçi

Ofiste çalışan İşçi

Akademisyen

Öğretmen

Ev Hanımı

Emekli

Diğer (lütfen belirtiniz) _____

Aşağıdakilerden hangisi sizin dini/inanç sisteminizi en iyi ifade etmektedir?

Tanrı'ya inanmam (Ateistim)

Tanrı'ya inanıyor ama bir dini tercih etmiyorum

Müslümanım

Diğer _____

Kendinizi dindar/inanan biri olarak nitelendirir misiniz?

1-----2-----3-----4-----5-----6-----7

Hiç dindar
değilim

Orta

Çok
dindarım

Hangi sıklıkla camiye/dini toplantılara gidersiniz?

1-Asla

2-Senede bir defa veya daha az

3-Senede birkaç defa

4-Ayda birkaç defa

5-Haftada bir

6-Haftada birden fazla

Hangi sıklıkla dua etme ve Kur'an-ı Kerim okuma gibi özel dini aktiviteler için zaman harcarsınız?

1-Hiç veya çok az

2-Senede birkaç defa

3-Ayda birkaç defa

4-Haftada birkaç defa

5-Günde bir defa

6-Günde birden fazla

Aşağıdaki dört ifadeden her biri sizi tanımlamak için ne kadar doğrudur?

1-Kesinlikle yanlış

2-Biraz yanlış

3-Ne doğru ne yanlış

4-Biraz doğru

5-Kesinlikle doğru

1. Hayatımda kutsal olan yaratıcının varlığını hissediyorum	1	2	3	4	5
2. Dini inançlarım hayata tamamen nasıl yaklaştığımı belirler.	1	2	3	4	5
3. Dinimi hayatımda yaptığım her şeyin içinde bulundurmak için çok gayret ederim.	1	2	3	4	5
4. Dini inancım davranış ve kararlarımı belirlemede önemli bir rol oynar.	1	2	3	4	5

Politik görüşünüz aşağıdaki kategorilerden hangisine daha yakındır? (lütfen sadece en yakın olduğunuz "bir" seçeneği işaretleyin)

Anarşist

Muhafazakar Demokrat

Milliyetçi

Apolitik

Ülkücü

Sosyalist

Liberal

Diğer(lütfen belirtiniz)_____

Sosyal Demokrat

Komünist

Şeriatçı

Kemalist

Marksist

Seçtiğiniz politik görüşünüzü nerede konumlandırırsınız?

1-----2-----3-----4-----5-----6-----7

Sol

Orta

Sağ

Etnik kimlik:

Türk Kürt Ermeni Rum Arap Diğer_____

Lütfen aşağıdaki paragrafların her birinin sizi ne oranda doğru tanımladığını değerlendiriniz. Değerlendirmenizi aşağıdaki yedi aralıklı ölçek üzerinde uygun rakamı daire içine alarak yapınız. *1 = beni hiç tanımlamıyor, 7= beni tamamen tanımlıyor*. Orta noktadaki rakamlar ise genellikle orta derecede doğru tanımladığını gösterir.

1. Başkaları ile kolaylıkla duygusal yakınlık kurarım. Başkalarına güvenmek, onlara bağlanmak ve başkalarının bana güvenip bağlanması konusunda kendimi oldukça rahat hissedirim. Birilerinin beni kabul etmemesi ya da yalnız kalmak beni pek kaygılandırmaz.

Beni hiç tanımlamıyor				Beni tamamen tanımlıyor		
1	2	3	4	5	6	7

2. Yakın duygusal ilişkiler içinde olmaksızın çok rahatım. Benim için önemli olan kendi kendine yetmek ve tamamen bağımsız olmaktır. Ne başkalarına güvenmeyi ne de başkalarının bana güvenmesini tercih ederim.

Beni hiç tanımlamıyor				Beni tamamen tanımlıyor		
1	2	3	4	5	6	7

3. Başkalarına duygusal olarak tamamen yakın olmak isterim. Fakat genellikle başkalarının benimle benim arzu ettiğim kadar yakınlık kurmakta isteksiz olduklarını görüyorum. Yakın ilişki(ler) içinde olmazsam huzursuzluk duyarım, ancak bazen başkalarının bana, benim onlara verdiğim kadar değer vermeyecekleri için endişelenirim.

Beni hiç tanımlamıyor				Beni tamamen tanımlıyor		
1	2	3	4	5	6	7

4. Başkaları ile yakınlaşmak konusunda rahat değilim. Duygusal olarak yakın ilişkiler kurmak isterim, ancak başkalarına tamamen güvenmek ya da inanmak benim için çok zor. Başkaları ile çok yakınlaşırsam incinip kırılacağımdan korkarım.

Beni hiç tanımlamıyor				Beni tamamen tanımlıyor		
1	2	3	4	5	6	7

Lütfen aşağıdaki ifadeleri okuyarak her bir ifadeye ne kadar katıldığınızı puanlayınız.

1	2	3	4	5
Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum

1. Sırlarınızı paylaşmak akıllıca bir şey değildir.	1	2	3	4	5
2. Genel olarak söylersek, insanlar zorunlu olmadıkça sıkı bir şekilde çalışmazlar.	1	2	3	4	5
3. Neye mal olursa olsun, önemli insanları kendi tarafınıza çekmelisiniz.	1	2	3	4	5
4. İnsanlarla doğrudan çatışma yaşamaktan kaçının, çünkü ileride işinize yarayabilirler.	1	2	3	4	5
5. İleride insanlara karşı kullanabileceğiniz bilgileri bir kenarda tutmak akıllıca bir şeydir.	1	2	3	4	5
6. İnsanlardan öç almak için doğru zamanı beklemelisiniz.	1	2	3	4	5
7. Diğer insanlardan saklamanız gereken bazı şeyler vardır, çünkü her şeyi bilmeleri gerekmez.	1	2	3	4	5
8. Planlarınızın başkalarının değil, sizin yararınıza olduğundan emin olun.	1	2	3	4	5
9. Çoğu insan manipüle edilebilir.	1	2	3	4	5
10. İnsanlar beni doğuştan lider olarak görür.	1	2	3	4	5
11. İlgili odaya olmaktan nefret ederim.	1	2	3	4	5
12. Pek çok grup aktivitesi bensiz sıkıcı olur.	1	2	3	4	5
13. Özel olduğumu biliyorum çünkü herkes bana bunu söyleyip duruyor.	1	2	3	4	5
14. Önemli insanlarla tanışık olmak hoşuma gider.	1	2	3	4	5
15. Biri bana iltifat ettiğinde utanırım.	1	2	3	4	5
16. Ünlü insanlarla karşılaştırdığım oldu.	1	2	3	4	5
17. Sıradan bir insanım.	1	2	3	4	5
18. Hakettiğim saygıyı görme konusunda ısrarcıyım.	1	2	3	4	5
19. Otorite figürlerinden intikam almak hoşuma gider.	1	2	3	4	5
20. Tehlikeli durumlardan kaçınırım.	1	2	3	4	5
21. İntikam almak hızlı ve çirkin olmalıdır.	1	2	3	4	5
22. İnsanlar sıklıkla kontrolden çıktığımı söyler.	1	2	3	4	5
23. Kaba davranabildiğim doğrudur.	1	2	3	4	5
24. Benimle uğraşan insanlar her zaman buna pişman olurlar.	1	2	3	4	5
25. Kanunla başım hiç derde girmedi.	1	2	3	4	5
26. Ezik kişilere satışmaktan hoşlanırım.	1	2	3	4	5
27. İstedığimi almak için her şeyi söyleyebilirim.	1	2	3	4	5

Bir sonraki sayfada insanların günlük yaşamlarında karşılaşmaları mümkün olaylar ve bu olaylara verilen yaygın bazı tepkiler vardır.

Her senaryoyu okurken kendinizi o durumda hayal etmeye çalışın. Sonra tanımlanan her durumda tepki verme olasılığınızı belirtin. Sizden bütün cevapları değerlendirmenizi istiyoruz, çünkü insanlar aynı duruma karşı birden fazla şey hissedebilir veya birden fazla tepki gösterebilir, ya da farklı zamanlarda farklı şekillerde tepki gösterebilirler.

Örnek: Bir cumartesi sabahı erkenden uyandınız. Dışarıda hava soğuk ve yağmurlu.					
	Mümkün değil			Çok mümkün	
a. Havadisleri almak için bir arkadaşınıza telefon ederdiniz.	1	2	3	4	5
b. Gazete okumak için fazladan zaman harcardınız.	1	2	3	4	5
c. Hava yağmurlu olduğu için hayal kırıklığı hissederdiniz.	1	2	3	4	5
d. Neden bu kadar erken kalktığınızı merak ederdiniz.	1	2	3	4	5

Yukarıdaki örnekte, bütün cevapları bir sayıyı işaretleyerek değerlendirdim. (a) cevabı için "1"i işaretledim çünkü bir cumartesi sabahı arkadaşımı çok erken uyandırmak istemezdim. Bu yüzden, bunu yapma olasılığım pek mümkün değil. (b) cevabı için "5"i işaretledim, çünkü eğer sabah zaman varsa nerdeyse her zaman gazete okurum (çok mümkün). (c) cevabı için "3"ü işaretledim, çünkü benim için bu cevap, yarı yarıya bir olasılık. Bazen yağmurla ilgili hayalkırıklığı hissedirdim, bazen hissetmezdim; bu, planladığım şeye bağlı olurdu ve (d) cevabı için "4"ü işaretledim, çünkü büyük olasılıkla neden bu kadar erken kalktığımı merak ederdim.

1) Bir arkadaşınızla öğle yemeğinde buluşmak için plan yapıyorsunuz. Saat 5'te, onu beklediğinizi fark ediyorsunuz.					
	Mümkün değil			Çok mümkün	
a. "Düşüncesizim" diye düşünürdünüz.	1	2	3	4	5
b. "Beni anlayacaktır." diye düşünürdünüz.	1	2	3	4	5
c. Bu durumu olabildiğince onun üzerine yıkmanız gerektiğini düşünürdünüz.	1	2	3	4	5
d. "Patronum öğle yemeğinden az önce beni meşgul etti" diye düşünürdünüz.	1	2	3	4	5

2) İşyerinde bir şey kırılıyorsunuz ve sonra onu saklıyorsunuz.					
	Mümkün değil			Çok mümkün	
a. "Bu beni tedirgin ediyor. Onu ya kendim tamir etmeliyim ya da birine tamir ettirmeliyim" diye düşünürdünüz.	1	2	3	4	5
b. İş bırakmayı düşünürdünüz.	1	2	3	4	5
c. "Bugünlerde birçok şey iyi yapılmıyor" diye düşünürdünüz.	1	2	3	4	5
d. "Bu sadece bir kazaydı." diye düşünürdünüz.	1	2	3	4	5

3) Bir akşam arkadaşlarınızla dışarıdasınız ve kendinizi özellikle esprili ve çekici hissediyorsunuz. En iyi arkadaşınızın eşi, bilhassa sizin olmanızdan çok hoşlanıyor gibi görünüyor.					
	Mümkün değil			Çok mümkün	
a. "En iyi arkadaşımın ne hissettiğinin farkında olmalıyım" diye düşünürdünüz.	1	2	3	4	5
b. Görünümünüz ve kişiliğinizle ilgili kendinizi mutlu hissederdiniz.	1	2	3	4	5
c. Böyle iyi bir izlenim bıraktığınızdan dolayı memnuniyet hissederdiniz.	1	2	3	4	5
d. En iyi arkadaşınızın eşine dikkat etmesi gerektiğini düşünürdünüz.	1	2	3	4	5
e. Muhtemelen uzun süre göz temasından kaçınırdınız.	1	2	3	4	5

4) (İşyerinde) bir projeyi planlamak için son dakikaya kadar bekliyorsunuz ve kötü sonuçlanıyor.					
	Mümkün değil			Çok mümkün	
a. Kendinizi yetersiz hissederdiniz.	1	2	3	4	5
b. "Gün içinde asla yeterli zaman yok" diye düşünürdünüz.	1	2	3	4	5
c. "Projeyi kötü yönettiğim için kınanmayı hak ediyorum." diye hissederdiniz.	1	2	3	4	5
d. "Yapılmış yapılmıştır." diye düşünürdünüz.	1	2	3	4	5

5) (İşyerinde) bir hata yapıyorsunuz ve bu hatadan dolayı bir (iş) arkadaşınızın suçlandığını öğreniyorsunuz.					
Mümkün değil			Çok mümkün		
a. Firmanın (iş) arkadaşınızdan hoşlanmadığını düşünürdünüz.	1	2	3	4	5
b. "Hayat adil değil." diye düşünürdünüz.	1	2	3	4	5
c. Sessiz kalırdınız ve o (iş) arkadaşınızdan kaçınırdınız.	1	2	3	4	5
d. Mutsuz hisseder ve durumu düzeltmeye gayret ederdingiz.	1	2	3	4	5

6) Birkaç gündür zor bir telefon görüşmesini erteliyorsunuz. Son dakikada, görüşmeyi yapıyorsunuz ve konuşmayı yönlendirebildiğiniz için her şey iyi gidiyor.					
Mümkün değil			Çok mümkün		
a. "Sanırım düşündüğümde daha ikna ediciyim" diye düşünürdünüz.	1	2	3	4	5
b. Bu konuşmayı ertelediğinize pişman olurdunuz.	1	2	3	4	5
c. Kendinizi bir korkak gibi hissederdiniz.	1	2	3	4	5
d. "İyi iş çıkardım" diye düşünürdünüz.	1	2	3	4	5
e. Baskı hissettiğiniz telefon konuşmalarını yapmamanız gerektiğini düşünürdünüz.	1	2	3	4	5

7) Oyun oynarken, bir top atıyorsunuz ve arkadaşınızın suratına çarpıyor.					
Mümkün değil			Çok mümkün		
a. Bir topu bile atamadığınız için kendinizi yetersiz hissederdiniz.	1	2	3	4	5
b. Arkadaşınızın belki de top yakalama konusunda daha fazla pratiğe ihtiyacı olduğunu düşünürdünüz.	1	2	3	4	5
c. "Bu sadece bir kazaydı." diye düşünürdünüz.	1	2	3	4	5
d. Özür dilerdiniz ve arkadaşınızın daha iyi hissettiğinden emin olurdunuz.	1	2	3	4	5
8) Ailenizin yanından yeni taşındınız ve herkes çok yardımcı oldu. Birkaç kere borç para almaya ihtiyacınız oldu, fakat en kısa sürede geri ödediniz.					
Mümkün değil			Çok mümkün		
a. Olgunlaşmamış hissederdiniz.	1	2	3	4	5
b. "Kesinlikle şansım kötü gitti." diye düşünürdünüz.	1	2	3	4	5
c. Olabildiğince çabuk iyiliğin karşılığını verirdiniz.	1	2	3	4	5
d. "Ben güvenilir biriyim." diye düşünürdünüz.	1	2	3	4	5
e. Borçlarınızı geri ödediğiniz için gurur duyardınız.	1	2	3	4	5

9) Yolda araba sürüyorsunuz ve küçük bir hayvana çarpıyorsunuz.					
	Mümkün değil			Çok mümkün	
a. Hayvanın yolda olmaması gerektiğini düşünürdünüz.	1	2	3	4	5
b. "Rezil biriyim." diye düşünürdünüz.	1	2	3	4	5
c. "Bu bir kazaydı." diye hissederdiniz.	1	2	3	4	5
d. Arabayı daha dikkatli sürmediğiniz için kötü hissederdiniz.	1	2	3	4	5

10) Bir sınavdan son derece iyi yaptığınızı düşünerek çıkıyorsunuz. Sonra, daha kötü yaptığınızı anlıyorsunuz.					
	Mümkün değil			Çok mümkün	
a. "Sadece bir sınav" diye düşünürdünüz.	1	2	3	4	5
b. "Hoca benden hoşlanmıyor." diye düşünürdünüz.	1	2	3	4	5
c. "Daha fazla çalışmalıydım." diye düşünürdünüz.	1	2	3	4	5
d. Kendiniz aptal gibi hissederdiniz.	1	2	3	4	5

11) Siz ve bir grup (iş) arkadaşınız, bir proje üzerinde çok sıkı çalıştınız. Patronunuz proje bu kadar başarılı olduğu için sadece sizi ödüllendiriyor.					
	Mümkün değil			Çok mümkün	
a. Patronun oldukça dar görüşlü olduğunu hissederdiniz.	1	2	3	4	5
b. Kendinizi yalnız ve meslektaşlarınızdan ayrı hissederdiniz.	1	2	3	4	5
c. Çok çalışmanızın karşılığını aldığınızı hissederdiniz.	1	2	3	4	5
d. Kendinizi yeterli hissederdiniz ve kendinizle gurur duyardınız.	1	2	3	4	5
e. Bunu kabul etmemeniz gerektiğini hissederdiniz.	1	2	3	4	5

12) Bir grup arkadaşınızla dışarıdayken, orada olmayan bir arkadaşınızla dalga geçiyorsunuz.					
	Mümkün değil			Çok mümkün	
a. "Sadece eğlence içindi, zararsız bir şey" diye düşünürdünüz.	1	2	3	4	5
b. Tıpkı bir fare gibi küçük hissederdiniz.	1	2	3	4	5
c. O arkadaşınızın belki de kendini savunmak için orada bulunması gerektiğini düşünürdünüz.	1	2	3	4	5
d. Özür dilerdiniz ve o kişinin iyi yönleri hakkında konuşurdunuz.	1	2	3	4	5

13) İşyerinde, önemli bir projede büyük bir hata yapıyorsunuz. Projede çalışanlar size bağlıydı ve patronunuz sizi eleştiriyor.					
	Mümkün değil			Çok mümkün	
a. Patronunuzun sizden ne beklenildiğiyle ilgili daha net olması gerektiğini düşünürdünüz.	1	2	3	4	5
b. Saklanmak istediğinizi hissederdiniz.	1	2	3	4	5
c. “Sorunu anlamalı ve daha iyi bir iş çıkarmalıyım.” diye düşünürdünüz.	1	2	3	4	5
d. “Hiç kimse mükemmel değildir ki” diye düşünürdünüz.	1	2	3	4	5

14) Özürlü çocuklar için düzenlenen yerel yarışmalara yardım etmek için gönüllü oluyorsunuz. Bu iş sizi engelleyici ve çok zamanınızı alan bir işe dönüşüyor. Ciddi olarak bırakmayı düşünüyorsunuz ama sonra çocukların nasıl mutlu olduğunu görüyorsunuz.					
	Mümkün değil			Çok mümkün	
a. Bencil olduğunuzu hissederdiniz ve esasen tembel olduğunuzu düşünürdünüz.	1	2	3	4	5
b. Yapmak istemediğiniz bir şeye zorlandığınızı hissederdiniz.	1	2	3	4	5
c. “Daha az şanslı insanlar hakkında daha ilgili olmalıyım” diye düşünürdünüz.	1	2	3	4	5
d. Başkalarına yardım ettiğiniz için çok iyi hissederdiniz.	1	2	3	4	5
e. Kendinizden çok hoşnut olmuş hissederdiniz.	1	2	3	4	5

15) Onlar tatildayken, arkadaşınızın köpeğine bakıyorsunuz ve köpek kaçıyor.					
	Mümkün değil			Çok mümkün	
a. “Ben sorumsuz ve yetersizim” diye düşünürdünüz.	1	2	3	4	5
b. Arkadaşınızın köpeğine çok iyi bakmadığını yoksa köpeğin kaçmayacağını düşünürdünüz.	1	2	3	4	5
c. Gelecek sefer daha dikkatli olmaya söz verirdiniz.	1	2	3	4	5
d. Arkadaşınızın yeni bir köpek alabileceğini düşünürdünüz.	1	2	3	4	5

16) (İş) arkadaşınızın evindeki “Hoş geldin” partisine katılıyorsunuz ve yeni, krem rengi halılarına kırmızı şarap döküyorsunuz ama kimsenin fark etmediğini düşünüyorsunuz.					
	Mümkün değil			Çok mümkün	
a. Arkadaşınızın böyle büyük bir partide bazı kazaların olabileceğini beklemesi gerektiğini düşünürdünüz.	1	2	3	4	5
b. Partiden sonra lekeyi temizlemeye yardım için geç vakte kadar kalırdınız.	1	2	3	4	5
c. Bu parti dışında herhangi başka bir yerde olmayı dilerdiniz.	1	2	3	4	5
d. Arkadaşınızın neden yeni, açık renkli bir halıyla kırmızı şarap ikram etmeyi uygun gördüğünü merak ederdiniz.	1	2	3	4	5

Lütfen aşağıdaki her ifadeyi okuyunuz ve her birine ne kadar katılıp katılmadığınızı belirleyiniz. Daha sonra cevabınızı ifadenin yanındaki boşluğa aşağıdaki skalayı kullanarak, rakam olarak belirtiniz.

- 5 = tamamen katılıyorum
4 = katılıyorum
3 = nötr (ne katılıyorum, ne de katılmıyorum)
2 = katılmıyorum
1 = kesinlikle katılmıyorum

Lütfen her ifadenin yanına sizin cevabınıza uygun olan rakamı yazınız.	
1. Çok yüksek statülü bir iş için, suç oranı aşırı derecede yüksek olan bir yerde yaşamaya razı olurum.	
2. Zirvede olmak için her şeyi riske atarak yaşamak yerine, sıradan bir insan olarak güvenli bir şekilde yaşamayı tercih ederim.	
3. Yüksek oranda suikast riski anlamına gelecek olsa bile, ünlü ve güçlü bir insan olmak hoşuma giderdi.	
4. İş fırsatları fazlasıyla karlı olsa bile savaş alanına gitmezdim.	
5. Eğer maaşı çok iyi olursa, yüksek oranda patlayıcı maddelerle çalışmaya razı olurum.	
6. Tehlikeli bir yerde zengin ve güçlü bir şekilde yaşamak yerine, güvenli bir yerde ortalama bir insan olarak yaşadım.	
7. Eğer önemli bir yarışmayı kazanarak çok zengin ve ünlü olacak olsaydım, kazanmak için hayatımı riske atardım.	
8. Erken emekli olmam için yeterli parayı kazanmamı sağlayacaksa, risk içeren medikal bir deneye gönüllü olurdum.	
9. Bir organize suç örgütünün patronu olmak benim için fazlasıyla tehlikelidir(işin ahlaki boyutunu bir yana bıraksak bile)	
10. Milyoner olmak için, ömrümden 10 yıl verirdim.	
11. Maaşı ya da ikramiyesi ne kadar yüksek olursa olsun, çok tehlikeli görevler alan bir casus olmak istemezdim.	
12. Ölümcül hastalıklar içeren bir yerde yaşamak zorunda olsam bile, çok yüksek statülü bir işi alırdım.	
13. Bulunma ihtimali yüksek olan büyük miktarda gömülü bir hazine için hayatımı tehlikeye atardım.	
14. İnsanların yüksek sosyal statüler kazanmak için büyük riskler aldığı bir ülkede yaşamak isterdim.	

Her ifade için lütfen, kendinizi aşağıdaki durumların içinde bulduğunuzda tanımlanan aktivite veya davranışı **yapma olasılığınızı** belirtiniz.

1	2	3	4	5	6	7
Hiç Mümkün değil	Mümkün değil	Biraz Mümkün değil	Nötr	Biraz mümkün	Mümkün	Çok Mümkün

İnsanlar genelde sonuçları belirsizlik içeren ve sonucunun olumsuz olma olasılığı olan durumları riskli bulurlar. Fakat risk, çok kişisel ve sezgisel bir kavramdır ve biz sizin her durumu veya davranışı **sezgisel olarak ne kadar riskli** bulduğunuzla ilgileniyoruz. Lütfen aşağıdaki ifadeler için, her durumu ne kadar riskli algıladığınızı belirtiniz.

1	2	3	4	5	6	7
Hiç Riskli değil	Çok az riskli	Biraz riskli	Orta derecede riskli	Riskli	Çok Riskli	Son derece riskli

Lütfen her ifadenin yanındaki iki boşluğa da yapma olasılığınızı ve ne kadar riskli bulduğunuzu 1 ve 7 arasındaki skalayı kullanarak yazınız.	OLASILIK (1-7)	RİSK (1-7)
1. Kendi zevklerinizin arkadaşlarınızinkilerden farklı olduğunu kabul etmek		
2. İssiz bir yere kampa gitmek		
3. Günlük gelirinize at yarışında bahis oynamak		
4. Yıllık gelirinizin %10'unu orta derecede artış gösteren yatırım fonuna ayırmak		
5. Sosyal bir ortamda aşırı içki içmek		
6. Gelir vergisi beyannamesinde şüpheli miktarda kesinti yapmak		
7. Önemli bir mesele hakkında otorite figürüyle farklı fikirde olmak		
8. Yüksek bahisli poker oyununa günlük gelirinizi yatırmak		
9. Evli bir adam/kadın ile ilişki yaşamak		
10. Başkasının yaptığı işi kendi işinizmiş gibi göstermek		
11. Kayak yapma beceri seviyenizin üzerindeki bir pistten kaymak		
12. Yıllık gelirinizin %5'ini spekülatif bir hisse senedine yatırmak		
13. Suların yükseldiği ilkbahar mevsiminde raftinge gitmek		
14. Günlük gelirinizi bir spor müsabakasının sonucu için yatırmak		
15. Korunmasız seks yapmak		
16. Bir arkadaşınızın sırrını başkasına söylemek		
17. Emniyet kemerini takmadan araba kullanmak		
18. Yıllık gelirinizin %10'unu yeni bir iş girişimine yatırmak		
19. Skydiving(hava dalışı) dersi almak		
20. Kasksız motorsiklet kullanmak		
21. Daha güvenceli bir işte çalışmak yerine gerçekten hoşlandığınız bir kariyeri seçmek		
22. İş toplantısında çoğunluğun desteklemediği bir konu hakkında kendi fikrinizi söylemek		
23. Güneş kremi olmadan güneşlenmek		
24. Yüksek bir köprüden bungee-jumping yapmak		
25. Küçük bir uçağın pilotluğunu yapmak		
26. Gece yarısı eve giderken şehrin güvenli olmayan bir bölgesinde tek başına yürümek		
27. Ailenizden uzakta bir şehre taşınmak		
28. 30'lu yaşların ortasında yeni bir kariyere başlamak		

29. Kısa bir iş için bir yere gitmeniz gerektiğinde, küçük çocuklarınızı evde yalnız başına bırakmak		
30. İçinde 200 lira bulduğunuz cüzdanı iade etmemek		

Aşağıdaki ifadeler sizin çeşitli durumlara olan tepkinizi ölçmeyi amaçlamaktadır. Bütün ifadeler birbirinden farklıdır, lütfen cevaplamaadan önce her ifadeyi iyice değerlendiriniz. Aşağıdaki ifadeleri sizin için ne kadar doğru veya yanlış olduğuna göre cevaplayınız.

5: Kesinlikle, her zaman doğrudur.

4: Genellikle doğrudur.

3: Bazen doğrudur, istisnalar hariç.

2: Bazen yanlıştır, istisnalar hariç.

1: Genellikle yanlıştır.

0: Kesinlikle, her zaman yanlıştır.

	Kesinlikle yanlış			Kesinlikle doğru		
	0	1	2	3	4	5
1. Sosyal durumlarda başka bir davranış şeklinin uygun olduğu izlenimini edinirsem kendi davranışımı sorunsuz bir şekilde buna uyarlayabilirim.	0	1	2	3	4	5
2. Bir insanın gerçek duygularını gözlerinden okuyabilirim.	0	1	2	3	4	5
3. Kendimle ilgili belli bir izlenim aktarmak istersem bunu uygun bir şekilde idare edebilirim.	0	1	2	3	4	5
4. Sohbet ederken konuştuğum kişinin mimiklerindeki en küçük değişikliği takip ederim.	0	1	2	3	4	5
5. Diğerlerinin duygu ve amaçlarını anlamam gerektiğinde sezgilerime güvenebilirim.	0	1	2	3	4	5
6. Bir espriye gülseler bile, insanların onu tatsız bulduklarını fark ederim.	0	1	2	3	4	5
7. Sosyal durumlarda aktarmak istediğim kişilik görüntüsünün işe yaramadığını hissedersen, onu her zaman daha uygun bir şekle dönüştürebilirim.	0	1	2	3	4	5
8. Normalde, uygunsuz bir şey söyleyip söylemediğimi konuştuğum kişinin gözlerinden okuyabilirim.	0	1	2	3	4	5
9. Davranışımı farklı insanlara ve durumlara göre uyarlamak benim için zordur.	0	1	2	3	4	5
10. Davranışımı her durumun gereksinimlerini karşılayacak şekilde kontrol edebileceğimi öğrendim.	0	1	2	3	4	5
11. Biri bana yalan söylediğinde bunu hemen onun ifade etme biçiminden anlarım.	0	1	2	3	4	5
12. Benim yararına olabileceği zamanlarda bile, iyiyişim gibi görünmekte zorluk çekerim.	0	1	2	3	4	5
13. Belli bir durumun hangi davranışı gerektirdiğini anlayınca kendimi bu duruma adapte edebilirim.	0	1	2	3	4	5

Aşağıdaki ifadeler sizin çeşitli durumlara olan tepkinizi ölçmeyi amaçlamaktadır. Bütün ifadeler birbirinden farklıdır, lütfen cevaplamaadan önce her ifadeyi iyice değerlendiriniz. Aşağıdaki ifadeleri sizin için ne kadar doğru veya yanlış olduğuna göre cevaplayınız.

5: Kesinlikle, her zaman doğrudur.

4:Genellikle doğrudur.

3: Bazen doğrudur, istisnalar hariç.

2: Bazen yanlıştır, istisnalar hariç.

1: Genellikle yanlıştır.

0: Kesinlikle, her zaman yanlıştır.

	Kesinlikle Yanlış			Kesinlikle Doğru		
1. Farklı insanlar karşısında kişiliğimin tamamen farklı yanlarını sergilerim.	0	1	2	3	4	5
2. Bir grup içindeki herkes belli bir tarzda davranıyorsa, bu davranış tarzının doğru olduğunu hissederim.	0	1	2	3	4	5
3. Modaya uygun olmayan kıyafetleri giymekten kaçınırım.	0	1	2	3	4	5
4. Farklı insanlarla birlikteyken ve farklı durumlar içinde bulunurken sıklıkla tamamen farklı biriymişim gibi davranırım.	0	1	2	3	4	5
5. Partilerde, uyum sağlayabileceğim şekilde davranırım.	0	1	2	3	4	5
6. Belli bir durumda nasıl davranmam gerektiğini bilmiyorsa, kendimi başkalarının davranışına göre ayarlarım.	0	1	2	3	4	5
7. Kendimi bilmeme rağmen, başkalarının beni bilmediğini fark ederim.	0	1	2	3	4	5
8. Grup dışında kalmamak için diğerlerinin benim davranışlarıma olan tepkilerini takip ederim.	0	1	2	3	4	5
9. Başkalarının argo ifadelerini kendi sözcüklerim gibi kullanma eğilimim vardır.	0	1	2	3	4	5
10. Farklı durumlar, çok farklı insanlar gibi davranmama yol açar.	0	1	2	3	4	5
11. Başkalarının ne giydiğine dikkat ederim.	0	1	2	3	4	5
12. İletişim kurduğum kişinin gözlerindeki en ufak bir onaylamama bakışı, kendi görüşümü değiştirmem için yeterlidir.	0	1	2	3	4	5
13. Nasıl biri olduğum hakkında farklı insanların farklı izlenimleri vardır.	0	1	2	3	4	5

14. İinde bulunduđum gruba uyum sađlamak benim iin nemlidir.	0	1	2	3	4	5
15. Davranışım çođunlukla başkalarının benden nasıl davranmamı beklediđine bađlıdır.	0	1	2	3	4	5
16. Her zaman dışarıya göstermeye alıřtıđım kiři deđilim.	0	1	2	3	4	5
17. Sosyal ortamlarda nasıl davranmam gerektiđi konusunda kararsızsam, ipucu iin başkalarının davranışlarına bakarım.	0	1	2	3	4	5
18. Kıyafet modasını diđerlerinin ne giydiđine bakarak takip ederim.	0	1	2	3	4	5
19. Zaman zaman insanların benim gerekte kim olduđumu bilmediklerine dair bir hisse kapılırım.	0	1	2	3	4	5
20. Gruba uymak yerine o anki ruh haline gre davranırım.	0	1	2	3	4	5

CV

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Erenköy Psychiatric Hospital
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Examining post-traumatic growth in victims of earthquake,
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- Oct.11 - Jan.12 Intern Psychologist
Association of Schizophrenic Patients and Their Relatives

- Jun.11 – Agu.11 Research Project Intern
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- Jun.10 - Jul.10 Intern Psychologist
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CERTIFICATE

- Jun.13 WISC-R Turkish Psychological Association

PRESENTATIONS

- Uysal, A., İkikardeş, E., Gültekin, G, Yerlikaya, G. & Eremsoy, E. (2013, May). *Psychometric Properties of Turkish versions of The Looming Disgust Sensitivity and Disgust Propensity and Sensivity Revised Scales*. Poster, VI. Işık Savaşır Symposium of Clinical Psychology, İstanbul.
- Gültekin, G. & Cingöz-Ulu, B. (2014, April). Examining relations among *Schwartz Values, National Identification and attitudes towards Ethnic-Religious Groups*. Poster, 18. National Psychology Congress, Bursa.

SCHOLARSHIPS

- 2012-2014 The Scientific and Technological Research Council of Turkey/Graduate
- 2007-2012 The Scientific and Technological Research Council of Turkey

ACTIVITIES

- 2013-... Member of Turkish Psychological Association
- 2008- 2012 Student at department of music and fine arts in METU/ flute, guitar
- 2008- 2010 Member of METU Psychology Association
- 2007-2009 Member of METU Management Club