



Basic Values and the Dark Triad Traits

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Abstract: In samples from America, Brazil, and Hungary ($N = 937$), we examined the associations between the Dark Triad traits (i.e., narcissism, psychopathy, and Machiavellianism) and individual differences in *excitement* (i.e., valuing personal enjoyment), *promotion* (i.e., valuing achievements), *existence* (i.e., valuing physical survival), *suprapersonal* (i.e., valuing abstract ideas), *interactive* (i.e., valuing social relationships), and *normative* (i.e., valuing cultural norms) values. The traits were associated with the values of excitement and promotion, psychopathy was associated with a diminished emphasis on existence, psychopathy and Machiavellianism were associated with limited interactive or normative values, whereas narcissism was associated with a greater emphasis on suprapersonal, interactive, and normative values. We also found that sex differences in psychopathy were mediated by individual differences in the existence and normative values. Results are discussed from a life history framework.

Keywords: values, sex differences, psychopathy, narcissism, Machiavellianism, Dark Triad

There has been a recent surge of interest in the Dark Triad traits (Muris, Merckelbach, Otgaar, & Meijer, 2017). The Dark Triad traits are characterized by grandiosity and self-centeredness (i.e., narcissism), manipulation and cynicism (i.e., Machiavellianism), and callous social attitudes and impulsivity (i.e., psychopathy). The traits have been linked to all manner of socially undesirable behaviors from the interpersonal (Jones & Olderbak, 2014) to the organizational (Spain, Harms, & LeBreton, 2014) contexts. One way to understand the causes and consequences of the Dark Triad traits (or any personality trait) is to understand the value systems they are correlated with because values are motivational in nature (Maslow, 1954; Rohan, 2000) and may, therefore, give insights into what drives those characterized by each trait. Existing work suggests the traits are associated with competitive, antisocial, and hedonistic values (Birkás & Csathó, 2016; Jonason, Li, & Teicher, 2010) and “compromised” morality (Jonason, Strosser, Kroll, Duineveld, & Baruffi, 2015). However, this work is limited in that it tends to be confined to Western, Educated, Industrialized, Rich, and Democratic (WEIRD; Henrich, Heine, & Norenzayan, 2010) samples and focused on Schwartz’s (2011) social values model (Jonason et al., 2015; Kajonius, Persson, & Jonason, 2015). In the current study, we improve on what is known about the values associated with the Dark Triad traits

by assessing them in relation to basic values (Gouveia, 2016; Gouveia, Milfont, Fischer, & Santos, 2008; Gouveia, Milfont, & Guerra, 2014; Gouveia, Milfont, Vione, & Santos, 2015; Gouveia, Vione, Milfont, & Fischer, 2015) in samples of college students drawn from America, Brazil, and Hungary for cross-cultural heterogeneity.

In the basic values model, there are six basic values. (1) *Excitement* is a value system built around dynamism and personal enjoyment. (2) *Promotion* is a value system built around personal, material achievements, and pragmatic ideas. (3) *Existence* is a value system built around personal, physical survival. (4) *Suprapersonal* is a value system built around abstract ideas. (5) *Interactive* is a value system built around regulating, establishing, and maintaining social relationships. (6) *Normative* is a value system built around maintaining tradition and cultural norms. The model includes both social values (e.g., normative) and functional, adaptive values (e.g., existence) making it broader than traditional social values taxonomies (Schwartz, 2011). In contrast to other values taxonomies, this model was designed around adaptive challenges related to social connection and survival, two fundamental motives for an ultrasocial species like humans. Therefore, an examination of these values in relation to the Dark Triad traits might reveal more about the underlying motivational systems attached to each

of the traits. And, given that adaptive systems are likely to continue to have implications for social, sexual, and work relationships today, more information about the motivational nature of each trait is warranted.

We make four predictions about the relationship between these values and the Dark Triad traits. First, we expect the Dark Triad traits to be linked by the values of excitement and promotion given their noted pursuit of hedonistic goals (Birkás & Csathó, 2016) and desire for prestige and dominance (Semenya & Honey, 2015), both of which may have implications for social, romantic, and work relationships. For example, interest in hedonism may result in less romantic stability (Smith et al., 2014) and counterproductive workplace behavior (O’Boyle, Forsyth, Banks, & McDaniel, 2012). Second, as psychopathy is considered the “darkest” trait of the three and may reflect a willingness to sacrifice one’s survival for other values (Jonason, Koenig, & Tost, 2010), it may be uniquely correlated with a limited value placed on existence. If true, this may be one way to differentiate psychopathy from Machiavellianism, two traits that some have argued are redundant (Miller, Hyatt, Maples-Keller, Carter, & Lynam, 2016). Third, narcissism might be positively correlated with a concern for ideas – suprapersonal values – in as much as they are interested in artistic professions whereas we expect a negative correlation for psychopathy given their aversion to such professions (Jonason, Wee, Li, & Jackson, 2014). And last, narcissism is a trait more concerned with social acceptance and fitting in because narcissists derive their ego needs of admiration from others approval. While narcissism has its darker sides in the shape of rivalry, it also may orient people toward caring about the concerns of others through their drive for admiration (Back et al., 2013). This might translate into narcissism being positively correlated with interactive and normative values. In contrast, Machiavellianism and psychopathy have a rather antisocial and even morally-flexible value system (Jonason et al., 2015) which may mean they are linked to a diminished emphasis on those two values. These two traits may be more concerned with rivalry, like the darker part of narcissism, leading to socially antagonistic social strategies and values.

Beyond basic correlations, we also expect that value systems might provide insight into the cross-culturally robust finding that men are better characterized by the Dark Triad traits than women are (Jonason, Foster et al., 2017; Jonason, Girgis et al., 2017; Jonason, Li, & Czarna, 2013). In this study, we explore the possibility that individual differences in values might account for sex differences in the Dark

Triad traits. That is, sex differences in the traits might be mediated/confounded by sex differences in the values. As such, we test mediation models to determine if some/all of the relationship accounted for by participant’s sex in the Dark Triad traits can be accounted for by values. In particular, we expect the values of excitement and promotion to facilitate higher scores on the Dark Triad traits in men given their potential role as motivating forces in pursuing a fast life history strategy (i.e., *r*-selected, focused on immediate needs and mating) and we expect that values like existence, normative, and interactive might make women particularly uncharacterized by the Dark Triad traits given their role in facilitating a slow life history strategy (i.e., *K*-selected, pursuing long-term, prosocial goals). Life history theory (Wilson, 1975), when applied to people (Jonason, Koenig, & Tost, 2010), suggests that personality traits may be expressions of adaptive strategies that best allow individuals to survive and reproduce in their environment and that the cost-benefit ratio for men and women differs in opting into one strategy or another. Pursuing status and hedonism – as seen in the Dark Triad traits – may come with more benefits and fewer costs for men than women (Jonason & Lavertu, 2017), and the Dark Triad traits may facilitate some men taking advantage of that asymmetry. Value systems may be part of the coordinated system of adaptations in men and women that allow them to pursue their “preferred” life history strategy.

In a multinational sample, we examine how the Dark Triad traits are correlated with the basic values framework. We attempt to use individual differences in values to account for sex differences in the Dark Triad traits. In so doing, we attempt to understand the motivational biases attached to each trait to better understand their social and sexual outcomes.

Method

Participants

Participants ($N_{\text{Grand}} = 937$) were 300 Hungarians (129 men, 171 women), 306 Brazilian (91 men, 210 women, 5 did not report sex), and 331 American (90 men, 241 women) undergraduates ($M_{\text{age}} = 22.67$, $SD_{\text{age}} = 4.66$, Range = 18–47) who participated in a larger online study (see Jonason, Foster et al., 2017) in exchange for course credit in their psychology classes.¹ The sample size minimum was set at 250 in

¹ There were few instances of missing data (98.5% of the sample had complete data) and all of it was confined to the Brazilian sample. The following variables had missing data: sex ($n = 5$), age ($n = 8$), narcissism ($n = 1$), Machiavellianism ($n = 1$), promotion ($n = 2$), interactive ($n = 1$), normative ($n = 1$). Missing data appeared to be randomly scattered throughout the Brazilian sample. Missing data was handled using pairwise deletion for bivariate correlation analyses and listwise deletion for multiple regression analyses.

each country because correlations of the size we expected to find (i.e., $r \approx .25$) stabilize at that sample size (Schönbrodt & Perugini, 2013). Participants were informed of the nature of the study, completed a series of self-report measures, and were debriefed upon completion. The study was approved by ethics committees for the authors from each country.

Measures

The 27-item Short Dark Triad (Jones & Paulhus, 2014) was used to measure Machiavellianism (e.g., “I like to use clever manipulation to get my way.”), narcissism (e.g., “I insist on getting the respect I deserve.”), and psychopathy (e.g., “People who mess with me always regret it.”). Participants indicated their agreement to the statements (1 = *strongly disagree*; 5 = *strongly agree*) and items for each scale were averaged to create indices of narcissism (Cronbach’s $\alpha = .51$ to $.71$), Machiavellianism ($\alpha = .59$ to $.75$), and psychopathy ($\alpha = .60$ to $.78$).² In the full sample Machiavellianism was correlated with narcissism ($r = .24$, $p < .01$) and psychopathy ($r = .55$, $p < .01$) and psychopathy was correlated with narcissism ($r = .32$, $p < .01$). These correlations held up across the different samples.

The 18-item Basic Values Survey was used to measure six values (Gouveia, Milfont, & Guerra, 2014): *excitement* ($\alpha = .58$ to $.64$; e.g., “To enjoy challenges or unknown situations; to look for adventure”), *promotion* ($\alpha = .60$ to $.71$; e.g., “To reach your goals; to be efficient in everything you do”), *existence* ($\alpha = .52$ to $.78$; e.g., “To have water, food, and shelter every day in your life; to live in a place with enough food”), *suprapersonal* ($\alpha = .49$ to $.60$; e.g., “To be able to appreciate the best in art, music, and literature; to go museums or exhibitions where you can see beautiful things”), *interactive* ($\alpha = .56$ to $.70$; e.g., “To obtain help when you need it; to feel that you are not alone in the world”), and *normative* ($\alpha = .67$ to $.73$; e.g., “To follow the social norms of your country; to respect the traditions of your society”) (see Footnote 2). Participants were asked to rate the importance (1 = *completely unimportant*; 7 = *of the utmost importance*) of each value as a guiding principle in their life. These values were all correlated ($r_s = .13$ to $.42$, $p_s < .01$).

Because this was a multinational project, we needed to translate scales from their native language (when called for) to American English, Brazilian Portuguese, and Hungarian. The Short Dark Triad was already available in English and has been translated successfully into Hungarian already (e.g., Birkás & Csathó, 2016). For this scale, the Brazilian Portuguese translation was done by having two

researchers, who were fluent in both languages, independently translate the scale from English to their respective languages and a third researcher translating it back. Where disagreements arose, the three resolved them together. The basic values survey was originally created in Brazilian Portuguese (e.g., Gouveia, 2016; Gouveia et al., 2008) and when translated to American English and Hungarian, the same procedure as above was adopted.

Results

The Dark Triad traits were linked by heightened excitement and promotion values, psychopathy was associated with less concern over existence, narcissism was associated with suprapersonal, normative, and interactive values, and Machiavellianism and psychopathy were negatively correlated with interactive and normative values (Table 1). These correlations did not differ at all on average by country (see Appendix) of the participant when alpha was adjusted for two-tailed tests ($p < .001$); when we relaxed alpha that to $.01$ only 5 out of 54 (14%) differed by country. Those effects tentatively suggest a stronger positive correlation between narcissism and suprapersonal values in America and Hungary, with no effect in Brazil; no correlation between existence values and Machiavellianism in America and Hungary, but a positive one in Brazil; and a stronger positive correlation between psychopathy and existence values in America and Hungary (equal), with no effect in Brazil. Given measurement and sampling error, we suggest these correlations are likely robust to differences across countries. These correlations also did not differ at all by participant’s sex for narcissism (Fisher’s $z_s = -0.58$ to 0.17), Machiavellianism ($z_s = -1.17$ to 0.15), and psychopathy ($z_s = -1.15$ to 0.30).

Given that all three of the Dark Triad traits were associated with excitement and promotion values, we sought to understand how the three Dark Triad traits predicted these values both as a group and individually using latent variable analyses. This analysis allows us to understand whether the associations between the Dark Triad traits were driven by the shared variance among the three traits or the unique features in each trait (see Jonason, Girgis, & Milne-Home, 2017). This is a superior approach to standard multiple regression because it provides information regarding the shared and unique variance simultaneously. When considering variance in excitement, removing the shared variance, $\chi^2(6) = 44.35$, $p < .01$, NFI = $.94$, CFI = $.95$, RMSEA = $.08$; Figure 1, was a better fit, $\Delta\chi^2(2) = 31.50$, $p < .01$, than when we examined just the effect of the latent variance, $\chi^2(8) = 75.85$, $p < .01$, NFI = $.90$, CFI = $.91$, RMSEA = $.10$.

² Cronbach’s alphas were the lowest in Brazil.

Table 1. Correlations between the Dark Triad traits and functional human values

	Narcissism	Machiavellianism	Psychopathy
Excitement	.24**	.14**	.13**
Promotion	.41**	.29**	.15**
Existence	.02	-.01	-.22**
Suprapersonal	.09**	.03	-.09**
Interactive	.09**	-.17**	-.21**
Normative	.10**	-.13**	-.26**

Notes. The correlations were stable across country/sex when we controlled for error inflation ($\alpha = .001$). ** $p < .01$ (all two-tailed).

When considering variance in promotion, removing the shared variance, $\chi^2(6) = 75.54$, $p < .01$, NFI = .94, CFI = .94, RMSEA = .11; Figure 2, was a better fit, $\Delta\chi^2(2) = 138.70$, $p < .01$, than when we examined just the effect of the latent variance, $\chi^2(8) = 213.24$, $p < .01$, NFI = .82, CFI = .83, RMSEA = .17. While there were minor differences between country and sex in fit and path coefficients, the thrust of the tests in all three countries and in each sex were the same (details available upon request). Narcissism and Machiavellianism were linked to excitement (see Figure 1) and promotion (see Figure 2) on their own, suggesting while they may share similar values, the reasons they may share them is not spuriously driven by shared variance among the traits. In contrast, psychopathy had no unique links with either value suggesting that most of the shared variance among the Dark Triad traits is just psychopathy.

Sex differences in the Dark Triad traits were previously reported for these data and suggest that men score higher than women on all three traits ($ts = 2.86$ to 7.93 , $ps < .01$; Jonason, Foster et al., 2017; Jonason, Girgis et al., 2017). In terms of values, men and women did not differ in terms of excitement ($t = -0.37$) or promotion ($t = -0.26$). However, women did score higher than men did in terms of existence, $t(930) = -6.61$, $p < .01$, Hedges' $g = -0.46$ ³, suprapersonal, $t(930) = -2.33$, $p < .05$, $g = -0.16$, interactive, $t(929) = -4.93$, $p < .01$, $g = -0.34$, and normative, $t(929) = -5.45$, $p < .01$, $g = -0.38$, values. It was, therefore, possible that sex differences in these four values may help to explain why men report higher levels of Dark Triad traits than women do. To examine this, we tested whether any or all of the four values significantly mediated sex differences in the three Dark Triad traits.

Our mediation analyses were conducted using the PROCESS macro for SPSS (Model 4; Hayes, 2013). Significance of mediation was determined by bias-corrected

bootstrapping (10,000 samples). Specifically, mediation effects were deemed significant when 95% of the 10,000 bootstrapped estimates were on one side of zero or the other (i.e., the 95% confidence interval did not contain zero). Three mediation tests were conducted. Each test included participant's sex as the predictor variable and one of the four Dark Triad traits as the outcome variable. The four values that men and women differed on (e.g., interactive) were included as possible mediators in each test. An omnibus test of mediation (i.e., whether the four mediators combined produced significant mediation) was first conducted. If significant, tests of the individual mediators were conducted.

No evidence of mediation was present for Machiavellianism (*omnibus* $b = -0.02$, $SE = 0.02$, 95% CI $[-.05, .01]$, *total effect* $= -0.28$, $SE = 0.04$, $t = -6.40$, $p < .01$, *direct effect* $= -0.26$, $SE = 0.04$, $t = -5.88$, $p < .001$). Evidence of mediation was present for psychopathy (*omnibus* $b = -0.08$, $SE = 0.02$, 95% CI $[-.12, -.05]$, *total effect* $= -0.33$, $SE = 0.04$, $t = -7.93$, $p < .01$, *direct effect* $= -0.25$, $SE = 0.04$, $t = -6.05$, $p < .01$), suggesting that a significant proportion of the sex difference in psychopathy was accounted for by sex differences in the four values. On an individual level, the values of normative ($b = -0.04$, $SE = 0.01$, 95% CI $[-.06, -.02]$), existence ($b = -0.03$, $SE = 0.01$, 95% CI $[-.06, -.01]$), and interactive ($b = -0.02$, $SE = 0.01$, 95% CI $[-.04, -.003]$) each provided significant mediation (suprapersonal was not a significant individual mediator, 95% CI $[-.001, .02]$). In short, what this suggests is that men were more psychopathic than women, in part, because they possessed lower normative, existence, and interactive values. It is worth noting that even after controlling for all four values, the sex difference in psychopathy was still significant as evidenced by the significant direct effect reported above. There is clearly more to the sex difference in psychopathy than these value differences.

With regard to narcissism, rather than a mediation effect, a small suppressor effect was observed (*omnibus* $b = .03$, $SE = 0.01$, 95% CI $[.01, .05]$, *total effect* $= -0.11$, $SE = 0.04$, $t = -2.82$, $p < .01$, *direct effect* $= -0.14$, $SE = 0.04$, $t = -3.44$, $p < .01$). That is, inclusion of the four values produced an even stronger sex difference in narcissism. On an individual level, the values of normative ($b = .02$, $SE = 0.01$, 95% CI $[.01, .04]$) and suprapersonal ($b = .01$, $SE = 0.01$, 95% CI $[.0003, .02]$) each provided significant suppression (existence and interactive were not significant, 95% CIs $[-.001, .01]$). This suppression effect was quite small and unexpected, and we do not have a good interpretation for it. Therefore, we would encourage researchers to interpret it, if at all, with caution.

³ We report Hedges' g as an alternative to Cohen's d to adjust for the ratio of women to men in the sample. The interpretation of the former mirrors the latter.

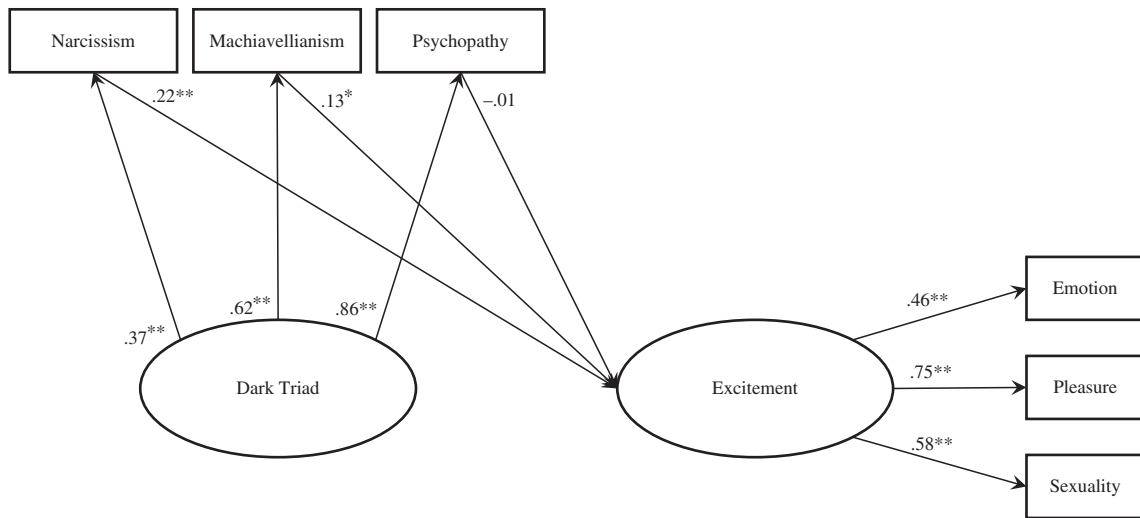


Figure 1. Unique effects of the Dark Triad traits on the value of excitement when the shared variance is partialled. Standardized coefficients: * $p < .05$, ** $p < .01$ (all two-tailed).

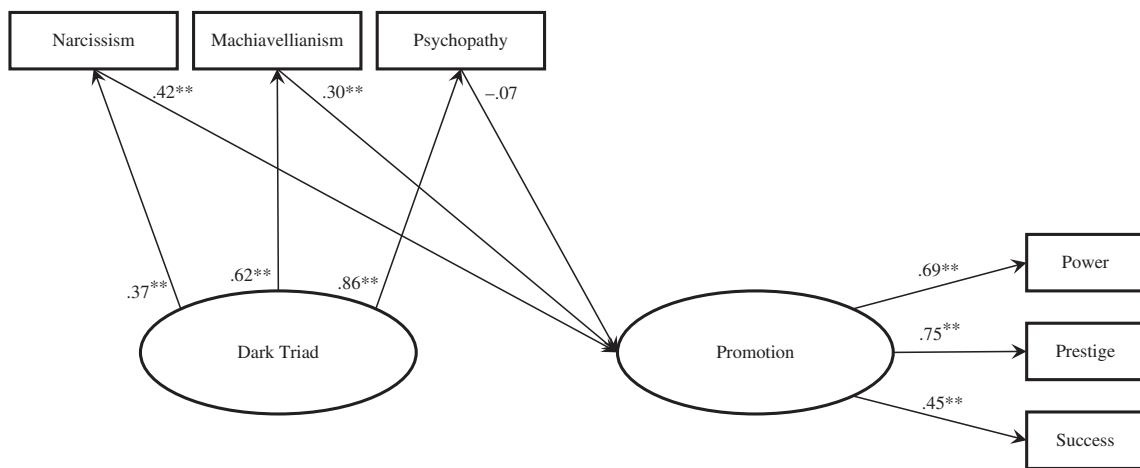


Figure 2. Unique effects of the Dark Triad traits on the value of promotion when the shared variance is partialled. Standardized coefficients: ** $p < .01$ (all two-tailed).

Discussion

The Dark Triad traits have implications for all manner of social existence (O’Boyle et al., 2012; Smith et al., 2014). The traits are likely to be characterized by motivational systems, captured in their associated values, that together work toward potentially socially destructive but personally beneficial outcomes like excitement, promotion, and more mating opportunities. However, limited information is available about the value-specific functions of the Dark Triad traits. In this study, we provide new information about the values associated with the traits; values that encompass adaptive challenges like survival and social interaction.

In data drawn from three countries, we examined how the Dark Triad traits were correlated with the six aspects of the functional values model (Gouveia, 2016; Gouveia et al., 2008) and whether individual differences in the values can provide insight into why men are more psychopathic, Machiavellian, and narcissistic than women are (Jonason, Foster et al., 2017; Jonason, Girgis et al., 2017). We found that all three of the Dark Triad traits were associated with the values of excitement and promotion. These two values may relate to the hedonistic and status-seeking motives associated with the Dark Triad traits (Kajonius, Persson, & Jonason, 2015; Semanya & Honey, 2015). It may be that motivational systems align with personality traits to enable people to engage in the approach to life their

traits bias them toward taking. However, what was also clear was that while the shared variance in the Dark Triad traits was associated with these values, the best-fitting model was the unique effects models (Bertl et al., 2017; McLarnon & Tarraf, 2017), suggesting that promotion and excitement may be appealing to those high on the Dark Triad traits for different reasons. Importantly, narcissism and Machiavellianism had unique associations (above the shared variance in the three traits) whereas the association between psychopathy and the values was driven solely by the shared variance. This suggests that the core of the Dark Triad traits is just psychopathy (Jones & Figueredo, 2013). We also found effects that were localized to each trait as well. For instance, psychopathy (and to a lesser extent Machiavellianism) was associated with a general disregard for existence, interactive, and normative values which might be consistent with their fast life history strategy (Jonason, Koenig, & Tost, 2010) and anti-group nature (Jonason et al., 2015). This may be one of the features that allows researchers to distinguish between Machiavellianism and psychopathy (Miller et al., 2016). Narcissism, in contrast, appears to be “well-behaved” in that it was (weakly) associated with suprapersonal, interactive, and normative values which might be prosocial values. Narcissism has previously shown to be less antisocial and more selfish/individualistic in nature (Jonason et al., 2015; Jonason, Foster et al., 2017; Jonason, Girgis et al., 2017). In short, these unique associations confirm that narcissism has a more “positive” approach to dealing with others whereas those characterized by psychopathy and Machiavellianism may have a more “negative” approach which might be why they respond to different provocations (Jones & Paulhus, 2010). This may be because the light side of narcissism is about admiration (Back et al., 2013) whereas the dark side is about rivalry just like Machiavellianism and psychopathy (Semenya & Honey, 2015).

We also examined the utility of individual differences in values as potential mediators (i.e., confounds) for the sex differences in the Dark Triad traits. That is, we tested whether the reason men are more psychopathic, narcissistic, and Machiavellian than women are (Jonason, Li, & Czarna, 2013) is because of sex-differentiated values. Both sexes valued excitement and promotion (Gouveia, Vione, Milfont, & Fischer, 2015), but differed in the remaining values such that women had a “safer” value system with higher scores in the existence, normative, interactive, and suprapersonal values. This may reflect women’s generally slower life history strategy (Jonason, Koenig, & Tost, 2010) geared toward building social alliances and playing it safe in their lives. Indeed, if the Dark Triad traits – psychopathy in particular – capture individual differences in life history strategies, our results are consistent with this interpretation. We found that being low on psychopathy

was facilitated by being high on these “prosocial” values. Importantly, we failed to find that the excitement and promotion values did not facilitate higher Dark Triad scores in men because the sexes did not differ in them. In this case, women and men might both be motivated toward excitement and promotion, but women are especially interested in the survival and social relationship outcomes associated with slow life history strategies. This is a unique finding as most work on the Dark Triad traits suggests they enable men to be “bad” whereas, here we are demonstrating that being low on these traits enable women to be “good.”

Limitations and Conclusions

Despite the use of multinational data, a relatively understudied framework of values, and latent variable modeling, our study was, nonetheless characterized by several limitations. First, the sample could still be described as educated, industrialized, rich, and democratic (Henrich, Heine, & Norenzayan, 2010) because we relied on college students as our sample. Like most work relying on college students, our sample was biased toward more women than men and, thus our use of a sample size-sensitive measure of effect size (i.e., Hedges’ g). Second, internal consistency estimates mostly passed the standard (i.e., .70) threshold (Nunnally, 1978), a few only passed the more liberal threshold (i.e., .50) as set out for basic research (Schmitt, 1996). This is likely a function of translation, sampling artifacts, the small number of items on the values assessment, and the heterogeneity in the Dark Triad trait measures. However, given the relative countrywise robustness to our correlations, we focused on the results from the full sample in which we had satisfactory internal consistencies. Third, we adopted a short measure of the Dark Triad traits which may not have been as well tested as longer alternatives and is not reducible to constituent parts to provide even finer grained detail in the analysis. This presents something of a problem because the Dark Triad traits, especially, narcissism and psychopathy, are not unidimensional traits (Back et al., 2013; Benning, Patrick, Hicks, Blonigen, & Krueger, 2003). Short measures of each trait may be obscuring more nuanced and interesting patterns of motivational/value differences in each trait. Fourth, we cannot fully reject the possibility of cross-cultural variance with only three countries sampled. While there were minimal differences detected across countries, all our data can do is get a better estimate of the associations between the Dark Triad traits and values by expanding the sampling frame beyond Westerners. Fifth, we merely described the associations between the Dark Triad traits and the basic values and did not examine where they come from or what they result in. Sixth, we have confined ourselves to the Dark Triad traits, but other aspects of

dark personality like sadism and spitefulness might be worth examining. To really understand how they come together to account for important psychosocial and even criminalistics outcomes, more work is warranted. Seventh, the cross-sectional/self-report methods used here are rather basic (see Muris et al., 2017) and could be augmented by analysis of social media content or the use of Person \times Situation interaction studies to better reveal the motivational priorities linked to the Dark Triad traits. Future work should endeavor to address these limitations in more diverse samples and using more diverse methods. Nevertheless, we provide the first account of the associations between the Dark Triad traits in a multinational sample where the scales returned acceptable psychometric properties and the results were in line with life history predictions and prior research on the Dark Triad traits.

In the last two decades, several researchers have turned from the Big Five traits to understand darker aspects of personality in subclinical samples (see Muris et al., 2017). Despite nearly 20 years of research, the study of these traits is still in a nascent state. One way to address this is to conduct basic research that provides greater insight into the motivational nature of each trait. While other assessments of the relationships between the traits and values exist, the other values taxonomies lacked an adaptationist framework. In this study, we have attempted to tap the motivational nature of the Dark Triad traits by examining them in relation to basic human values (e.g., excitement, existence; Gouveia, 2016; Gouveia et al., 2008). Values are motivational in nature (Maslow, 1954; Rohan, 2000) and, therefore, studying them in relation to the Dark Triad traits might provide insights as to why those characterized by these traits engage in various undesirable outcomes like interpersonal violence (Jones & Olderbak, 2014) and counterproductive workplace behavior (Spain, Harms, & LeBreton, 2014). We collected data from American, Brazilian, and Hungarian college-students and revealed that (1) the Dark Triad traits are all associated with the values of excitement and promotion (in correlational tests) but may be so for different reasons (in latent variable analyses), (2) narcissism and psychopathy/Machiavellianism might be associated with somewhat opposing value systems in relation to social issues (Jonason et al., 2015), and (3) women with strong existence and normative values were particularly low in psychopathy. We hope subsequent authors will pick up the mantle to better understand the values linked to dark personality traits and what they translate into in people's lives.

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Appendix

Table A1. Correlations between the Dark Triad traits and Basic Human Values

	Narcissism	Machiavellianism	Psychopathy
America (<i>n</i> = 331)			
Excitement	.19**	.20**	-.01
Promotion	.36**	.19**	.06
Existence	.05	-.06	-.35**
Suprapersonal	.17**	.05	-.10
Interactive	.10	-.11*	-.21**
Normative	.13*	-.09	-.23**
Brazil (<i>n</i> = 306)			
Excitement	.13*	.20**	.15**
Promotion	.28**	.26**	.14*
Existence	-.04	.17**	-.07
Suprapersonal	-.03	.11	-.03
Interactive	.03	-.18**	-.24**
Normative	.01	-.06	-.18**
Hungary (<i>n</i> = 300)			
Excitement	.33**	.03	.24**
Promotion	.52**	.44**	.30**
Existence	.04	-.05	-.16**
Suprapersonal	.18**	.00	-.06
Interactive	.14*	-.22**	-.20**
Normative	.12*	-.15*	-.25**

Notes. * $p < .05$, ** $p < .01$ (all two-tailed).