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Religiosity, Infidelity, and the Dark Triad

RELIGIOSITY AS A MODERATOR OF INFIDELITY IN DARK TRIAD WOMEN

by

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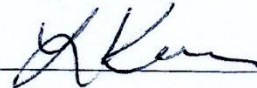
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Abstract

Personality is a major determinant of behavior. The Dark Triad is a cluster of personality traits-- psychopathy, narcissism, and Machiavellianism-- commonly associated with callousness, manipulation, and anti-social behavior. In the realm of relationships, Dark Triad traits have been shown to predict a host of destabilizing behaviors, including infidelity. Infidelity has negative psychological impacts on those involved, with research citing infidelity as a precursor to major depressive episodes for some individuals. High levels of religiosity, on the other hand, predict negative attitudes toward infidelity and fewer instances of cheating overall. The present study investigated whether levels of religiosity moderate infidelity intentions and behaviors in Dark Triad women. An online survey was distributed through varying social groups at different Midwestern universities, collecting data pertaining to participants' demographics, sociosexuality, infidelity attitudes and behaviors, religiosity, and the Dark Triad traits.

Quantitative analysis revealed no significant correlations between Dark Triad personality and infidelity. Dark Triad *personality* was significantly and positively correlated with sociosexuality, but infidelity did not correlate significantly with sociosexuality. In the absence of the expected link between Dark Triad and infidelity, the moderation question was rendered moot. Results from qualitative analysis suggest a difference in reasoning between those participants who did and did not commit infidelity. Participants who have not cheated provided mostly intrinsic reasons such as love, faith, and trust, while participants who have cheated provided extrinsic reasons such as revenge to explain their behavior.

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Religiosity as a Moderator of Infidelity in Dark Triad Women

Personality makes us who we are. We perceive the world largely in terms of our personality traits. Psychological research has long sought to map out the fundamental traits that may account for observed variations in individual behavior, and how certain clusters of traits may predict persistent differences in patterns of individual behavior. One such cluster of interest is the Dark Triad, a constellation of personality traits that predicts the participation in many negative social behaviors. The Dark Triad consists of three personality traits: narcissism, psychopathy, and Machiavellianism, all characterized by callousness, selfishness, and a lack of empathy for others (Moritz & Schulze, 2021). Together, these traits have been shown to predict behaviors like academic dishonesty, delinquency, and hypersexuality.

Narcissism, the Dark Triad trait most people are familiar with, is generally associated with high self-esteem, grandiosity, self-importance, and egocentricity, which is contrasted with vulnerability and feelings of inadequacy (Nowak, Brzóška, Piotrowski, & Żemojtel-Piotrowska, 2022). These dueling characteristics may be expressed in the form of high self-esteem or aggression, depending on whether there is an emphasis on grandiosity or vulnerability (Nowak et al, 2022), both of which are motivated by self enhancement that is paramount in defining narcissism. Narcissistic people often find themselves in positions of leadership, affecting others on a broad scale as they tend to create stressful work environments that are counterproductive (Braun, Aydin, Frey, & Peus, 2018), negatively impacting those working under them and undermining the success of the business.

Psychopathy is associated with cynical behavior, lack of remorse, and immorality, and is connected to risk taking and thrill seeking (Anderson, Widdows, Maurer, & Kiehl, 2021). Typically, psychopaths manipulate the people around them to their advantage, whether those means be malevolent or not, with little regard to the impacts of their actions on others (Moritz & Schulze, 2021). Some theories seeking to explain the occurrence of psychopathy point to an underactive behavior inhibition system (BIS) which would affect decision making and therefore

behavior (Kastner & Sellbom, 2012). A psychopath is more likely to engage in deviant- or societally unacceptable- behaviors that can affect others in a variety of social situations, impacting interpersonal relationships with family, friends, peers, and even strangers.

Machiavellianism bridges the gap between the other two traits, as people who are high on this trait tend to use manipulation and flattery to achieve their goals (Jonason & Webster, 2010). Machiavellian behavior can be characterized as reward driven, suggesting people may manipulate and cheat others as it benefits them (Brewer & Abell, 2015). This means that their interpersonal relationships may or may not be negatively impacted by this behavior (Vaughan, Madigan, Carter, & Nicholls, 2019). In terms of relationships, Machiavellian people are more likely to be driven to make decisions regarding sexuality based on factors such as status improvements and mate guarding, with little appreciation for intimacy (Brewer & Abell, 2015).

Much of the research into Dark Triad personality type has focused on its implications for interpersonal relationships. In the workplace, the Dark Triad can impact how coworkers interact with each other, potentially leading to harmful manipulation and exploitation among peers, and the development of an unhealthy work environment when Dark Triad personalities are in positions of power, which is also a problem considering the positive correlation between the Dark Triad and higher levels of leadership (Diller, Frey, & Jonas, 2021). Moreover, research suggests that individuals with psychopathic tendencies have a higher-than-average likelihood of occupying high profile leadership positions such as in businesses, politics, and nonprofit organizations (Palmen, Kolthoff, & Derksen, 2021). Research suggests that the need for dominance is a primary motivation of such individuals for achieving these leadership roles.

Outside of work, Dark Triad people are more likely to associate with one another, due to the similarities in personality and the narcissistic tendency to want to be near people like themselves. Individuals with similar levels of Dark Triad traits tend to be in long term friendships with each other, surrounding themselves with people who think and behave like them (Maab, Lämmle, Bensch, & Ziegler, 2016). As it relates to evolutionary mating theories,

Dark Triad individuals may choose their friends in order to provide protection from punishment in the form of retaliatory aggression (Jonason & Schmitt, 2012), for instance if an individual cheats regularly, then they are likely to find friends who share their values and insulate them from the potential consequences of cheating.

Within the larger realm of interpersonal relationships, Dark Triad studies have sought to explore the effects of this personality type on romantic relationships. Research has also shown that Dark Triad traits correlate with infidelity in romantic relationships, with Machiavellianism to be an especially strong predictor of infidelity (Brewer & Abell, 2015). Psychopathy is associated with behaviors that negatively impact the state of intimate relationships, such as having multiple partners and unprotected sex (Kastner & Sellbom, 2012). Factors such as impulsivity and risk taking may also impact the rate at which Dark Triad participate in infidelity (Brewer, Hunt, James, & Abell, 2015). These negative behaviors foretell relationship problems and lead to short term mating experiences rather than long term relationships (Marcinkowska, Brewer, Jaremba, Jones, Payne, & Lyons, 2021).

Research has sought to identify which contextual or demographic factors may moderate the link between Dark Triad tendencies and infidelity. Dark Triad individuals are drawn to so called “fast life” strategies, concerned with mating as it applies to high impulsivity and unrestricted socio-sexuality, which is in direct conflict with the “slow life” strategy of valuing the long-term future (Alavi et al, 2018). Along with a fast life strategy, people who score high on the Dark Triad are more likely to interfere with the relationships of others and even be victims of cheating themselves (Sevi, Urganci, & Sakman, 2020), in part because Dark Triad individuals tend to associate with one another.

In researching infidelity, creating an operational definition is imperative. Although couples may have boundaries and expectations particular to their relationship, infidelity can be defined as behaviors that go past the boundaries of a romantic relationship, such as flirting, dating, cuddling, kissing or sexual intercourse (Drake & McCabe, 2000). In a study conducted to

explore infidelity in the general population, Jackman (2015) found that individuals with favorable attitudes towards infidelity were more likely to have intentions of cheating. Peer attitudes towards cheating and perceived ability to attract a partner were found to play a role in individuals' intentions towards infidelity.

In studying infidelity, it is important to consider the role of sociosexual orientation and related factors. Sociosexuality is defined as one's attitudes and how these beliefs impact their sexual activities (Simpson & Gangestad, 1991). Individuals who have more negative attitudes regarding issues such as sexual permissiveness, homosexuality, pornography, and prostitution tend to have more sex-related guilt and anxiety (Simpson & Gangestad, 1991), and are classified as having restricted sociosexuality. Conversely, those with unrestricted sociosexuality were found to be more likely to have more frequent intercourse, with no significant difference between single people and people in romantic relationships (Ostovich & Sabini, 2004). This was found to be true for both men and women.

The literature on the Dark Triad is expansive. However, to date, much of the Dark Triad literature regarding intimate relationships has focused exclusively on males, assuming findings from Dark Triad men can be generalized to Dark Triad women (Vaughan et al, 2019). In fact, much of the research pertaining to women and the Dark Triad has focused on finding how women interact with Dark Triad men, connecting the perceived attractiveness of Dark Triad men to short term mating strategies (Carter, Campbell, & Muncer, 2014). Thus, pertinent data on Dark Triad women are lacking.

Within the limited Dark Triad research focusing on women, all three Dark Triad traits have been found to positively correlate with infidelity (Alavi, Mei, & Mehrinezhad, 2018), which is quite intuitive considering the selfish, manipulative, and reckless tendencies of Dark Triad individuals. Thus far, no studies have sought to examine whether religiosity may play a role in restraining the sexual behavior of Dark Triad women. Previous research on religiosity has shown

that high religiosity predicts negative attitudes toward infidelity (Jackman, 2015) and fewer instances of cheating overall.

People can experience religion in a variety of ways, whether it is through formal participation in a religious institution such as church or synagogue, private meditation or prayer, or other prescribed rituals. The psychological impacts of religion on self-evaluation and self-enhancement can be immense (Sedikides and Gebauer 2010). However, the quality of self-enhancement can differ depending on the classification of one's religious motivations as intrinsic or extrinsic. Intrinsic religiosity relates to investing in their religion for religion's sake with involvement in religion as the endgame. Extrinsic religiosity is seen as a more self-interested gambit, with religion being a means to an end. This can lead to questioning whether the motivation of religiosity itself can impact the quality of self-enhancement seen in individuals.

The relationship between religiosity and behavior may have important social implications. For example, it may be applied to the field of criminal justice. Youth who attend religious services regularly are less likely to have reported behavioral issues (Gebo & Boyes-Watson, 2018). This is why religious involvement is classified as a protective factor in the Positive Youth Development model, an evidence-based model developed to guide parents, teachers, officers, and court personnel on how to interact with delinquent youth in a manner that reduces recidivism and poor behavior overall.

Studies show that religiosity and prosociality are not necessarily linked to personality factors and may be shaped by outside influence and teaching (Aghababaei, Mohammadtabar, & Saffarinia, 2014). This implies that having a Dark Triad personality type may not exclude individuals from having religious feelings or affiliations. How may such feelings and affiliations impact the attitudes and behaviors of Dark Triad women regarding infidelity? This study attempts to answer this question.

The relationship between religiosity and infidelity in Dark Triad women could prove consequential if the presence of religion in one's life acts to moderate Dark Triad urges toward infidelity in romantic relationships. The present study could point to helpful lifestyle changes for women interested in managing better the negative effects of Dark Triad traits. As infidelity has been linked to major depressive episodes and anxiety (Cano & O'Leary, 2000), discovering factors that may reduce the likelihood of infidelity in Dark Triad women could lead to the development of pragmatic approaches to intervention. It is anticipated that religiosity will moderate infidelity in Dark Triad women. High religiosity is hypothesized to predict low infidelity intentions and behaviors, compared to low religiosity.

Method

Participants

Included in this study were 104 participants identifying as women, from five universities in the Midwest of varying sizes. The average age of participants was 20.1 years old, and the majority of participants were white. Participants were entered into a drawing for \$25 Amazon eGift Cards with four participants awarded an eGift Card, participants could discontinue the survey at any point if they chose to without penalty. Participants were excluded based on response times, gender identity, and whether the survey was completed.

Materials

The Dirty Dozen (Jonason and Webster, 2010) questionnaire was used to assess each Dark Triad personality trait, with Likert scale items inquiring of each Dark Triad trait such as "I tend to seek prestige or status" (narcissism), "I tend to be callous or insensitive" (psychopathy), and "I have used deceit or lied to get my way" (Machiavellianism). Further information such as mean, range, minimum, and maximum values for each individual trait as well as the Dark Triad as a whole is presented in *Table 2*.

The Sociosexual Orientation Questionnaire (Simpson and Gangestad 1991) was utilized to learn more about participant's sociosexuality, with items relating to the number of partners they have been with sexually in the last month, how many partners they intend to have in the next month, and their openness to having sex outside of a relationship. Descriptive statistics for this measure can be found in *Table 2*.

The *Susceptibility to Infidelity Scale* (Buss and Shackelford, 1997) contains items related to infidelity, and measure both intentions towards infidelity, past behavior, and whether participants have been cheated on by their partner. Participant means, range, minimum, and maximum values are listed in *Table 2*.

The *Age Universal Religious Orientation Scale* (Gorsuch and Venable, 1983) was used to measure religiosity. This is a Likert scale that addresses questions relating to religious attitudes and practices. Example items include "I enjoy reading about my religion" and "What religion offers me most is comfort in times of trouble and sorrow." *Table 2* contains descriptive statistics for this measure.

Procedure

This study was administered via the online platform Qualtrics. Participants accessed the survey via a link or QR code distributed by text, through social groups such as Panhellenic Council and individual sororities, a women's club soccer team, a recreational soccer team, and other social circles, as well as through one school's psychology research subject pool containing mostly first- and second-year students. The survey was made available to participants from October 2022 to December 2022.

Results

In the first stage of the analysis, whole sample rates of infidelity were calculated. Overall, seven participants reported committing infidelity out of 104, with three participants responding with "maybe." Sociosexuality was significantly and positively correlated with narcissism ($r =$

.36, $p < .001$), Machiavellianism ($r = .38$, $p < .001$), and overall Dark Triad traits ($r = .40$, $p < .001$; see *Table 1*). The correlation between Dark Triad traits and religiosity was non-significant ($r = -.07$, $p = 0.42$). Infidelity did not correlate significantly with sociosexuality.

Second, the hypothesis that religiosity will moderate infidelity in Dark Triad women was considered. To that end, the correlation between Dark Triad and *Susceptibility to Infidelity Scale* (SI) attitude component for the whole sample was first obtained. Contrary to prediction (and previous research), it was non-significant ($p > .25$). A similar non-significant pattern was found when correlating Dark Triad scores with the SI scale behavior component ($r = .05$, $p = .6$). Correlations between Dark Triad components and SI scores were likewise non-significant. In addition, there were no significant differences in religiosity among high and low Dark Triad women (divided by a median split). The correlation between Dark Triad and SI scale within the High Religiosity group (divided by median split) was non-significant ($r = .003$, $p = .94$).

Finally, in the High Dark Triad/ High religiosity group, SI scale attitude component scores correlated non-significantly with Dark Triad scores ($r = -.33$, $p = .09$). In the High Dark Triad/ Low religiosity group, SI scale attitude component scores correlated non-significantly with Dark Triad scores ($r = .25$, $p = .2$). In the absence of a significant relationship between Dark Triad and susceptibility to infidelity, the original plan to examine the moderating effects of religiosity on the link between the Dark Triad and infidelity could not be carried out.

Next, the hypothesis that high religiosity will correlate with low infidelity intentions and behaviors, regardless of sociosexuality, was tested by comparing frequencies. For the whole sample, more instances of infidelity (yes and maybe) were reported in the high religiosity group (6 out of 56 vs. 4 out of 48; 10.7% vs. 8.3%), as described in *Table 3*. Next, *Table 4* shows more infidelity instances (yes and maybe) were reported in the low sociosexuality group (6 of 52 vs. 4 of 52; 11.5% vs. 7.6%). Additionally, when Dark Triad participants were analyzed separately, a similar pattern was found where there were more “yes” instances in the high religiosity group (2 out of 26 vs. 1 out of 26; 7.6% vs. 3.8%, respectively), whereas there were fewer “maybe”

responses in the high religiosity group (1 out of 26 vs. 2 out of 26; 3.8% vs. 7.6%, respectively; see *Table 5*.) The difference between each grouping of percentages was non-significant, with these results failing to support the initial hypothesis.

Finally, qualitative data concerning participants' reasoning about infidelity were also analyzed. Reasons among those who reported they had not committed infidelity were examined for emerging themes. Of the 94 responses, three different categories emerged. Most answers (N = 48) fell into the "positive group," which included ideas such as love, faith, respect, and those who value their relationships and are currently committed and have marriage plans with their partner, ("I love my partner and plan to marry them," "Loyalty, trust, love," "I care about people's feelings"). Another prominent cluster of answers (N = 40) constituted the "negative group" for questioning the morality of cheating, finding it to be morally wrong and hurtful, ("I don't think cheating is morally right," "It is disrespectful to my partner, who wants our relationship to be just us," "Because it is wrong and it can really hurt someone").

The final cluster of answers (N = 15) constituted the "neutral group." These responses that tends to find infidelity to be more inconvenient than it is worth, having no interest in pursuing other partners and being satisfied with their partner, ("Never wanted to," "I'm satisfied emotionally/sexually in my relationship and have no need/want to"). Several participants mentioned the idea of leaving their partner if they were unhappy or felt attracted to another outside of the relationship ("I can always leave the relationship," "I would never want to hurt the person I love. If I am unhappy I would leave the relationship before starting something new"). Many participants fell into more than one category, providing a variety of positive, negative, and neutral reasons for their decision not to commit infidelity.

Among the individuals who reported committing infidelity, the responses were centered on situational considerations rather than ideals. Six participants provided rationales for their behavior. Of those, three participants justified their infidelity based on their partner's behavior, ("It was payback, and I was angry about a situation," "It seemed to be right in the moment," "... I

was married to a different man who cheated on me so I didn't feel the need to be faithful anymore"). The other three responses listed substance use and psychological reasons ("Because I was extremely intoxicated," "bored," "I was psychologically manipulated"). Finally, six out of the seven participants who commented on their infidelity reported they would not cheat on their partner again. One answered, "maybe."

Discussion

The present study failed to find the link reported in the literature between Dark Triad traits and infidelity behaviors and intentions. The study also did not find the expected link between either sociosexuality or religiosity and infidelity. These surprising findings may be artifacts of the study's sample, which was non representative and small. Additionally, the failure to find the expected correlations may have been caused by the restricted range of the sample. For example, Dark Triad scores in the present sample ranged from 1.1 to 4 on a five-point scale. The absence of extremely high scorers in the sample may account in part for the unexpected findings. Another surprising finding was that there were more instances of cheating among highly religious individuals. Again, the validity of this finding cannot be statistically verified given the small number of participants who reported infidelity.

Qualitative analysis of participants' self-reports revealed an intriguing pattern. Most participants cited intrinsic reasons for not cheating which included love and respect for their partner as well as the morality of hurting others, while those who committed infidelity described extrinsic factors such as intoxication, anger towards their partner, and in response to their partner cheating on them or treating them in an otherwise negative manner. These differences in reasoning for or against infidelity may be accounted for by self-determination theory, which is concerned with understanding an individual's motives and distinguishes motives as autonomous-based on personal values and controlled-based on external reasons not considered self-endorsed (Mallia et al., 2019). Autonomous motivations are related to behavioral

persistence and adaptive outcomes, and promoting this type of motivation may prove useful in minimizing antisocial behaviors and promoting prosocial behaviors such as limiting infidelity by promoting positive values of respect and love.

Although the small sample size negatively impacted data analysis, this finding- or lack of findings- may speak to the character of college women in the area of interest as there were so few instances of cheating. The bulk of participants reported that intrinsic values of love, trust, faith, and morality were more important over extrinsic ideas of revenge and pleasure-seeking at others' expense. The low frequency of infidelity in this sample may tentatively be taken to suggest that the negative effects of the Dark Triad do not manifest widely on my college campus and students are making largely prosocial decisions.

This study contained several limitations that should be considered when examining the results. First, the study used a small non-representative convenience sample of mostly young, Caucasian women, and the results should therefore be generalized with caution. The small sample size, and particularly the small size of the infidelity group, also limited the ability of our quantitative analyses to detect robust patterns in the data. There is also the issue of order effects, as the survey was administered with each questionnaire in the same order every time. Due to this survey design, there is no way to confirm whether having the religiosity scale before or after questionnaires on personality, sociosexuality, and infidelity may have primed the participant to respond in a certain way.

Moreover, the study was based on self-report measures, which are often unreliable. For example, the higher number of women reporting infidelity in the highly religious group may have less to do with the actual rates of infidelity among members of that group, and more with their propensity toward honest reporting. This may also support the link between religiosity and perceiving ambiguous behaviors as indicative of cheating (Mattingly et al., 2010), following the trend of religious individuals to consider more behaviors off-limits in relationships than non-religious individuals.

Another potential issue within this survey design was the distribution method, as it was distributed through word-of-mouth and by text through different social groups, and because people of similar personalities and behavior patterns tend to associate with one another (Maab, Lämmle, Bensch, & Ziegler, 2016), it's possible the survey didn't reach social groups representative of other parts of society.

Additionally, an unexpected conceptual limitation emerged while conducting the study. A new element has been added to the Dark Triad to create the "Dark Tetrad," with studies finding the sadism, defined as the tendency to enjoy observing or causing others' suffering (Paulhus, Buckels, Trapnell, & Jones, 2021), correlates with narcissism, psychopathy, and Machiavellianism and contributes the distinctive element of intrinsic pleasure in hurting others into the dark personality. Following the pattern of the rest of the Dark Triad traits, women typically score lower on the sadism score, as is true for narcissism, psychopathy, and Machiavellianism. Measures of this new feature were not included in the present study.

Future studies may also benefit from securing a larger and more representative sample size, as researchers need to account for a relatively small percentage of participants who will report infidelity. Based on the variety of detail given in the qualitative analysis, future studies may also benefit from gathering more information from participants in an interview format, where researchers can follow up with participants and further inquire on topics of interest or on responses that could benefit from further explanation (such as "I was psychologically manipulated"). Considering the compelling new research on the connection between narcissism, psychopathy, Machiavellianism, and sadism, shifting focus from the Dark Triad to the Dark Tetrad may provide more enriching data to further explain socially offensive and harmful behaviors such as infidelity, expanding on the extrinsic reasons for committing infidelity found in this study.

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List of Tables

Table 1

Correlation Matrix of Dark Triad Traits and Sociosexuality (Significant)

Variable		1	2	3	4
1. Sociosexuality	Pearson's r	-			
	p-value	-			
2. Narcissism	Pearson's r	.36	-		
	p-value	<.001	-		
3. Machiavellianism	Pearson's r	.38	.31	-	
	p-value	<.001	.001	-	
4. Dark Triad Total	Pearson's r	.40	.67	.70	-
	p-value	<.001	<.001	<.001	-

Table 2*Descriptive Statistics for Instruments*

	Dark Triad	Narcs.	Psycho.	Mach.	Socio- sexuality	Infidelity attitudes	Religion
Mean	2.8	2.5	3.8	2.2	8.0	1.1	2.8
SD	.39	.60	.63	.81	5.4	.44	.93
Range	2.8	3.2	3.8	3.2	22.8	3.1	3.3
Minimum	1.1	1.0	1.1	1.0	.66	.00	1.4
Maximum	4.0	4.2	5.0	4.2	23.5	3.1	4.7

Table 3*Frequencies for Infidelity Total Sample- by Religiosity*

Responses: Non-religious	Frequency	Percent (out of 100)
Yes	2	4.1
No	44	91.6
Maybe	2	4.1
Responses: Religious		
Yes	5	8.9
No	50	89.2
Maybe	1	1.7

Table 4*Frequencies for Infidelity Total Sample- by Sociosexuality*

Responses: Low-sociosexuality	Frequency	Percent (out of 100)
Yes	5	9.6
No	46	88.4
Maybe	1	1.9
Responses: High-sociosexuality		
Yes	2	3.8
No	48	92.3
Maybe	2	3.8

Table 5*Frequencies for Infidelity Among Dark Triad*

Responses: Non-religious	Frequency	Percent (out of 100)
Yes	1	3.8
No	23	88.4
Maybe	2	7.6
Responses: Religious		
Yes	2	7.6
No	23	88.4
Maybe	1	3.8

Appendix

Demographic Questions (developed by authors)

What year in school are you?

(1st year, 2nd year, 3rd year, 4th year, 5th year, other: __)

What is your ethnicity? (Select all that apply.)

(Black or African American, American Indian or Alaskan Native, Native Hawaiian or Pacific Islander, Asian, White, Hispanic, or Latino or Spanish Origin, Not Hispanic or Latino or Spanish Origin, other: __)

What is your age?

(Type answer)

What is your sexual orientation?

(Heterosexual, homosexual, bisexual, asexual, prefer not to answer, other: __)

What is your mother's highest level of education?

(High school or equivalent, technical or occupational certificate, associate degree, some college coursework completed, bachelor's degree, master's degree, Doctorate degree)

What is your birth order?

(Only child, 1st born, 2nd born, 3rd born, 4th born, 5th born, other: __)

Sociosexual Orientation Inventory (SOI) (Simpson & Gangestad, 1991)

Overt behavioral items

How many times have you had sex in the past month?

With how many different partners have you had sex in your lifetime?

With how many different partners have you had sex within the past year?

IF there was nothing to inhibit you (e.g., no threat of contracting STIs, no fear of unwanted pregnancy, your partner(s) willingly consented, etc.), with how many different persons (whom you currently know) would you enjoy having sex?

How many different partners do you foresee yourself having sex with during the next five years?

With how many different partners have you had sex on one and only one occasion?

Covert behavioral items

How frequently do you think about sex? (Answered on a 9-point scale: 1= virtually never, 9= almost all of the time)

How often do (did) you fantasize about having sex with someone other than your current (most recent) dating partner? (Answered on an 8-point scale: 1= never, 8= at least once a day)

Attitudinal items

(Answered on a 9-point scale: 1= strongly disagree, 9= strongly agree)

Sex without love is OK.

I can imagine myself being comfortable and enjoying causal sex with different partners.

I would have to be closely attached to someone (both emotionally and psychologically) before I could feel comfortable and fully enjoy having sex with him or her.

Have you ever committed infidelity? (Def: Unfaithful behavior in a romantic relationship.)

(If no, go to list A; If yes, go to list B)

Adapted from Susceptibility to Infidelity (Buss & Shackelford, 1997)

A: (Answered from 1 to 5: 1= never, 5= highly likely)

How likely are you to flirt outside of your relationship?

How likely are you to passionately kiss someone who is not your partner?

How likely are you to go on a romantic date with someone who is not your partner?

How likely are you to have a one-night stand outside of your relationship?

How likely are you to have a brief affair outside of your relationship?

How likely are you to have a serious affair outside of your relationship?

Why have you chosen not to commit infidelity? (Type answer)

Has a partner ever committed infidelity in your relationship? (Type answer)

B: (0= 1 time, 1= 2-4 times, 2= 5-7 times, 3= 8-10 times, 4= more than 10 times, Other: __)

How many times have you flirted outside of your relationship?

How many times have you passionately kissed someone who is not your partner?

How many times have you gone on a romantic date with someone who is not your partner?

How many times have you had a one-night stand outside of your relationship?

How many times have you had a brief affair outside of your relationship?

How many times have you had a serious affair outside of your relationship?

Why did you choose to commit infidelity? (Type answer)

Would you do it again in the future? (Type answer)

Has a partner ever committed infidelity in your relationship? (Type answer)

Age Universal Religious Orientation Scale (Gorsuch & Venable, 1983)

(1= I strongly disagree, 2= I tend to disagree, 3= I'm not sure, 4= I tend to agree, 5= I strongly agree)

I enjoy reading about my religion.

I go to church because it helps me to make friends.

It doesn't matter what I believe so long as I am good.

Sometimes I have to ignore my religious beliefs because of what people might think of me.

It is important to me to spend time in private thought and prayer.

I have often had a strong sense of God's presence.

I pray mainly to gain relief and protection.

I try hard to live all my life according to my religious beliefs.

What religion offers me most is comfort in times of trouble and sorrow.

My religion is important because it answers many questions about the meaning of life.

I would rather join a Bible study group than a church social group.

Prayer is for peace and happiness.

Although I am religious, I don't let it affect my daily life.

I go to church mostly to spend time with friends.

My whole approach to life is based on my religion.

I go to church mainly because I enjoy seeing people I know there.

Prayers I say when I'm alone are as important to me as those I say in church.

Although I believe in my religion, many other things are more important in life.

The Dirty Dozen (adapted from Jonason & Webster, 2010)

Narcissism

(1= Strongly disagree, 2= Somewhat agree, 3= Neither agree nor disagree, 4= Somewhat agree, 5= Strongly agree)

I tend to want others to admire me.

I tend to want others to pay attention to me.

I tend to expect special favors from others.

I tend to seek prestige or status.

I tend to feel that things are owed to me.

I tend to try to be dominant in social situations.

I tend to be grandiose or pompous.

I tend to feel that I am more special than others.

I tend to have a sense of self-importance.

I tend to be egocentric.

Psychopathy

(1= Strongly disagree, 2= Somewhat agree, 3= Neither agree nor disagree, 4= Somewhat agree, 5= Strongly agree)

I tend to lack remorse.

I tend to be callous or insensitive.

I tend to not be too concerned with morality or the morality of my actions.

I tend to be cynical.

I tend to get frustrated easily.

I tend to lose my temper quickly.

Machiavellianism

(1= Strongly disagree, 2= Somewhat agree, 3= Neither agree nor disagree, 4= Somewhat agree, 5= Strongly agree)

I have used deceit or lied to get my way.

I tend to manipulate others to get my way.

I have used flattery to get my way.

I tend to have trouble understanding other people's feelings.

What university do you attend?

(Otterbein University, University of Cincinnati, Kent State University, Ohio State University,

Other:)

Otterbein's Counseling Center

Phone: 614-823-1333

Email: counseling@otterbein.edu

Address: 146 W. Home St.

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