The relationship between the Dark Tetrad traits and multicultural attitudes in Ireland

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Declaration

Declaration

‘I declare that this thesis that I have submitted to Dublin Business School for the award of BA (Hons) in Psychology is the result of my own investigations, except where otherwise stated, where it is clearly acknowledged by references. Furthermore, this work has not been submitted for any other degree.’

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Contents

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Abstract

A study was conducted to examine the relationship between the Dark Tetrad personality traits and attitudes towards multiculturalism in Ireland, to examine gender differences in the prevalence of the Dark Tetrad traits, and gender differences in attitudes towards multiculturalism. Data was collected via a quantitative survey comprised of demographic questions and two psychological scales: The Short Dark Tetrad (SD4: Paulhus, Buckells, Trapnell & Jones, 2014) and the Multicultural Attitude Scale (MAS; Breugelmans & Van de Vijver, 2004). The results showed that Machiavellianism and Psychopathy had a moderate negative relationship with attitudes towards multiculturalism. Results also showed significant gender differences in Narcissism, Psychopathy and Sadism, as well as significant gender differences in attitudes towards multiculturalism. The findings of this study suggest that more research on dark personality traits and multicultural attitudes is needed to further develop understanding of the motivations of individuals that express prejudicial attitudes and engage in prejudicial behaviours.

1.Introduction

This quantitative study will examine the relationship between the Dark Tetrad personality traits and attitudes towards multiculturalism in a subclinical population in Ireland, to add to the growing body of research on the relationship between dark personality traits and prejudicial attitudes using the Short Dark Tetrad scale as an extension of the Short Dark Triad scale. It will also examine gender differences in the prevalence of the Dark Tetrad personality traits, and gender differences in the prevalence of attitudes towards multiculturalism.

1.1 Multiculturalism in Ireland

Ireland has traditionally been a country of emigration. Approximately ten million people have emigrated from Ireland since 1800 (Glynn, Kelly & MacÉinrí, 2013). Since 2015, the numbers of migrants coming into Ireland has overtaken numbers of Irish emigrating. This means that more people are entering the country than are leaving it (McGinnity et al, 2020). For many migrants arriving into Ireland, their migration is not temporary, and Ireland will become their permanent home. In turn, Irish people are now experiencing more intercultural exposure and contact than ever before. Ireland is now a multi-racial and multi-cultural country with an estimated 644,400 non Irish nationals resident in Ireland, accounting for 12.9% of the total population as of April 2020 (McGinnity et al, 2020).

Immigrants who have settled in Ireland having children, and immigrant families with children settling in Ireland has meant that according to the 2016 national census of Ireland, there were 96,497 non-Irish national students and pupils aged 5 years and over resident in Ireland, accounting for 18 per cent of all non-Irish nationals (Irish classrooms have become much more diverse over the past decade or so, with one in 10 students from non-Irish backgrounds. (McGinnity et al, 2020)

Despite the Irish historically facing colonial anti-Irish racism, there is no doubt that Ireland was and is still today not immune from the racist ideologies that governed relationships between the 'west and the rest' (Fanning, 2018). Developing a truly integrated and well- functioning multi-cultural society requires the strategy of integration while recognising and respecting cultural diversity. The Department of Justice and Equality defines integration as the 'ability to participate to the extent that a person needs and wishes in all of the major components of society without having to relinquish his or her own cultural identity' (Department of Justice and Equality, 2017).

For some members of majority groups, living in a multicultural society is seen as beneficial, with a diversity of ideas and perspectives positively impacting the economy, social life, and political relations with other countries. To others multiculturalism is a threat to their own culture's integrity, with minority group's social influence diluting and changing national identity, bringing about competition that can cause a lack of co-operation, a lack of trust and hostility towards these outgroups of foreign nationals. Current attitudes towards multiculturalism in Ireland are unknown, and so the present study will address this by using the Multicultural Attitude scale that examines attitudes towards multiculturalism in terms of acculturation strategies of minority and majority groups , societal participation, and interaction.

1.2 Acculturation

Contemporary views of acculturation tend to draw from Berry's bidimensional model of acculturation (Berry, 2001). Minority groups have their own culture, their heritage culture. The culture of the majority group is known as the receiving culture. According to traditional unidimensional models, successful acculturation occurs when minority groups completely adapt to the receiving culture and reject their own heritage culture. This is known as straight line assimilation (Gordon, 1964). According to Berry's bi- dimensional model, successful

acculturation can occur through integration, where the minority groups acquire aspects of the receiving culture, while maintaining their own heritage culture. The minority groups can then endorse both cultures by way of ethnic languages, values, cultural roots, and traditions. An example of the benefit of integration is when Irish immigrants settled in North America in the 19th century and brought the tradition of Halloween with them. In adapting to their receiving culture, the use of turnips for carving 'Jack' O Lanterns' was replaced by pumpkins, which grew in abundance in America and were easier to carve. Thus, the tradition of Halloween pumpkin carving as it is celebrated today was created through the integration of Irish and American culture.

The independent dimensions of receiving culture acquisition and heritage culture retention can be placed into four categories- assimilation (minority group acquires the receiving culture and discards the heritage culture), separation (minority group rejects the receiving culture and retains the heritage culture), integration (minority group acquires the receiving culture and retains the heritage culture), and marginalization (minority group rejects the receiving culture and discards the heritage culture) (Berry, 2001). Integration is the most popular form of acculturation from a minority group perspective as it gives the minority group control over how they want to adapt to their new receiving culture. When the majority group forces assimilation it is known as a 'melting pot', when separation is forced it is known as segregation, and when marginalisation is forced it is known as exclusion. (Berry, 2001).

Acculturation strategies are important in a multicultural society as they can determine changes to culture, religious practices, health care and societal norms. The Multicultural Attitude Scale (MAS; Breugelmans & Van de Vijver, 2004) used in the present study will examine attitudes with questions about acculturation strategies of minority groups, as well as attitudes towards the acculturation strategies of majority groups in Ireland.

1.3 Gender differences in multicultural attitudes

Previous studies have shown gender differences in a range of anti-social behaviours. Males are consistently shown to be more frequent perpetrators of traditional bullying (Parke & Slaby, 1983; Topcu & Erdur-Baker, 2012, Smith et al, 2019), males are also consistently shown to be more physically aggressive (Hennington et al, 1998; Lansford et al, 2012; Björkqvist, 2018) and males have been documented as having less favourable racial attitudes than females (Moore, Hauck & Denne, 1984; Hughes & Tuch, 2003; Navarrete et al, 2010).

In a study conducted in the Netherlands , Arends-Toth and Van de Vijver (2003) found that men had more negatives attitudes towards multiculturalism than females. Similarly, Stogianni et al (2020) found that native men had more negative attitudes towards multiculturalism in Luxembourg. They used the Multicultural Ideology Scale (MCI; Berry & Kalin, 1995), which was the first scale created to specifically measure attitudes towards multiculturalism. This scale has a limited number of items that focus primarily on acculturation preferences. The current study will use the Multicultural Attitude scale that has broader domains (attitudes towards multiculturalism in society, acculturation strategies of minority groups, acculturation strategies of majority groups, and integration and equal societal participation), to account for the different attitudinal and behavioural aspects of multiculturalism. As the Multicultural Attitude scale was introduced in 2004, there is still a lot of research that needs to be done on gender differences in attitudes towards multiculturalism and particularly in an Irish context. Therefore the present study also will add to the growing body of research on gender differences in multicultural attitudes.

1.4 Multicultural Ideologies and Policies

In Psychology, multiculturalism is seen as an ideology referring to the acceptance and support for cultural differences by both majority and minority group members (Celenk & Van de Vijver, 2014). Continental and country differences in multicultural policies reflect the

different socio-historical origins of multiculturalism in these areas. In the UK, multiculturalism is mainly a demographic observation, with the topic of immigration becoming a highly controversial social and political issue (Ford & Health, 2014) whereas Sweden has created an ethnic diversity policy that focuses on interculturalism. In France and Germany there are no official policies to support multiculturalism. Europe as a continent is facing growing criticism regarding the efficacy of political multiculturalism (Elias, Mansouri & Sweid, 2020).

In Ireland , policies have focused on interculturalism rather than multiculturalism. Interculturalism focuses on a local level where different cultural groups are living in close proximity, and multiculturalism focuses on a national level and overall national identity. An office for the promotion of migrant integration (OPMI) was established in Dublin in 2011. There, policies on integration and interculturalism have been developed, including a Charter for Integration and a framework strategy entitled 'Towards Integration' (Crawley & Crimes, 2010). Ward et al (2020) found that perceived normative multicultural policies and practices had a direct positive effect on well-being and the feeling of 'belongingness' among immigrant minorities.

1.5 Personality and Prejudice

There are people whose attitudes towards multiculturalism are extreme, people who feel less strongly about it, and those who choose to stay neutral on the topic. What causes these variances? Why are some people more prejudiced than others? In researching multicultural attitudes, emphasis is placed on reviewing and integrating aspects of personality (the individual level), aspects of cognition (stereotypic thoughts inscribed in memory) and aspects of social psychology (the societal level) (Benet- Martinez, 2012). Personality traits have been described as a reflection of peoples characteristic patterns of thoughts, feelings, and behaviours and have been widely researched in the context of prejudice. The study of

multiculturalism in personality psychology explores the issue of how individuals develop and express their cultural, national, ethnic, and racial group membership, and how those individuals perceive and behave when mixing and integrating with other cultures (Nazar, 2005).

The classic study on authoritarian personality theory (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950) found that people with generalized prejudice towards various outgroups presented with personality traits such as conventionalism, authoritarian submission, aggression, power, and toughness. In a study using the 'Big–Five' model of personality, low Openness to Experience predicted Right Wing Authoritarianism and therefore dangerous and dissident group prejudice. Low Emotionality and Openness to Experience predicted Social Dominance Orientation and therefore derogated and dissident group prejudice (Sibley et al, 2010).

1.6 The Dark Tetrad

The study of dark personality traits in sub-clinical populations has become popular over recent years, reflected by the number of publications concerning the 'Dark Triad' of personality (Marcus, Zeigler-Hill, 2015). The term 'Dark Triad', coined by Paulhus & Williams (2002) is a subclinical constellation of socially aversive personality traits consisting of machiavellianism, narcissism, and psychopathy. The three traits share common threads of deceitfulness, self-promotion, coldness, disagreeableness, exploitation, and aggression (Furnham, Richards & Paulhus, 2013; Jonason & Webster, 2010). Research has revealed that these malevolent traits overlap yet are distinctly different constructs with their own unique implications for the behaviour of an individual (Furnham, Richards & Paulhus, 2013; Međedović & Petrović 2015). The Dark Triad was created to account for and explain malevolent elements of human nature that are not adequately addressed by other widely used

personality taxonomies that tend to focus on the 'lighter' personality traits such as the 'Big Five' (Jonason, Ziegler-Hill & Okan, 2017).

Examining the motivational nature of a trait is useful as motives drive behaviours, and influence attitudes. The trait of sadism was added to the Dark Triad due to its close relationship with the other dark traits and its similar behaviour (Reidy, Zeichner & Seibert, 2011), and thus the Dark Tetrad was created (SD4; Paulhus, Buckels, Trapnell & Jones, 2014). The Dark Triad measures can predict unprovoked aggression, with machiavellianism, narcissism and psychopathy characterized by a lack of empathy, manipulation and hurting others when the opportunity presents itself or is of great benefit. Sadism shares these characteristics, but also an intense motivation and pleasure in inflicting pain and working for the opportunity to hurt innocent victims. Sadism adds to the Dark Triad an independent predictor of behaviour that reflects the appetite and motivation to go 'above and beyond' the other dark traits to inflict cruelty, supporting its incorporation into the Dark Tetrad of personality (Buckels et al, 2013).Therefore in the current study, the use of the Dark Tetrad rather than its predecessor the Dark Triad is justified to provide a more detailed insight into dark personality traits and their relationship with attitudes towards multiculturalism.

Machiavellianism has been an intensively studied topic in several fields of Psychology. Machiavellianism is named after the Italian Renaissance diplomat and political theorist Niccoló Machiavelli, who in 1532 wrote a book entitled Il Principe (The Prince). In this book, Machiavelli advises kings and lords to secure their power through carefully planned and, if necessary, cruel, and immoral deeds, such as the execution of political rivals. Ever since Christie and Geis developed their MACH test in the 1960s to measure utilitarian attitudes (Christie & Geis, 1970), psychologists have referred to Machiavellianism as a duplicitous interpersonal style, characterized by a cynical disregard for morality and a focus on self-interest and personal gain. Christie and Geis (1970) described Machiavellianism as a

personality trait with manipulative and deceitful interpersonal tactics, cynical world-view, and utilitarian morality. Machiavellianism is associated with misanthropy, anti-social tendencies, cold-heartedness, and immoral beliefs (Jones and Paulhus, 2011).

Machiavellianism has been repeatedly found to be associated with mental diseases, especially with personality dysfunctions (Láng, 2015). A Machiavellian's desire is to manipulate others in a politicalized way. In extreme situations this leads to an individual developing a 'Militant Extremist Mindset', characterised by radicalization, a strong desire to reject all ideas opposed to their own, and terrorist behaviours (Furnham, Horne, Grover, 2020). The current study therefore will investigate whether machiavellianism will have a negative relationship with attitudes towards multiculturalism possibly due to those scoring high in machiavellianism rejecting and having little empathy for other cultures.

Narcissism originates from the Greek mythological figure of Narcissus, a young male hunter who was so consumed by his own beauty and greatness that he arrogantly despised the attention and love of others. This myth covers the core features of narcissism as the concept is used today, namely, a blend of vanity and egocentric admiration of one's own qualities that negatively impacts relationships with other people (Campbell, Miller, & Buffardi, 2010). Individuals high in narcissism show exaggeration of self-worth and importance, superiority over others, and are manipulative toward others yet they have a fragile sense of the self (Ames, Rose, & Anderson, 2006). In terms of prejudicial views, narcissism may seem like the least potentially harmful trait compared to machiavellianism, psychopathy and sadism, but it is equally as relevant. Racism and racial structures may exist as a pathological form of narcissism driven by the desire to be the best, and to eliminate threatening competition (Miller & Josephs, 2013). The grandiosity of the narcissist may even cause them to become disillusioned about their superiority, thinking of themselves as having transcended racism- (for example making comments such as "I don't see colour"). The current study therefore

seeks to examine whether the trait narcissism will have a negative relationship with attitudes towards multiculturalism possible due to those scoring high in narcissism feeling threatened and seeing themselves as better than those from other cultures.

The concept of psychopathy has its roots in psychiatry, where clinicians such as Cleckley (1950) conducted systematic observations to characterize a group of patients who displayed enduring antisocial behavior, diminished empathy and remorse, and disinhibited and bold behavior, sometimes covered by a veil of superficial charm. Racist attitudes are considered anti-social and share several commonalities with psychopathic personality traits, including in their development and their manifestation (Grigg & Manderson, 2015).

A study by Jones (2013) found that individuals that showed high levels of psychopathy and who showed high levels of right wing authoritarianism wanted to join violent, neo-Nazi militia style groups. This contrasted to Machiavellianism, where individuals high in this trait wanted to join Ku-Klux Klan style groups that focused on political strategy and non-violent tactics. The study concluded that psychopathy predicted 'old fashioned' racism (direct expression of racial discrimination and hostility towards minority groups), with the lack of empathy, remorse and fear combined with the thrill seeking, high impulsivity and low anxiety emboldening these individuals to commit violence. Therefore the current study will investigate whether psychopathy has a negative relationship with attitudes towards multiculturalism and expects those scoring high in psychopathy to have more negative attitudes towards other cultures.

Sadism is the enjoyment of other people's suffering. Sadism is more often discussed in extremes such as criminal and sexual contexts. Increasingly, sadism is being treated as a more common behaviour with evolutionary roots, known as 'everyday sadism' (Baumeister & Campbell, 1999; Dutton, 2007; Nell, 2006; Taylor, 2009).Extreme sadism, such as torture of civilians by military and police forces, has been reported so consistently across time and

cultures that its origin must lie deeper in the human condition than arbitrary instances of social learning (Dutton, Bond, & Boyanowsky, 2005). Everyday antisocial behaviours associated with sadism include 'trolling'- intentional antagonistic behavior that can occur online or in the real world (Thacker & Griffiths, 2012) and crime (Foulkes, 2019) while Međedović and Bulut (2017) found that individuals that scored high in Sadism were more prejudiced towards immigrants. Sadism is the newest member of the Dark Tetrad and there are less empirical findings about the trait of Sadism in relation to prejudicial views, a reason to use the Short Dark Tetrad (SD4; Paulhus, Buckels, Trapnell, Jones, 2014) in the current study rather than its predecessor the Short Dark Triad (SD3;Paulhus, Jones, 2011). The current study will investigate the relationship between sadism and attitudes towards multiculturalism because of the tendency for those scoring high in sadism to enjoy humiliating and hurting others physically and emotionally suggesting that they could seek to discriminate against other cultures to incite distress.

1.7 The Dark Tetrad and prejudicial attitudes

There are interesting studies that can be found investigating the Dark Tetrad and prejudicial attitudes towards racial minorities. In a study conducted by Petrović (2019) examining the effects of the Dark Tetrad of personality on attitudes towards immigrants in Serbia, it was found that Machiavellianism had a marginal negative effect on attitudes, with Narcissism and Sadism having a direct negative effect on both general and specific attitudes of Serbians towards immigrants. The study noted that when there was perceived threat from outgroups , formal boundaries of morality were weakened, and malicious personality traits were expressed. A weakness of this study was the fact that a mere two item scale was used to measure attitudes towards immigrants- the first item being a measure of general attitudes towards immigration and its effect on Serbia, and the second item being a more specific situation focused question on whether immigrants should be allowed to live and work in

Serbia regardless of skin colour or nationality. The current study aims to address this weakness by using the Multicultural Attitude Scale that contains 28 items, which will measure attitudes towards multiculturalism more adequately and reliably.

In a study conducted by Međedović and Bulut (2017) they found that participants who perceive that immigrants represent a symbolic threat to their society tended to be less educated and had elevated narcissistic characteristics. Narcissism is characterised by a sense of entitlement, an "I deserve better than others" attitude. A fear of losing privileges as a result of an influx of minority groups could pose symbolic threat to an individual with narcissistic characteristics. Also, it was found that negative attitudes towards immigrants generally correlated positively to Dark Tetrad traits, however narcissism and psychopathy were the key predictors of negative attitudes towards immigrants.

A study conducted by Duspara and Greitemeyer (2017) found that the dark personality traits Psychopathy, Machiavellianism, Narcissism and Sadism positively correlated with right wing political alignment (which typically stands for strong immigration border controls and in extreme cases anti-immigration views) and Narcissism and Psychopathy in particular were associated with right wing political extremeness. As the Dark Tetrad is quite a recent construct, there are very few studies to be found using it in correlational research with attitudes towards immigrants, or attitudes towards multiculturalism. Therefore, the present study aims to add to the body of research using the Short Dark Tetrad scale as a measurement in a study about multicultural attitudes.

1.8 Gender and dark personality traits

According to Furnham, Richards, and Paulhus (2013) males tend to score higher in psychopathy, narcissism, and machiavellianism regardless of the instrument of measurement used. There has been research that has shown gender differences in how dark personality traits are expressed behaviourally. For example, in a study by Szabo & Jones (2019), it was

found that Machiavellianism in men is positively correlated with planning, whereas Machiavellianism in women is negatively correlated with planning. Thus, it appears that Machiavellianism may have different behavioral patterns depending on gender. In a study of a non-clinical sample by Laskey & Bates (2018) gender differences in psychopathy were found. Men displayed significantly higher rates of primary psychopathy than women. Primary psychopathy is characterized by low anxiety and is thought to result from a genetic pre-disposition. No significant difference was found for secondary psychopathy. Secondary psychopathy is characterized by high anxiety and is thought to develop in response to environmental adversity. It was found that low cognitive empathy, low emotional empathy, and low self-control predicted primary psychopathy for men and women; however, high anxiety was an added predictor for women. Both low cognitive empathy and low self-control predicted secondary psychopathy for both men and women.

A potential limitation to the study by Laskey and Bates is that while the results were a useful addition to the body of research regarding gender and dark personality, examining only one trait provides a limited perspective versus using the construct of the Dark Tetrad due to the high intercorrelation of the traits. That is why the current study will use the Short Dark Tetrad to measure gender differences in Machiavellianism, Narcissism, Psychopathy and Sadism.

In a study by Jonason & Davis (2018) it was found that sex differences in dark personality traits Psychopathy, Machiavellianism and Narcissism could be explained by gender roles. The traits of machiavellianism and psychopathy were low in femininity, and narcissism was high in masculinity but low in femininity. This study was carried out on a sample of psychology students who were predominantly female, came from high socio-economic backgrounds, were of white ethnicity, and were democratic. Such a

homogeneous sample is not representative of the general population and so the current study aims to address this by sampling from the general population.

Gender differences in dark personality traits have been well established in antisocial behaviours such as online trolling, traditional bullying, and sexual harassment. Research has shown that men are more likely to perpetuate trolling behaviours. This led March & Steele (2020) to research whether gender differences in dark personality traits led to gender differences in trolling behaviours. The results were that gender (male) was a significant predictor of trolling, and the traits psychopathy and sadism were significant predictors of trolling. Men scored higher in psychopathy and sadism Their conclusions were that men are more likely to engage in online antisocial behaviours as a result of higher trait psychopathy and sadism.

The main limitation of this study was that the scale used to measure the trait sadism, the Short Sadistic Impulse Scale (SSIS; O'Meara et al., 2011) was relatively new and so had a low internal consistency (Cronbach's a = 0.58). This is problematic as sadism was found to be a significant predictor of trolling behaviour, and there were significant gender differences in levels of sadism which were found using an unreliable scale. The current study will use the Short Dark Tetrad, a measure with a strong reliability to ensure the most reliable and accurate results possible.

1.9 Rationale for the proposed research

The aim of this study is to determine whether there is a relationship between the Dark Tetrad traits of Machiavellianism, Narcissism, Psychopathy and Sadism, and multicultural attitudes in Ireland. The study will further investigate whether there are gender differences in dark personality traits and gender differences in multicultural attitudes. Currently multiculturalism is at the forefront of Irish media and politics, with international incidents such as the killing of George Floyd and Breonna Taylor inciting national outrage, and

attention has been drawn to the issues of racism, prejudice and multicultural attitudes in Ireland that are very real and very prevalent (Joseph, 2020; Kearns, 2020 & Smith et al, 2020). Despite racism affecting minorities the most, it affects all of society and so it is in everyone's best interests to take steps to combat it. There are many practical benefits to researching attitudes towards multiculturalism and where these attitudes may stem from, as attitudes inform policy, and policy informs social change. Immigration is an important and ever growing social issue globally and in Ireland.

In Ireland there is a current crisis of Direct Provision housing standards for asylum seekers in Ireland and the division it has caused in public attitudes across Ireland. If the prevalence of dark personality traits are a reason for some individuals expressing negative multicultural attitudes, then it is likely that the current tactics of social campaigns, racial awareness and promoting contact with minorities would not work. It poses the question as to what could be done to reform these individuals attitudes? That is why this study aims to add to research on the Dark Tetrad personality traits and attitudes towards multiculturalism, look at gender differences in these dark personality traits and attitudes towards multiculturalism, and offer directions for future studies looking to examine dark personality traits effects on prejudicial attitudes. Therefore, the following hypotheses will be examined:

Hypothesis 1- Machiavellianism will negatively correlate with attitudes towards multiculturalism.

Hypothesis 2 – Narcissism will negatively correlate with attitudes towards multiculturalism.

Hypothesis 3- Psychopathy will negatively correlate with attitudes towards multiculturalism.

Hypothesis 4- Sadism will negatively correlate with attitudes towards multiculturalism..

Hypothesis 5- There will be gender differences in Dark Tetrad personality traits.

Hypothesis 6- There will be gender differences in attitudes towards multiculturalism.

2. Methodology

2.1 Participants

A total of 55 participants volunteered to take part in the current study. There were 18 male participants and 37 female participants. Age ranged from 19 years to 77 years, and the mean age was 33.84 (SD=14.29). Forty four of the participants identified their nationality as Irish, while 11 of the participants identified as a foreign national. Snowball sampling was used for the study with participants filling out the online survey via links posted on social media and messaging platforms.

2.2 Design

The study was a non-experimental, quantitative, correlated design using questionnaires. Hypothesis 1 proposed that Machiavellianism would negatively correlate with attitudes towards multiculturalism, with the predictor variable being Machiavellianism and the criterion variable being attitudes towards multiculturalism. The second hypothesis proposed that Narcissism would negatively correlate with attitudes towards multiculturalism, with the predictor variable being narcissism and the criterion variable being attitudes towards multiculturalism. The third hypothesis proposed that Psychopathy would negatively correlate with attitudes towards multiculturalism, with the predictor variable being Psychopathy and the criterion variable being attitudes towards multiculturalism. The fourth hypothesis proposed that Sadism would negatively correlate with attitudes towards multiculturalism, with the predictor variable being Sadism, and the criterion variable being attitudes towards multiculturalism. The fifth hypothesis proposed that there would be gender differences on the Dark Tetrad personality traits , with the predictor variable being gender, and the criterion variable being the Dark tetrad personality traits split into the four subscales of Machiavellianism, Narcissism, Psychopathy and Sadism. The sixth hypothesis proposed that

there would be gender differences in attitudes towards multiculturalism, with the predictor variable being gender and the criterion variable being attitudes towards multiculturalism.

2.3 Materials

The information sheet (See Appendix A) provided to participants informed them that the purpose of the study was to investigate the relationship between the dark personality traits Machiavellianism, Narcissism, Psychopathy and Sadism, and multicultural attitudes in Ireland. Participants were told that the study was to form the basis of an undergraduate thesis, and that all answers provided were anonymous. The information sheet explicitly stated that participants need to be 18 years or older to participate, and that participants must currently reside in Ireland to participate. The right to withdraw at any point before submission of the survey was explained, and the reasons for inability to withdraw after submission due to answers being unidentifiable was also explained. Data collection and storage procedures were outlined , and the potential for the data collected to be used in publishing's and presentations was also made clear. Contact details for the researcher and project supervisor were outlined at the end of the information sheet, followed by the consent form (see Appendix B).

The consent form consisted of five questions, and asked participants to answer yes or no to whether they have read and understood the information sheet, that they understand that they are free to withdraw for any reason without this affecting them, whether they agree to take part in the study with the knowledge of the results being published, whether they agree to allow their data to be stored in accordance with European Union regulations, and finally whether they consent to taking part in the study. Following this was a questionnaire pack (see Appendix C) containing a demographic questionnaire which asked participants age, gender, and nationality/nationalities, and the two psychological scales. The first scale was the Dark Tetrad of Personality (SD4; Paulhus, Buckels, Trapnell & Jones, 2018). This is a 28 item scale containing four seven item subscales used to measure the dark tetrad traits

Machiavellianism, Narcissism, Psychopathy and Sadism. Examples of statements in the scale are 'It's not wise to let people know your secrets' and 'I know how to hurt someone with words alone'. The scale uses a Likert scoring system, with participants rating their responses to each of the 28 statements with a rating ranging from 1- 'strongly disagree' to 5- 'strongly agree'. Co-efficient alpha for the SD4 shows that the scale is reliable at .901, and reliability of subscales ranging from .76 to .81 (Paulhus et al, 2018)

The second scale used was the Multicultural Attitude Scale (MAS; Breugelmans & Van de Vijver, 2004). This is a 28 item scale containing four domains. The first domain contains 7 questions that probe participants on their attitudes towards multiculturalism in Ireland (whether multiculturalism is good or bad for Ireland), the second domain contains 7 questions and probes attitudes towards the acculturation strategies of minority groups, the third domain contains 6 questions and probes attitudes towards the acculturation strategies of majority groups, and the fourth domain contains 8 questions and probes attitudes towards equal societal participation and interaction between minority and majority groups. Examples of statements in the scale are 'I think that it is good for Ireland to have different groups with a distinct cultural background living in this country' and 'I think that foreign nationals and Irish nationals should have equal rights'. The scale uses a Likert scoring system, with participants rating their responses to each of the 28 item statements with a rating ranging from 1 'totally disagree' to 7 'totally agree'. Twelve of the questions are negatively keyed and so need to be reverse coded before data analysis. The multicultural attitude scale is a highly reliable scale with an internal consistency of .901 (Breugelmans & Van de Vijver, 2004).

A debrief sheet (see Appendix D) followed the two scales which reminded participants of the aims of the study and provided contact details of support services in case participation in the study raised difficult feelings for any of the participants. The

questionnaire pack was created and distributed using Microsoft forms, and the data collected was analysed using IBM SPSS Statistics Version 26 software.

2.4 Procedure

The questionnaire pack was created on Microsoft forms, and was shared via social media, messaging platforms and a college forum dedicated to recruiting participants for online research. When participants entered the survey, they first were presented with the information sheet outlining the nature of the study and its purpose, informing participants that they cannot withdraw after submitting the questionnaire, and then the consent form. If any of the consent form questions were answered 'no', or if the participant indicated that they were not 18 years or older or were not currently residing in Ireland, branching logic set up in the survey meant that these participants were taken to the exit page and were unable to take part in the study. Then the participants were presented with the questionnaire pack containing demographic questions, as well as the Short Dark Tetrad (SD4; Paulhus, Buckels, Trapnell & Jones, 2018) and the Multicultural Attitude Scale (MAS; Breugelmans & Van de Vijver, 2004). The labels of the subscales of the SD4 (Machiavellianism = 'crafty', Narcissism = 'special', Psychopathy = 'wild' and Sadism = 'mean') were removed to limit response biases, and this decision is fully supported by the scoring information provided with the scale that advises researchers that it is optional to include these labels. Once participants had completed and submitted their answers to the questionnaire, a debrief sheet was shown to them thanking them for participating in the study, reiterating the purpose of the study, informing them of the inability to withdraw at this point, and contact details of support services. After all of the data was collected the data was then coded in Microsoft Excel, before being analysed using IBM SPSS Statistics Version 26 software.

2.5 Ethics

This study has been approved by the Dublin Business School Ethics Board. The study was anonymous and only those aged 18 or over were allowed to participate. The information sheet clearly explains the intention of the study in examining dark personality traits and attitudes towards multiculturalism, and the relationship between these two variables. The consent form explicitly asks participants whether they agree to take part in the study, and whether they choose to take part with the knowledge that the data collected may be published and presented in the future. Both the information sheet and the debrief sheet state that participants cannot withdraw after submission, it was important to inform participants of this detail before they began the questionnaire in case they were unsure about whether they want to participate. The study itself revolves around two very sensitive topics that are prominent in Irish society and affect many people, therefore it was important that the resources provided in the debrief sheet were specific to the topics being discussed. It was also important to note to participants in the debrief section that the researcher is not a clinician and is not qualified to follow up with participants or address any difficulties, whether pre-existing or that arose from participation in the study. Participants were advised in the information and debrief sections that their data will be stored on a password protected computer with anti-virus software and will be disposed of in accordance with the Privacy and Confidentiality regulations set out by the Psychological Society of Ireland in the Code of Professional Ethics (Psychological Society of Ireland, 2011).

3. Results

3.1 Descriptive statistics

A descriptive statistical analysis was run for all demographic variables. Analyzing gender revealed that there were 18 males, and 37 females as shown in Table 1.

Table 1. Gender

	Frequency	Percent
Male	18	32.73
Female	37	67.27
Total	55	100.00

The mean age of the sample was 33.84 and standard deviation was 14.29. Age ranged from 19 to 77. Figure 1 shows ages of participants categorised into five groups. 18 participants (32.73%) were in the 18-24 age group, 16 participants (29.09%) were in the 25-34 age group, 7 participants (12.73%) were in the 35-44 age group, 12 participants (21.82%) were in the 45-54 age group, and 2 participants(3.64%) were in the 55+ age group.

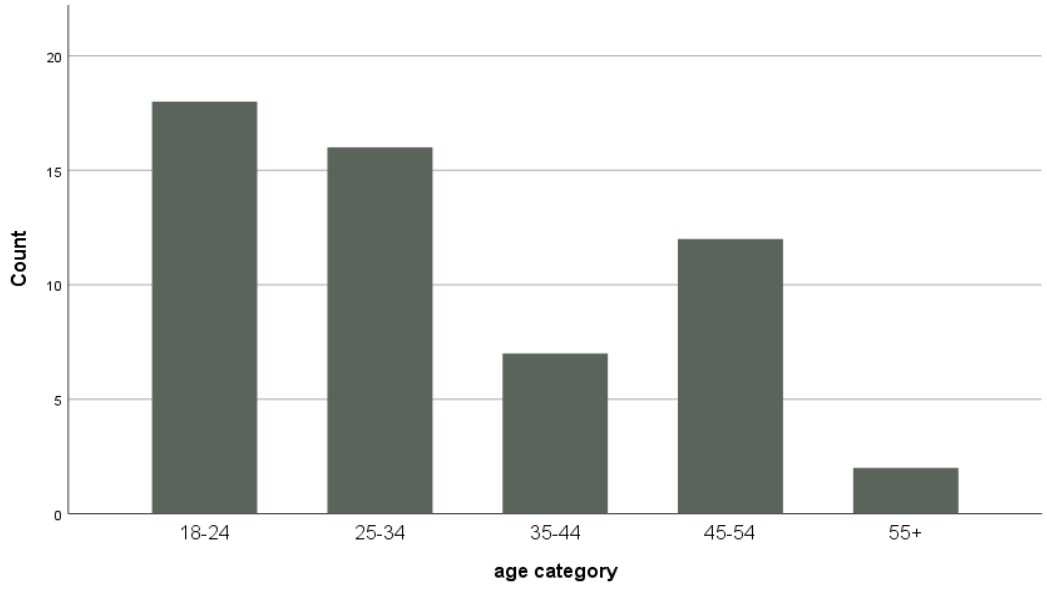

Figure 1. *Age categories*

44 participants (80%) identified their nationality as Irish and 11 (20%) identified as a different nationality. Figure 2 shows the breakdown of nationality.

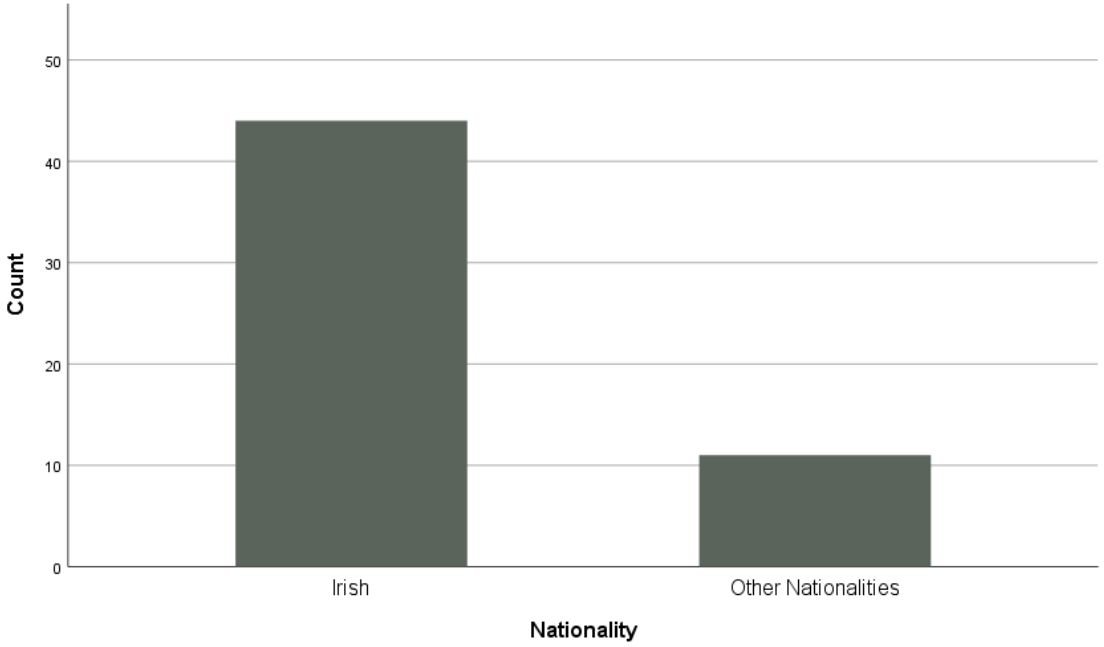

Figure 2. Nationality

Descriptive statistical analyses were run to examine the mean and standard deviation of each criterion variable. Table 2 shows the breakdown of machiavellianism across age groups. The age group 25-34 reported the lowest levels of machiavellianism with a mean of 22.25 (SD= 3.94). The age group 55+ showed the highest levels of machiavellianism with a mean of 24.50 (SD=.71).

Table 2. *Machiavellianism across age groups*

	Mean	Standard Deviation
18-24	23.28	5.23
25-34	22.25	3.94
35-44	23.29	5.79
45-54	22.73	3.95

55+	24.5	.71

Figure 3 shows differences in machiavellianism between genders. For male participants, the mean level of machiavellianism was 23.78 (SD=4.15). Females reported a lower mean of 22.06 (SD=4.69).

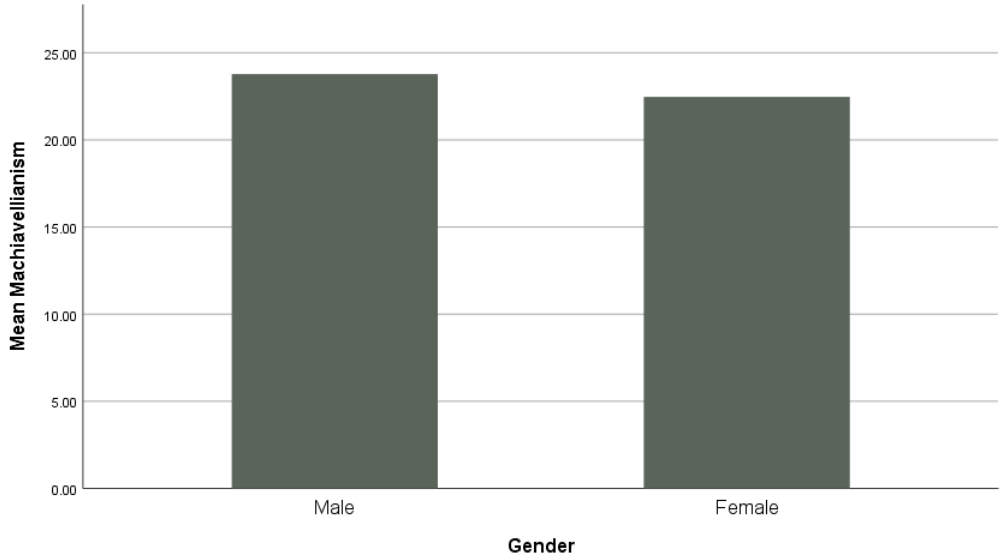

Figure 3. *Gender prevalence of Machiavellianism*

When analysing machiavellianism by nationality, Figure 4 shows participants who identified as Irish reported a mean of 22.86 (SD=4.56). Participants who identified as other nationalities reported a mean of 23.09 (SD=4.44)

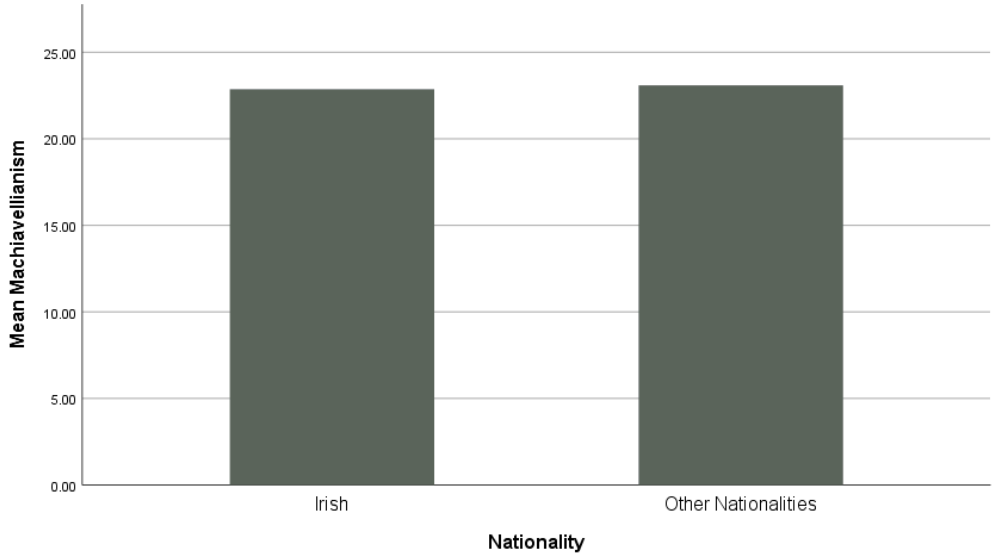

Figure 4. *Nationality prevalence of machiavellianism*

Table 3 shows the breakdown of Narcissism across age groups. The age group 55+ showed the lowest levels of narcissism with a mean of 14.5 (SD=6.36) while the age group 25-34 showed the highest levels of narcissism with a mean of 21.19 (SD=4.56).

Table 3. *Narcissism across age groups*

	Mean	Standard deviation
18-24	20.11	5.07
25-34	21.19	4.56
35-44	19	4.15
45-54	19	3.07
55+	14.5	6.36

Figure 5 shows the prevalence of Narcissism across gender. Male participants reported a mean of 22.28 (SD= 4.44). Female participants reported a lower mean of 18.88 (SD=4.19).

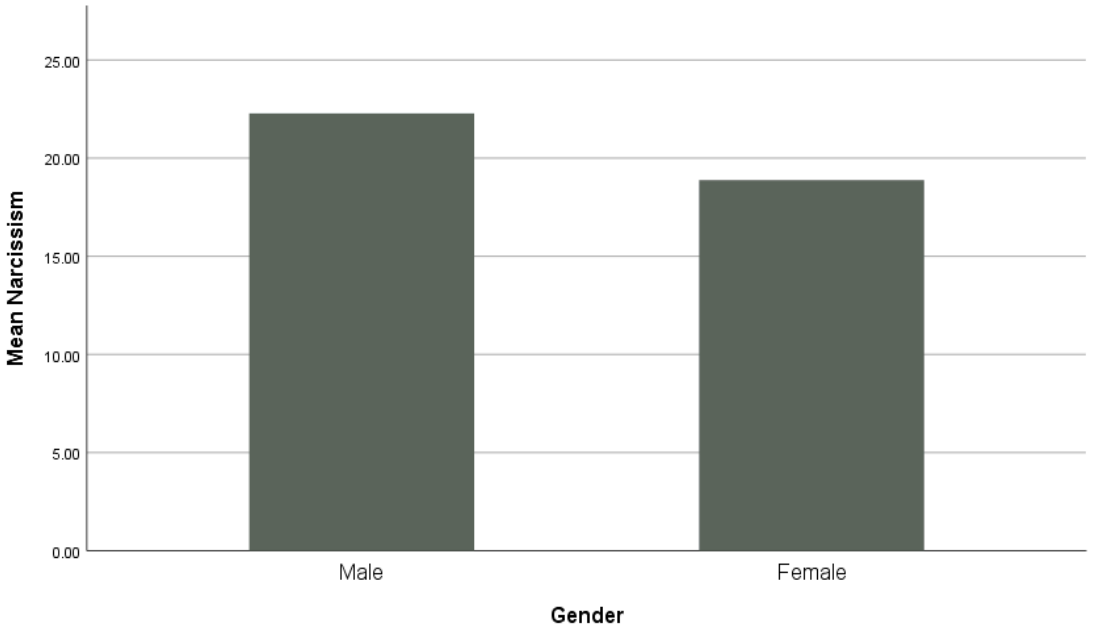

Figure 5. *Gender prevalence of Narcissism*

Figure 6 shows the difference in Narcissism between participants who identified as Irish and participants who identified as other nationalities. Participants identifying as Irish reported a mean of 19.83 (SD=4.31) while other nationalities reported a mean of 20.91 (SD=5.45)

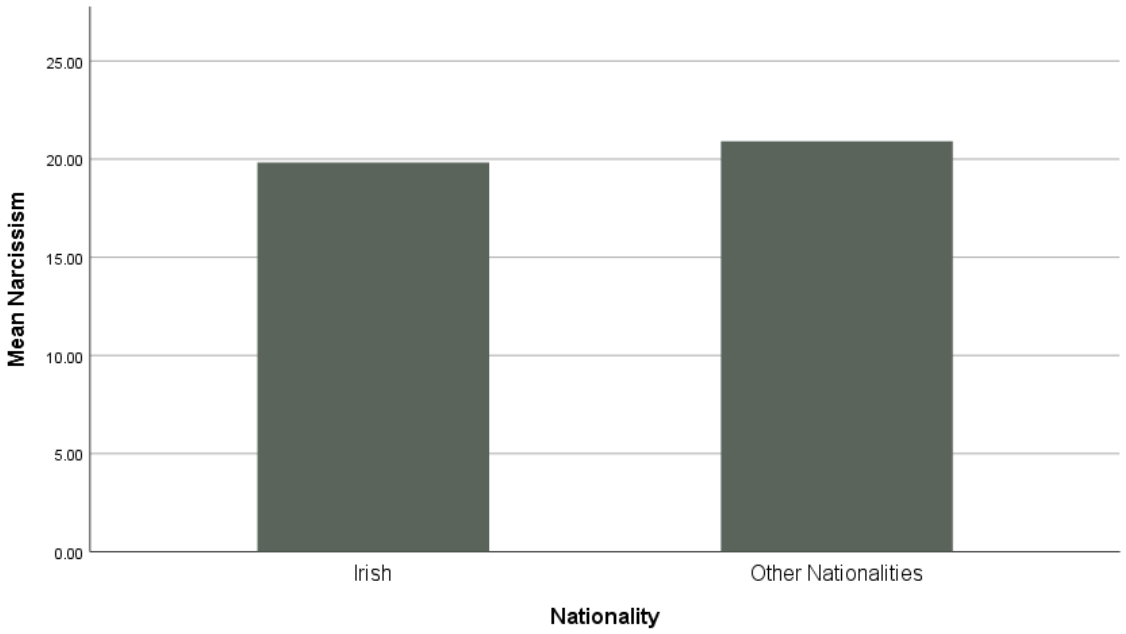

Figure 6. *Nationality prevalence of narcissism*

Table 4 shows the breakdown of psychopathy across age groups. The age group 45-54 reported the lowest mean of 13.6 (SD=6.15) while the age group 25-34 reported the highest mean of 17.69 (SD=6.98)

Table 4. *Psychopathy across age groups*

	Mean	Standard Deviation
18-24	15.44	5.07
25-34	17.69	6.98
35-44	14.5	6.44
45-54	13.6	6.15
55+	14.5	3.54

Figure 7 shoes the prevalence of psychopathy across gender. Males reported a mean of 19 (SD= 6.1) and females reported a lower mean of 13.85 (SD=5.23).

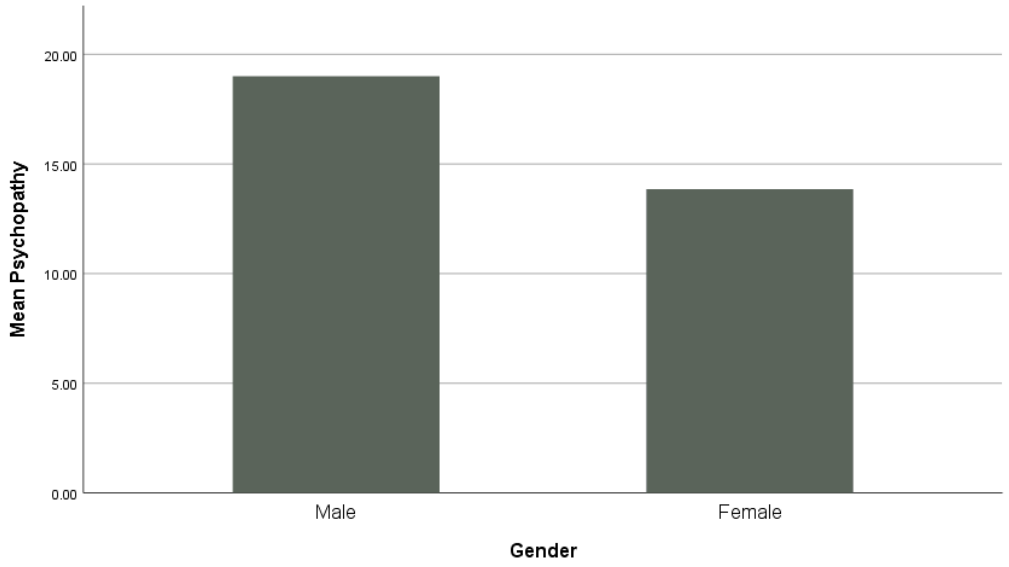

Figure 7. *Gender prevalence of psychopathy*

Figure 8 shows the analysis of psychopathy by nationality. Participants who identified as Irish reported a mean of 15.27 (SD=6.05) while participants identifying as other nationalities reported a higher mean of 17 (SD= 6.00)

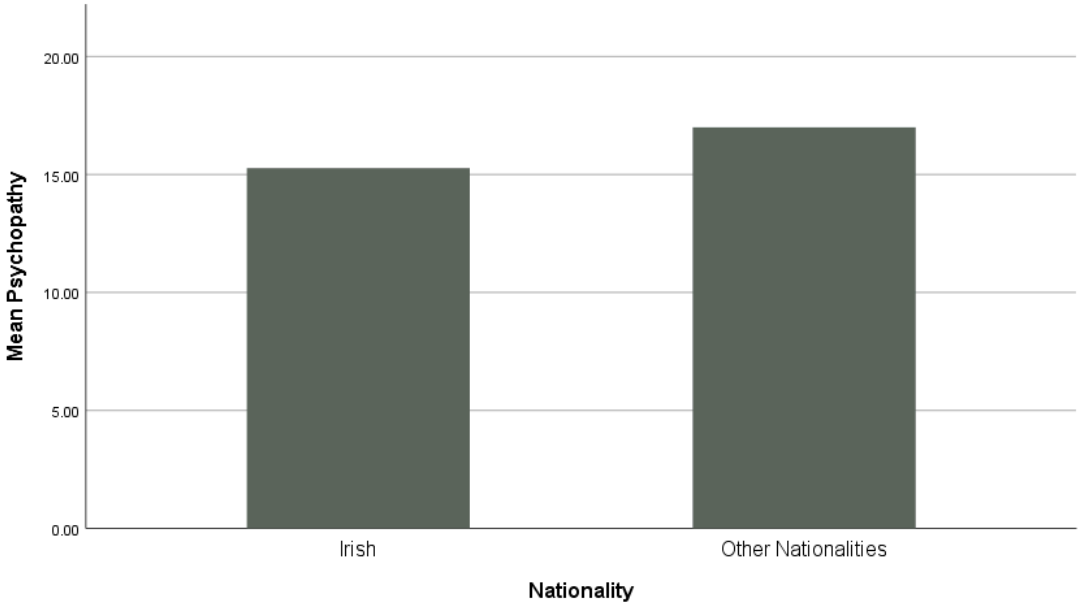

Figure 8. *Nationality prevalence of Psychopathy*

Table 5 shows the prevalence of Sadism by age category. The age category 18-24 reported the highest mean of 18.83 (SD= 6.01) while the age group 55+ reported the lowest mean of 11 (SD=2.83).

Table 5. *Sadism across age groups*

	Mean	Standard Deviation
18-24	18.83	6.01
25-34	17.38	7.48
35-44	14.17	5.98
45-54	12.36	3.44
55+	11	2.83

Figure 9 shows the prevalence of Sadism across gender. Males reported a mean of 21.61 (SD=5.88) while females reported a lower mean of 13.46 (SD=4.75).

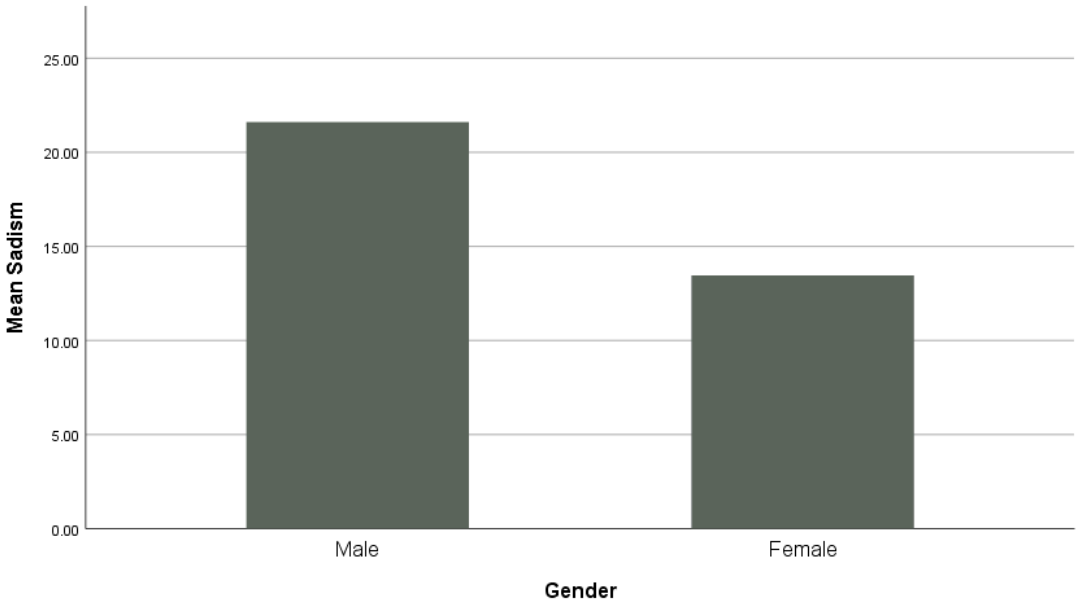

Figure 9. *Gender prevalence of Sadism*

Figure 10 shows the prevalence of Sadism across nationality. Participants who identified as Irish reported a mean of 15.36 (SD= 6.18) while participants identifying as other nationalities reported a higher mean of 19.55 (SD= 6.53).

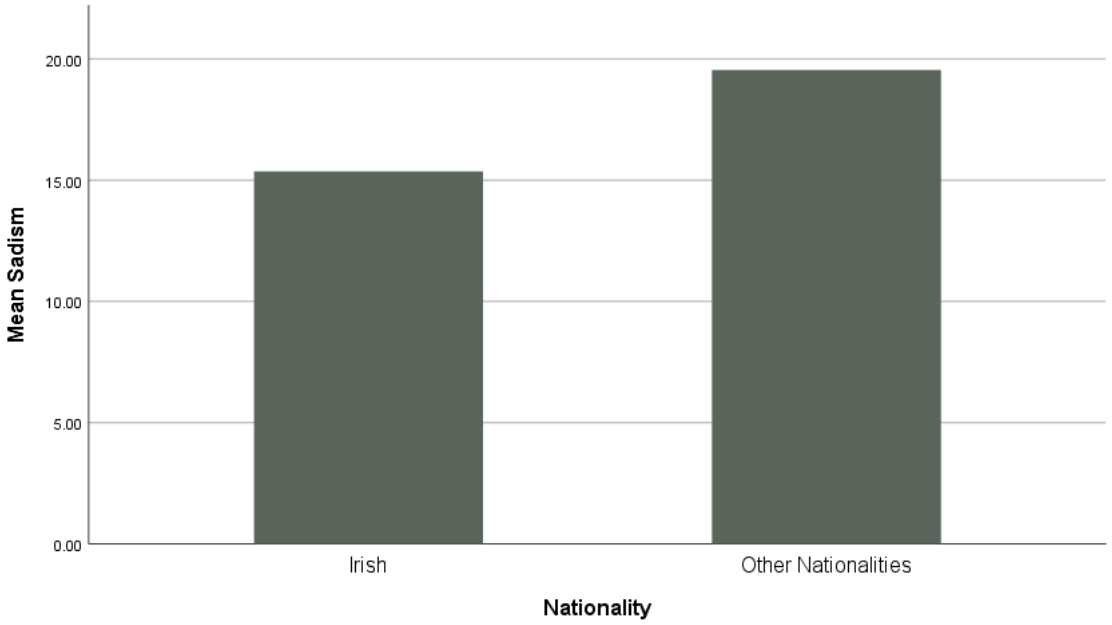

Figure 10. *Nationality prevalence of Sadism*

Figure 11 shows attitudes towards multiculturalism across age groups. As the number of participants who identified as 55+ was only 1, mean attitudes remained constant and so this age category was omitted from analysis. The age category 45-54 reported the lowest mean of 122.22 (SD = 21.31) and the age category 18-24 reported the highest mean of 149.11 (SD = 21.20). It can be seen that the older the age group, the lower the mean score is.

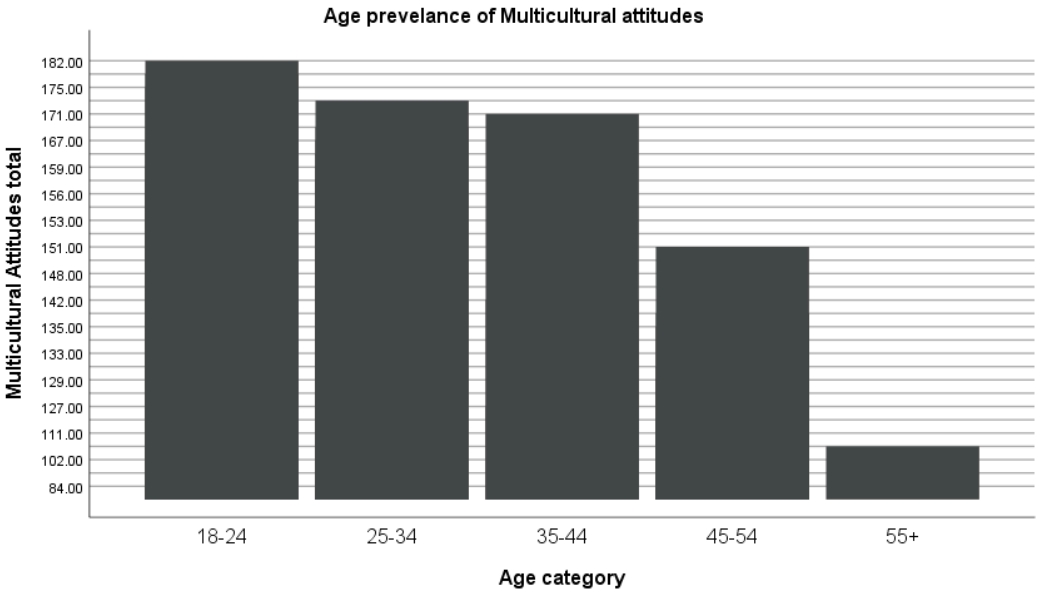

Figure 11. *Age prevalence of multicultural attitudes*

Figure 12 shows the mean attitudes towards multiculturalism across gender. Males reported a mean score of 131.38 (SD = 25.23) while females reported a higher mean score of 148.71 (SD = 21.32)

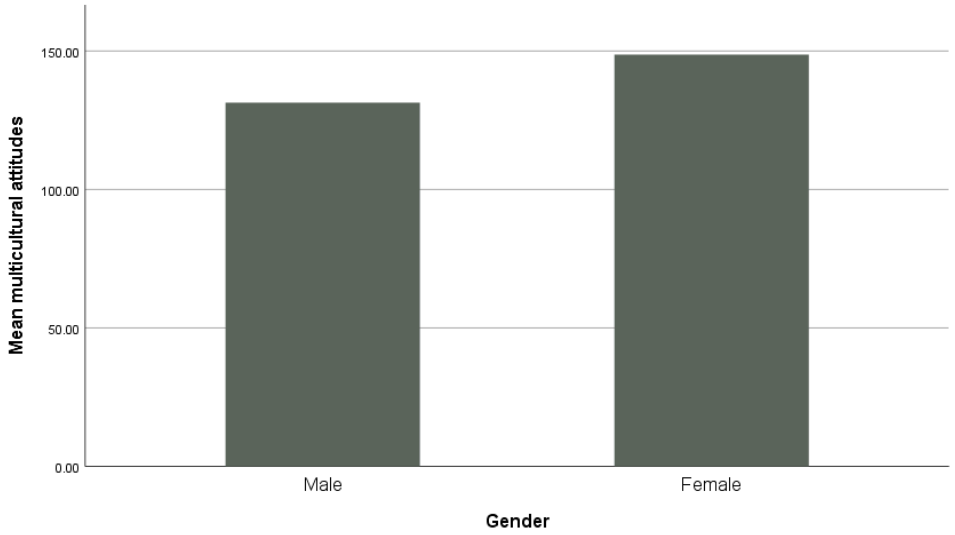

Figure 12. *Gender prevalence of attitudes towards multiculturalism*

Figure 13 shows the breakdown of attitudes towards multiculturalism by nationality. Participants who identified as Irish reported a mean score of 139.31 (SD = 25.69) while participants who identified as other nationalities reported a mean score of 154.44 (SD = 10.06).

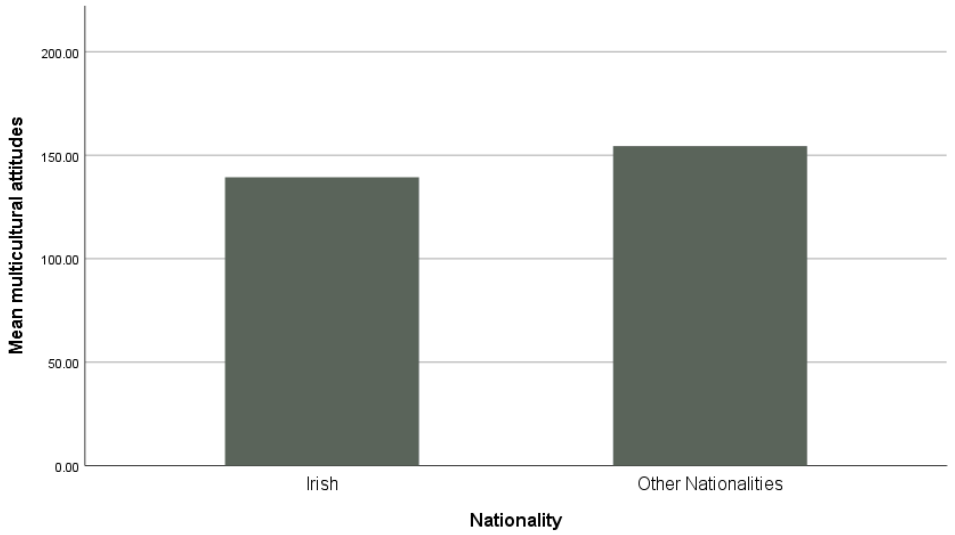

Figure 13. *Nationality prevalence of attitudes towards multiculturalism*

Looking at the different domains of the Multicultural Attitude Scale, Figure 14 shows that other nationalities show higher support for multiculturalism than Irish participants across all

four domains. Attitudes towards multiculturalism in Irish society Irish participants reported a mean of 34.26 (SD = 7.05) while other nationalities reported a mean of 38.81 (SD = 4.69). Attitudes towards minority acculturation strategies saw Irish participants report a mean of 30.78 (SD = 7.02) while foreign nationals reported a mean of 34.10 (SD = 3.78). Irish attitudes towards majority acculturation strategies reported a mean of 28.22 (SD= 6.02) while foreign nationals reported a mean of 32.09 (SD = 4.30). Attitudes towards interaction strategies saw Irish participants report a mean of 43.71 (SD = 7.75) while foreign national participants reported a mean of 47.90 (SD = 4.09).

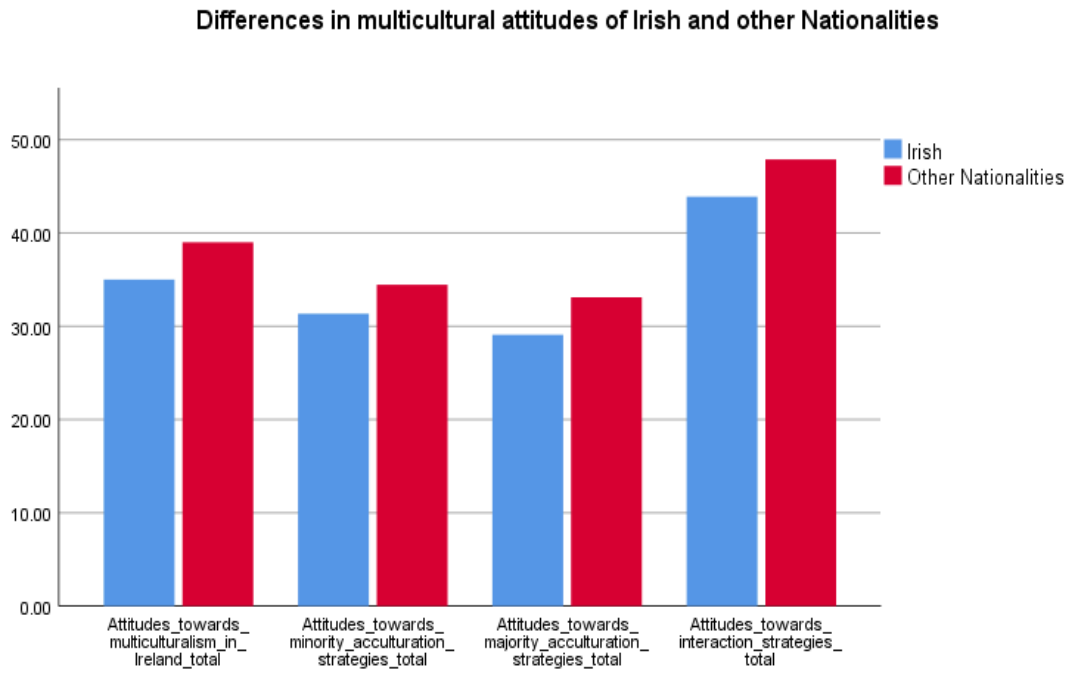

Figure 14. *Differences in domains of multicultural attitude scale between nationalities*

3.2 Inferential statistics

For hypothesis 1 it was predicted that Machiavellianism would negatively correlate with attitudes towards multiculturalism. A Pearson correlation coefficient found that there was a moderate significant negative correlation between Machiavellianism (M=22.9, SD=4.5) and attitudes towards multiculturalism (M=142.4, SD=24.06) (r (41) = -.48, p=.001) This relationship accounts for 21% of the variance in scores. Based on this result, the null hypothesis can be rejected, and the research hypothesis can be accepted as there was a moderate significant negative relationship between Machiavellianism and Multicultural attitudes (See figure 15 below).

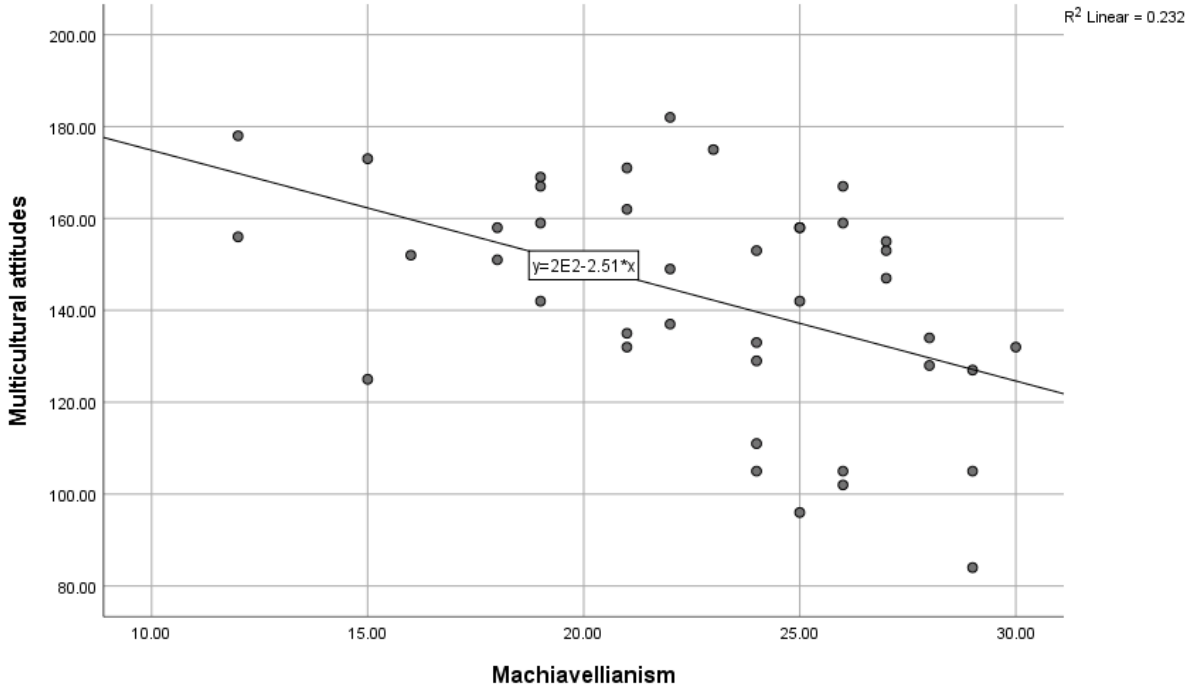

Figure 15. *Moderate negative relationship between Machiavellianism and multicultural attitudes*

For hypothesis 2 it was predicted that Narcissism would negatively correlate with attitudes towards multiculturalism. A Pearson correlation found that there was no significant relationship between Narcissism (M= 20.1, SD= 4.5) and attitudes towards Multiculturalism (M= 142.4, SD= 24.06) (r (40) = -.217, p= .167). Based on this result, the null hypothesis cannot be rejected as there was not a significant negative relationship between Narcissism and Multicultural attitudes.

For hypothesis 3 it was predicted that Psychopathy would negatively correlate with attitudes towards multiculturalism. A Spearman's correlation found that there was a moderate significant negative correlation between Psychopathy and attitudes towards multiculturalism (rs (41) = -.36, p = .019). This relationship accounts for 13% of the variance in scores. Based on this result, the null hypothesis can be rejected, and the research hypothesis can be accepted as there was a significant negative relationship between Psychopathy and Multicultural attitudes (see Figure 16 below).

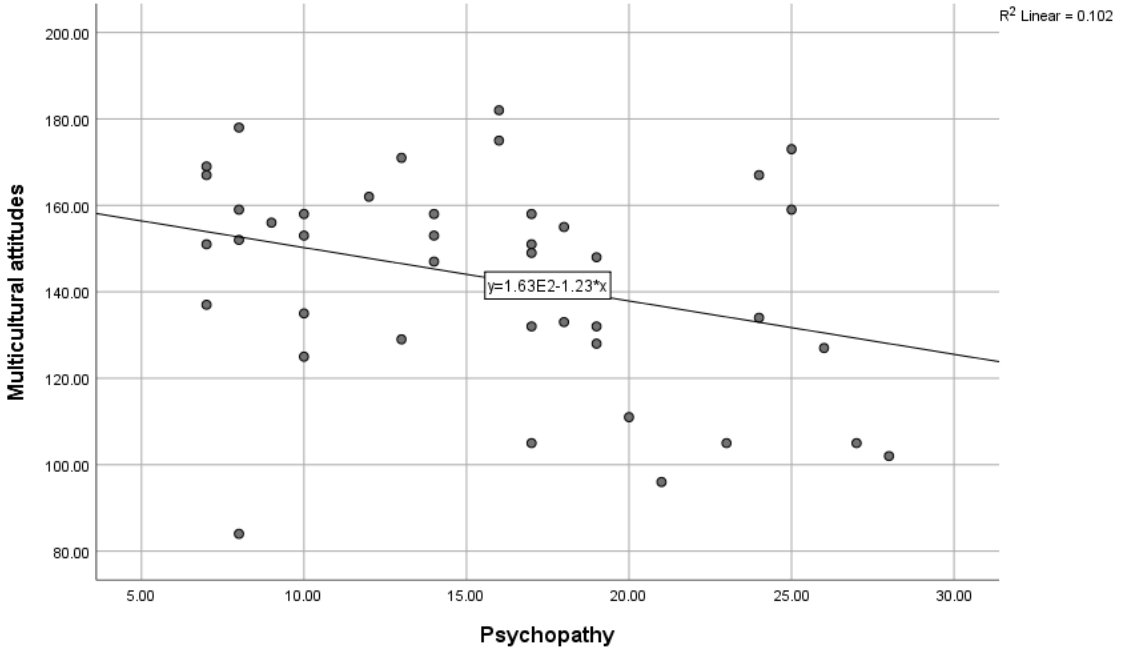

Figure 16. *Moderate negative relationship between Psychopathy and Multicultural attitudes.*

For hypothesis 4 it was predicted that Sadism would negatively correlate with attitudes towards multiculturalism. A Spearman's correlation found that there was no significant relationship between Sadism and attitudes towards multiculturalism ($r_s(41) = -.22$, $p = .155$). Based on this result, the null hypothesis cannot be rejected as there was not a significant negative relationship between Sadism and Multicultural attitudes.

For hypothesis 5 it was predicted that there would be gender differences in Dark Tetrad traits. A one way multivariate analysis of variance (one-way MANOVA) found that there was a statistically significant difference in the prevalence of dark tetrad traits between genders ($F(4,45) = 6.87$, $p < .05$, effect size = .38). Following a Bonferroni adjustment to .013, there was no significant difference in the prevalence rates of Machiavellianism ($F(1,48) = 1.67$, $p = .203$, effect size = .24) There was a statistically significant difference in the prevalence rates of Narcissism ($F(1,48) = 8.18$, $p = .006$, effect size= .80). There was also a statistically significant difference in the prevalence rates of psychopathy ($F(1,48) = 9.10$, $p = .004$, effect size= .84). Finally, there was a statistically significant difference in the prevalence rates of sadism ($F(1,48) = 26.36$, $p < .013$, effect size= 1.00).

Individuals that identified as male (M=22.28, SD= 4.44) rated higher in narcissism than females(M=18.88, SD= 4.19). Males (M=19, SD= 6.10) also rated higher in psychopathy than females (M= 13.85, SD= 5.23). Finally, males (M= 21.61, SD= 5.88) rated higher in sadism than females (M=13.46, SD=4.75). Based on these results, the null hypothesis can only be rejected in part, and the research hypothesis can be accepted in part as there was not a significant gender difference on the trait of machiavellianism , however there were significant gender differences on the traits of narcissism, psychopathy, and sadism, with males scoring higher than females on these traits as shown in Figure 17.

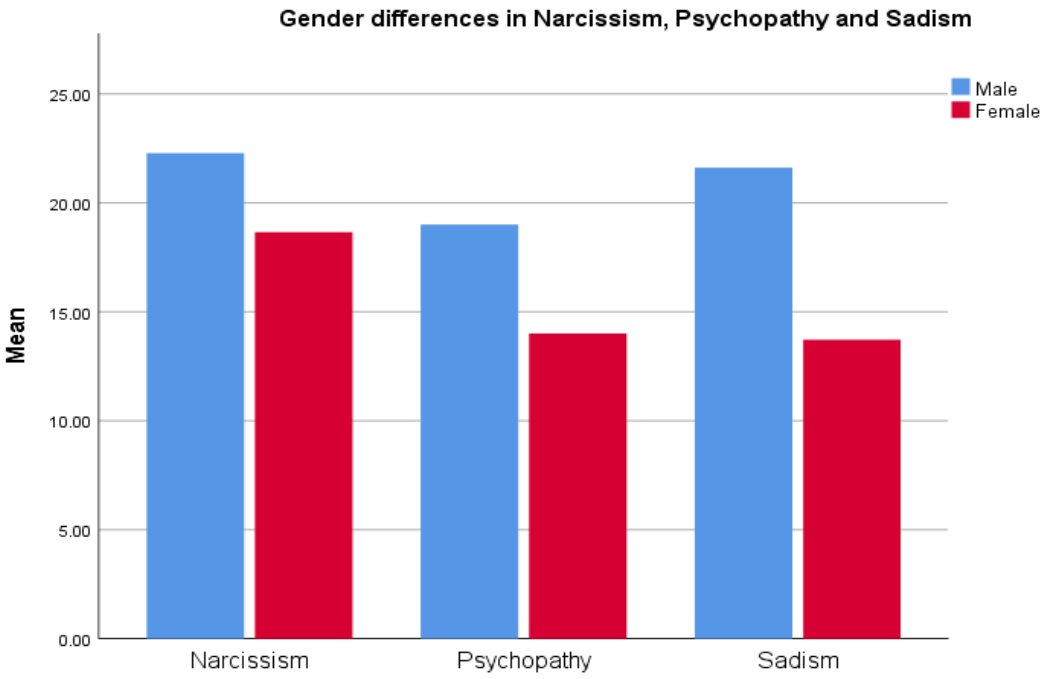

Figure 17. *Gender Differences in Narcissism, Psychopathy and Sadism.*

For hypothesis 6 it was predicted that there would be gender differences in multicultural attitudes. An independent samples t-test found that there was a statistically significant difference between multicultural attitudes of males (M=131.38, SD= 25.23) and multicultural attitudes of females (M=148.71, SD=21.32) (t (42) = -2.43, p =.020, CI (95%) -31.76 □ -2.9). Based on this result the null hypothesis can be rejected, and the research hypothesis can be accepted, as there was a statistically significant difference in multicultural attitudes between genders, with table 6 showing males had a lower mean than females, which suggests that males had more negative attitudes towards multiculturalism than females.

Table 6. *Gender difference in attitudes towards multiculturalism*

Gender	N	Mean	Standard Deviation	T	DF	Sig (2 Tailed)
Male	16	131.38	25.23	-2.43	42	.020
Female	28	148.71	21.32			

4.Discussion

The current study aimed to investigate the relationship between the Dark Tetrad personality traits and attitudes towards multiculturalism, as well as examine gender differences in the Dark Tetrad and gender differences in attitudes towards multiculturalism. The first hypothesis proposed that Machiavellianism would negatively correlate with attitudes towards multiculturalism, and the results in this study supported this hypothesis. The results showed that there was a significant moderate negative correlation between Machiavellianism and attitudes towards multiculturalism. Previous research has found that Machiavellianism is a predictor of negative attitudes towards immigrants (Petrovic, 2019 ; Međedović and Bulut 2017) and the results of this study support these findings.

The second hypothesis proposed that Narcissism would negatively correlate with attitudes towards multiculturalism. This hypothesis was not supported by the results of the current study as Narcissism was not found to have a significant negative relationship with attitudes towards multiculturalism. In previous studies narcissism was found to negatively correlate with attitudes towards immigrants (Međedović and Bulut 2017; Petrovic 2019) Narcissism was also found to be associated with right wing political extremism and anti-immigration views (Duspara & Greitemeyer, 2017). Previous research has shown that narcissism is a trait that is characterized by an exaggeration of superiority over others (Ames, Rose & Anderson, 2006). Racism and racial structures may exist as a pathological form of narcissism driven by the desire to be the best and eliminate threatening competition (Miller & Josephs, 2013). Therefore the current study had hypothesized that narcissism would negatively correlate with attitudes towards multiculturalism.

The third hypothesis proposed that Psychopathy would negatively correlate with attitudes towards multiculturalism. This hypothesis was supported by the findings in the

current study as Psychopathy had a significant moderate negative correlation with attitudes towards multiculturalism. The findings in the current study supports previous findings that showed that psychopathy negatively correlates with attitudes towards immigrants (Međedović and Bulut 2017; Petrovic, 2019).

The fourth hypothesis proposed that Sadism would negatively correlate with attitudes towards multiculturalism. The results of the current study do not support this hypothesis. Previous research has found that sadism strongly correlates with negative attitudes towards immigrants (Međedović & Bulut, 2017; Duspara & Greitemeyer, 2017). Although there was a significant gender difference in the prevalence of sadism, there was not a negative correlation between sadism and attitudes towards multiculturalism. This non-significant result could possibly be a result of gender bias within the population sample, as females accounted for 67.27% of the sample and had more positive attitudes towards multiculturalism than males.

The fifth hypothesis proposed that there would be gender differences in the Dark Triad traits. The results of the current study partially support this hypothesis. It was found that there was no significant gender difference in the prevalence of machiavellianism which contradicts findings by Szabo and Jones (2019) and Jonason and Davis (2018) that found significant gender differences in machiavellianism. Also Christie and Geis (1970) found that males score higher on machiavellianism than females in contrast to the results of the current study that found no significant gender difference. The current study found a significant gender difference in the prevalence of narcissism. This supports previous findings of Jonason and Davies (2018) that found significant gender differences in the prevalence of narcissism, with narcissism being present in masculinity.

The current study also found a significant gender difference in psychopathy. This supports previous findings that also found significant gender differences in the prevalence of psychopathy (Laskey & Bates, 2018; Jonason & Davies, 2018; March & Steel, 2020).

Additionally there was also a statistically significant gender difference in the prevalence of Sadism. This supports previous research that found gender differences in Sadism (March & Steele, 2020).

The sixth hypothesis proposed that there would be gender differences in attitudes towards multiculturalism. The findings of the current study support this hypothesis. It was found that there are significant gender differences in attitudes towards multiculturalism, with males scoring higher than females. Previous research has found that males tend to hold less favourable attitudes towards other racial groups (Moore, Hauck & Denne, 1984; Hughes & Tuch, 2003; Navarrete et al, 2010), and this study supports these findings.

Strengths and Limitations

This study has many strengths. The study addresses the lack of research on attitudes towards multiculturalism in Ireland. The study also uses the Short Dark Tetrad as an extension of the Short Dark Triad, adding to the body of research regarding the validity and reliability of the scale. After conducting Cronbach's alpha analysis, the reliability of the scales were excellent, with the Short Dark Tetrad scale scoring .901 and the subscales all scoring above .7, and the Multicultural attitude scale scoring .944, which indicates all around good reliability for use of the scales and subscales in this study. In previous studies of multicultural attitudes foreign nationals were excluded from participation (Breugelmans & Van de Vijver, 2004), however this study included foreign nationals to get a better picture overall of societal attitudes. Furthermore, the study allowed participants to choose from over seven options for gender to be as inclusive as reasonably possible. Despite the small sample size, there was diversity in the sample, with 20% of participants identifying as foreign nationals, and 80% identifying as Irish and age ranging from 19 to 77 years of age.

The study also had a number of limitations. The clearest limitation to the study is the sample size. A sample size of just 55 participants for a study using a survey with 58 items

negatively affects the generalisability of results. Due to the controversial topics that the study addressed the possibilities of missing data further reducing the population size is a risk with numbers so low and unfortunately that is what happened in the current study. There was a substantial amount of missing data in different subscales, with 25% of participants leaving questions unanswered, ranging from one to two questions missing, to entire subscales of missing data. Due to the controversial nature of data imputation, as well as calculating mean scores from available data and the changes it would make to the scale overall, it was decided to use pairwise deletion to ensure that only fully complete answers were being analysed.

Reliance on self-report, regardless of the validity of the scales, is potentially problematic and can lead to response bias, negatively worded items in a scale can lead to participants becoming confused or frustrated, and social desirability can all lead a participant to answer dishonestly, or to withhold their answer altogether. Although the Short Dark Tetrad and the Multicultural Attitude Scale are longer than other popular and widely used scales such as the 'Dirty Dozen' or the Munroe Multicultural Attitude Scale, they are still short questionnaires at 28 items each. In designing a study using surveys, there can be a trade-off between lengthening a survey to capture more detail and richness in the final results while running the risk of participant fatigue and missing data or using a shorter measure and failing to capture enough rich data to yield significant findings.

The original intention for this study was to sample an adolescent population in a secondary school, however this study involves controversial topics, and due to concerns raised by parents of the potential adolescent participants regarding the nature of the study being about dark personality traits and multicultural attitudes, the sample was changed to the general population. Hailey and Olson (2013) pointed out that there is a lack of research on racial attitudes and biases in younger people. According to Gijsberts and Dagevos (2007), social contacts can play a mediating role in attitudes towards inter-ethnic attitudes. Sampling

school aged children in a multicultural educational environment where intergroup contact often happens could offer the opportunity to explore dark personality traits, the contact hypothesis, intercultural friendships, and their effect on adolescent attitudes towards multiculturalism.

When future research aims to examine gender differences in dark personality traits and multicultural attitudes, a mixed methods approach incorporating a qualitative aspect could be an interesting future direction to account for other variables such as gender differences in thinking styles regarding tolerance and multiculturalism. While there is a lot of research on general personality traits and attitudes towards immigrants, refugees and multiculturalism, studies that focus on dark personality traits are lacking (Pruysers, 2020).

There are two different types of Narcissism, with grandiose narcissism associated with an inflated sense of the self, a sense of entitlement and lack of regard for others, and vulnerable narcissism associated with insecurity, defensiveness, and hostility. (Zajenkowski & Szymaniak, 2019). As mentioned previously, there are two types of Psychopathy, primary and secondary (Laskey & Bates 2018). Primary psychopathy is associated with higher interpersonal affective traits, higher emotional stability, lower stress, and anxiety, while secondary psychopathy is associated with moderate to low interpersonal affective traits, higher anxiety, and aggression (Lee & Salekin, 2010). The distinctly different personality profiles of these subsets could be interesting to compare on attitudes towards multiculturalism for even more depth of analysis.

The results of the current study provide valuable insight into the relationship between the dark tetrad traits of personality and attitudes towards multiculturalism, as well as how the dark tetrad traits manifest by gender, and how attitudes towards multiculturalism manifest by gender. The implications of this study are that some results supported previous research, while other results contradicted previous research possibly due to limitations outlined above.

Machiavellianism has been found to correlate with prejudicial attitudes in previous studies, and the current study found that there was a significant negative correlation between Machiavellianism and attitudes towards multiculturalism. Narcissism has also been found to correlate with prejudicial attitudes and behaviours, however the current study found no significant correlation between Narcissism and attitudes towards multiculturalism. A moderate negative correlation between Psychopathy and attitudes towards multiculturalism was found in the current study, and this supports previous findings. Sadism did not have a significant correlation with attitudes towards multiculturalism in the current study, and this contradicts previous findings.

The current study found significant gender differences in Narcissism, Psychopathy and Sadism. Significant gender differences were also found in attitudes towards multiculturalism, consistent with previous research. The implications of this study are significant, as it provides more insight into the motivators of individuals with prejudicial attitudes that could result in dangerous prejudicial behaviour. Ireland is a multicultural country, and that is not going to change anytime soon. It is in the best interests of society to further research the motivators of prejudicial attitudes and behaviour to make Ireland a safer and more tolerant place to live for all. From this study, it can be concluded that dark personality traits are negatively linked to attitudes towards multiculturalism, and further studies with larger sample sizes should be done to further investigate.

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6. Appendices

Appendix A. Information sheet

The relationship between Dark Tetrad traits and multicultural attitudes in Ireland
My name is Jeri Carlyle, and I am conducting research in the Department of Psychology that explores the relationship between the Dark Tetrad traits and multicultural attitudes. This research is being conducted as part of my studies and will be submitted for examination. You are invited to participate in a research study that will form the basis for an undergraduate thesis. Please read the following information before deciding whether to participate.

What are the objectives of the study? The nature of this study requires participants to complete a set of surveys to explore the following topic.

Why have I been asked to participate? I would like to collect information from different people

- Must currently reside in Ireland
- Must over 18 years of age

What does participation involve? You are invited to take part in this study and participation involves completing and returning the attached anonymous survey. While the survey asks some questions that might cause some minor negative feelings, it has been used widely in research. If any of the questions do raise difficult feelings for you, contact information for support services are included on the final page. Participation is completely voluntary and so you are not obliged to take part.

Right to withdraw Participants have the right to withdraw from the research at any time for whatever reason. Participation is anonymous and confidential. Thus, responses cannot be attributed to any one participant. For this reason, it will not be possible to withdraw from participation after the questionnaire has been collected.

Are there any benefits from my participation? While there will be no direct benefit from participation studies like this can make an important contribution to our understanding this topic further. As such, the findings from this study may be presented at national and international conferences and will be submitted for publication in peer-reviewed journals. Interim and final reports will be prepared. However no individual participant will be identified in any publication or presentation. Individuals will not be offered any monetary or other rewards for their participation.

Are there any risks involved in participation? There are no known risks associated with participation. Any inconvenience involved in taking part will be limited. Any questions prior to participation can be asked following the review of this sheet. After participation, a debriefing stage will be offered where any further questions will be answered, or any questions can be emailed to my email address below.

Confidentiality All individual information collected as part of the study, be used solely for research purposes. The questionnaires will be securely stored and data from the questionnaires will be transferred from the paper record to electronic format and stored on a

password protected computer. They will be stored safely and will not be publicly displayed or published without prior consent. Data collected is stored in the EU, for five years, and will be used for research purposes to generate research content such as publications and presentations.

Please note this research has been ethically approved by the DBS College Human Research Ethics Committee.

Contact Details
Should you require any further information about the research, please contact Jeri Carlyle, XXXXXXXXXXX. My supervisor can be contacted at XXXXXXXXXXXXX.
Thank you for taking the time to complete this survey.

Appendix B. Consent form

Consent Form

1.I have read and the understood the attached Information Sheet regarding this study

Yes

No

2.I understand that I am free to withdraw from the study at any time without giving a reason and without this affecting me.

Yes

No

3.I agree to take part in the study, the results of which will be published.

Yes

No

4.I agree to have my data relating to this study to be stored confidentially as described in the Information Sheet.

Yes

No

5.I consent to participating in the study

Yes

No

Appendix C. Questionnaire Pack

Demographic Questions

6.What is your gender?

Male

Female

Transgender

Non-binary

Other

Prefer not to say

7.What age are you?

(Please enter a number greater than 18)

8.What Nationality/Nationalities are you?

(Enter your answer)

9.Are you currently living in Ireland?

Yes

No

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

Short Dark Tetrad (SD4)

Rate your agreement with each statement using a 5-point scale:

Identity 1: "Crafty"

1. It's not wise to let people know your secrets.
2. Whatever it takes, you must get the important people on your side.
3. Avoid direct conflict with others because they may be useful in the future.
4. Keep a low profile if you want to get your way.
5. Manipulating the situation takes planning.
6. Flattery is a good way to get people on your side.
7. I love it when a tricky plan succeeds.

Identity 2: "Special"

8. People see me as a natural leader.
9. I have a unique talent for persuading people.
10. Group activities tend to be dull without me.
11. I know that I am special because people keep telling me so.
12. I have some exceptional qualities
13. I'm likely to become a future star in some area.
14. I like to show off every now and then.

Identity 3: "Wild"

15. People often say I'm out of control.
16. I tend to fight against authorities and their rules.
17. I've been in more fights than most people of my age and gender.
18. I tend to dive in, then ask questions later.
19. I've been in trouble with the law.
20. I sometimes get into dangerous situations.
21. People who mess with me always regret it.

Identity 4: "Mean"

22. Watching a fistfight excites me.
23. I really enjoy violent films and video games.
24. It's funny when idiots fall flat on their face.
25. I enjoy watching violent sports.
26. Some people deserve to suffer.
27. Just for kicks, I've said mean things on social media.
28. I know how to hurt someone with words alone.

Multicultural Attitude Questionnaire (MAS)

Rate your agreement with each statement using a 7-point scale:

Totally Disagree	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Totally Agree
1	2	3	4	5	6	7

Attitudes towards multiculturalism in Irish society

1. I think that it is good for Ireland to have different groups with a distinct cultural background living in this country.

2. I do not like being on a bus or a train in which there are many foreign nationals. (R)

3. I think that the unity of Ireland is weakened by foreign nationals. (R)

4. I think that city districts with many foreign nationals are less safe. (R)

5. I think that too many foreign nationals are living in Ireland. (R)

6. I think that it is best for Ireland if foreign nationals keep their own culture and customs

7. I feel at ease when I am in a city district with many foreign nationals.

Attitudes towards acculturation strategies of minority groups

8. I feel that most foreign nationals are sufficiently familiar with Irish culture and customs

9. I feel uneasy when foreign nationals talk to one another in a language that I do not understand (R)

10. I think that foreign nationals in Ireland put sufficient effort into getting a job

11. I think that foreign nationals in Ireland are living too much in the same city districts (R)

12. I think that foreign nationals should learn to speak proper English (R)

13. I approve of foreign national women wearing headscarves.

14. I dislike it when a foreign national does not understand me (R)

Attitudes towards acculturation strategies of majority groups

15. I think that most Irish are not sufficiently familiar with the culture and customs of foreign nationals

16. I would rather live next to an Irish family than next to a family of foreign nationals (R)

17. I think that Irish companies should make more of an effort to hire foreign nationals

18. I think that Irish schools should think more about the cultural background of their pupils.

19. I think that the police should patrol more in city districts with many foreign nationals. (R)

20. I think that the Irish should support foreign nationals more in maintaining their culture and customs in Ireland.

Attitudes towards equal societal participation and equal interaction between majority and minority groups

21. I think that Irish and foreign nationals should co-operate more to solve problems in Ireland

22. I do not like being attended to in a shop by a foreign national. (R)

23. I think that foreign nationals and Irish people should seek more contact with one another.

24. I think that Irish children should have both foreign and Irish teachers.

25. I think that more foreign national should work in the Irish police department.

26. I think that Irish children should play more with foreign children.

27. I would not like having a foreign national boss at work. (R)

28. I think that foreign nationals and Irish nationals should have equal rights.

Appendix D. Debrief sheet

Debriefing Form for Participation in a Research Study

Thank you for your participation in this study! Your participation is greatly appreciated.

Purpose of the Study:

You were previously informed that the purpose of the study was to find out more about Dark personality traits affecting multicultural attitudes. The goal of our research is to examine whether the dark tetrad personality traits (Machiavellianism, Narcissism, Psychopathy, Sadism) influence attitudes towards Multiculturalism among people in Ireland

Some of the questions asked may have provoked strong emotional reactions. As a researcher, I do not provide mental health services and I will not be following up with you after the study. However, we want to provide every participant in this study with a comprehensive and accurate list of clinical resources that are available, should you decide you need assistance at any time. Please see information pertaining to local resources at the end of this form.

Confidentiality:

Due to the data collected in this study being de identified (anonymous) you cannot withdraw from the study now. However, the data collected from this study will be stored completely securely on a computer equipped with anti-viral software for a period of five years before being destroyed safely using a data wipe process to ensure that no data can be recovered again.

Useful Contact Information:

If you have any questions or concerns regarding this study, its purpose, or procedures, or if you have a research-related problem, please feel free to contact the researcher Jeri Carlyle at XXXXXXXXXXX. If you have other concerns about this study, please feel free to contact my supervisor Dr Barbara Caska at XXXXXXXXXX

If you feel upset after having completed the study or find that some questions or aspects of the study triggered distress and you feel you would like assistance, use the following resources-

INAR (Irish Network Against Racism) www.inar.ie – email info@inar.ie , phone 01 8897110 or REPORT RACISM at www.iReport.ie

TEXT50808- For anonymous mental health support or if you are experiencing a personal crisis and are unable to cope free- text HELLO to 50808

***Please keep a copy of this form for your future reference. Once again, thank you for your participation in this study! ***