

DISHONESTY IN CLOSE RELATIONSHIPS: THE EFFECT OF THE DARK  
TRIAD PERSONALITY TRAITS AND ADULT ATTACHMENT STYLES ON  
THE PERCEPTIONS OF INFIDELITY

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## **ABSTRACT**

### **DISHONESTY IN CLOSE RELATIONSHIPS: THE EFFECT OF THE DARK TRIAD PERSONALITY TRAITS AND ADULT ATTACHMENT STYLES ON THE PERCEPTIONS OF INFIDELITY**

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Although pair bonding is the hallmark of the humanity, infidelity is experienced in close relationships to a considerable extent (Blow & Hartnett, 2005b). The purpose of the present study is investigating the effect of adult attachment styles (i.e. anxious and avoidant attachment) and the Dark Triad personality traits (i.e. narcissism, Machiavellianism, and psychopathy) on the perceptions of infidelity. In total, 377 individuals from various sociodemographic background, relationship status, and relationship duration participated in this study. In order to assess adult attachment styles of the participants, the Experiences in Close Relationships- Revised (ECR-R; Fraley, Waller, & Brennan, 2000) was used. Moreover, Short Dark Triad (SD3; Jones & Paulhus, 2014) was used to assess personality traits. In addition, the assessment of how the participants perceive infidelity both for themselves and for their partners was done by using the Perceptions of Infidelity Scale (Schonian, 2013). The results of hierarchical regression analyses revealed that gender and age significantly predict how individuals perceive infidelity in the context of evaluating partner's behaviors in all infidelity types. In addition, in terms of evaluating physical infidelity of partner, anxiously attached participants identify more behaviors as

infidelity than avoidantly attached participants. Moreover, results regarding the Dark Triad personality traits revealed that psychopathy predicts the perceptions of infidelity within the context of emotional infidelity for oneself; physical, emotional, and online infidelity for partner.

**Keywords:** Infidelity, Perception, Adult attachment styles, The Dark Triad personality traits.



## ÖZ

### YAKIN İLİŞKİLERDE SAHTEKARLIK: KARANLIK ÜÇLÜ KİŞİLİK ÖZELLİKLERİNİN VE YETİŞKİN BAĞLANMA STİLLERİNİN, SADAKATSİZLİK ALGISINA ETKİSİ

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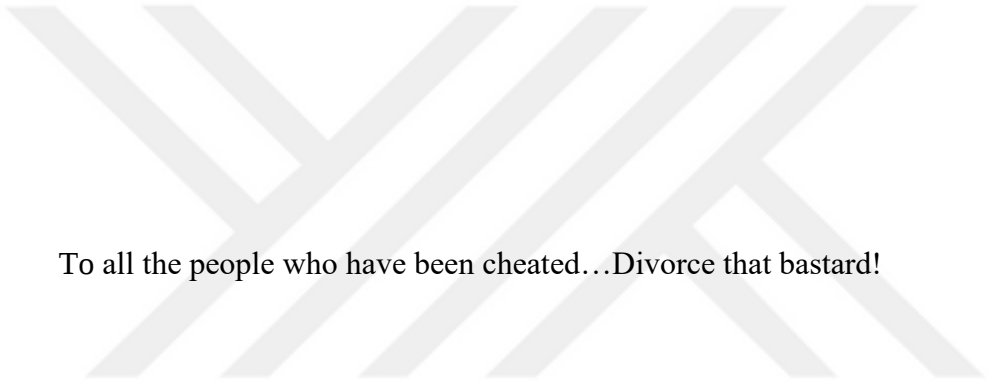
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Çiftler arası bağlanma insanlığın ayırt edici bir özelliği olmasına rağmen, yakın ilişkilerde sadakatsizlik yoğun bir şekilde deneyimlenmektedir (Blow ve Hartnett, 2005b). Bu çalışmanın amacı, yetişkin bağlanma stilleri (kaygılı ve kaçınan bağlanma) ve Karanlık Üçlü kişilik özelliklerinin (narsisizm, Makyavelizm ve psikopati) sadakatsizlik algısı üzerine etkisini incelemektir. Farklı demografik özelliklerine, ilişki durumlarına ve ilişki sürelerine sahip 377 kişi bu çalışmaya katılmıştır. Katılımcıların yetişkin bağlanma stillerini değerlendirmek için Yakın İlişkilerde Yaşantılar Envanteri-II (the Experiences in Close Relationships- Revised, ECR-R; Fraley, Waller ve Brennan, 2000) kullanılmıştır. Ayrıca kişilik özelliklerini değerlendirmek için Kısaltılmış Karanlık Üçlü Ölçeği (The Short Dark Triad, SD3; Jones ve Paulhus, 2014) kullanılmıştır. Katılımcıların sadakatsizliği nasıl algıladıklarının değerlendirilmesi ise, Sadakatsizlik Algısı Ölçeği (The Perceptions of Infidelity Scale; Schonian, 2013) kullanılarak yapılmıştır. Hiyerarşik regresyon analizi sonuçlarına göre cinsiyet ve yaş, bireylerin tüm sadakatsizlik türlerinde partnerin davranışlarını değerlendirme bağlamında sadakatsizliği nasıl algıladığını yordamaktadır. Fiziksel sadakatsizlik açısından değerlendirildiğinde, kaygılı

bağlanan katılımcılar, kaçınan bağlanan katılımcılara göre daha fazla davranışı sadakatsizlik olarak tanımlamaktadırlar. Bununla birlikte, Karanlık Üçlü kişilik özelliklerinden psikopati, duygusal sadakatsizlik açısından kendi davranışlarını, tüm sadakatsizlik türlerinde ise partnerinin davranışlarını sadakatsizlik bağlamında yordamaktadır.

**Anahtar Kelimeler:** Sadakatsizlik, Algı, Yetişkin bağlanma stilleri, Karanlık Üçlü kişilik özellikleri





To all the people who have been cheated...Divorce that bastard!

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## CHAPTER 1

### INTRODUCTION

#### 1.1 Overview

In the *Importance of Being Earnest*, Oscar Wilde (1895) said that “In married life three is company, two is none”. Although widely known and ethically adopted version of this argument is “Two is company, three is crowd”, it is assumed that infidelity incidents are considerable in romantic relationships. Whereas Oscar Wilde had precious opinions on love and relationships, empirical research on infidelity prove that loyalty is one of the vital elements in order to maintain romantic relationships. Various researchers suggested in different times that accepted norm in committed relationships is monogamy (Atwater, 1979; Buss & Shackelford, 1997; Butler, Rodriguez Roper & Feinauer, 2010; Treas & Giesen, 2000; Wiederman & Allgeier, 1996). Infidelity in romantic relationships is evaluated as morally wrong and unforgivable by people from wide range of societies (Glass & Wright, 1992; Negash, Cui, Fincham, & Pasley, 2014). Estimates of engaging in infidelity vary from 26 to 70% for women and from 33 to 75% for men (Eaves & Robertson-Smith, 2007). In order to figure out exactly how prevalent infidelity is, it should be defined operationally. When it comes to the definition of infidelity, it is crucial to focus on the perception of infidelity. In fact, the perception of infidelity may vary from one person to another. That is, how individuals perceive infidelity can vary in terms of the several variables such as gender, age, relationship duration, relationship status, sexual orientation, personality types, or attachment styles.

There is a growing literature pointing how the Dark Triad shapes the relationships of individuals in different contexts such as mate selection, relationship maintenance, or mating strategies (Furnham, Richards, & Paulhus, 2013; Jonason, Luevano, & Adams, 2012; Furtner, Rauthmann, & Sachse, 2011; Jonason, Li, Webster, &

Schmitt, 2008; Kardum, Hudek-Knezevic, & Mehic, 2019). The Dark Triad is relatively new concept in the literature including three different but overlapping personality traits: narcissism, Machiavellianism, and psychopathy. It is stated that the Dark Triad personality traits reveal “malignant human nature” including dishonest characteristics, deceitfulness, impulsivity, manipulateness, pathological lying, and exploitation of trust (Furnham, Richards, & Paulhus, 2013; Paulhus & Williams, 2002). So, it is crucial to investigate the link between infidelity and the Dark Triad personality traits.

Moreover, Attachment Theory is one of the most important theories for explaining close relationship dynamics in adulthood (Hazan & Shaver, 1987). In order to figure out how the individuals establish a bond and maintain it, attachment styles should be focused on (Furman & Flanigan, 1997). Therefore, in the literature, there are various studies focusing on the relationship between adult attachment styles and infidelity in close relationships (Allen & Baucom, 2004; Brenann & Shaver, 1995; Dewall, Finkel, & Denson, 2011; Paul, McManus, & Hayes, 2000; Russel, Baker, & McNulty, 2013). That is to say, both the Dark Triad and adult attachment styles may have a vital effect in order to understand how individuals perceive infidelity.

In the following sections, first, infidelity will be explained including its definitions, prevalence, impacts and predictors. Second, adult attachment styles and its link with engaging in infidelity will be stated. Third, the Dark Triad will be explained with its dimensions of narcissism, Machiavellianism, and psychopathy. Finally, the current study will be clarified including its aims and hypotheses.

## **1.2 Infidelity**

### **1.2.1 Definitions of infidelity**

Infidelity has a controversial definition in the psychology literature (Blow & Hartnett, 2005b). The question of which behaviors represent engaging in infidelity is compelling to answer. As it is well known, Bill Clinton, who got involved in the sex

scandal that would have almost cost his presidency, said that “I did not have sexual relations with that woman”. In spite of this distractive statement, it is worthy of attention that there is no universal definition of such a well-known concept. Especially in this digital age, it is harder to understand what infidelity is, since it is not necessary to contact physically for having an affair. For example, is watching porn cheating? Statistics provided by Pornhub (2019), a famous website offering sexual content, stated that 42 billion people visited the website in 2019 and, 115 million people watched porn every day. Therefore, most of the individuals cheat their partners if watching porn is included in infidelity. Similarly, there may be some other practices, such as sexting (sending messages with sexual contents), using dating applications secretly or making contact with ex-partner through social media applications while having a current romantic relationship, that makes difficult to understand infidelity.

It is suggested that “historically, infidelity was considered the breaking of a contract of sexual exclusivity between two people who are dating, married, or otherwise in a committed relationship” (Hertlein, Wetchler, & Piercy, 2005). In principle, infidelity indicates any behaviors that violate an agreement between two people who have a special bond (Lusterman, 1998). Blow and Hartnett (2005a) indicated that “Infidelity is a sexual and/or emotional act engaged in by one person within a committed relationship, where such an act occurs outside of the primary relationship and constitutes a breach of trust and/or violation of agreed-upon norms (overt and covert) by one or both individuals in that relationship in relation to romantic/emotional or sexual exclusivity”. Tompson (1984), on the other hand, defined infidelity in its simplest form by stating “having something special with someone different from the significant other”. However, definitions focusing on the *specialty* of experiences with someone different from the partner cover a broad spectrum, ranging from emotional and physical intimacy to watching pornography and online sex (Hertlein et al., 2005). So, it is obvious that making an operational definition of infidelity with more distinct and clearer boundaries is essential for understanding it correctly and deeper.

According to Perel (2017), there should be three elements to define a behavior as infidelity: secrecy, sexual alchemy, and emotional involvement. She specifically stated that “an affair always lives in the shadow of the primary relationship, hoping never to be discovered” meaning that infidelity contains secrecy. In addition, sexual alchemy offers a broad explanation for an affair that is whether there is a physical contact or not, so it is always erotic (Perel, 2017). Finally, there should be an emotional component in an affair such as love, excitement, and transcendence (Perel, 2017).

Another definition of infidelity may focus on intimacy. It is crucial in a committed relationship because it provides to be faithful both sexually and emotionally to the one’s partner (Fife, Weeks, & Gambescia, 2008). Therefore, it is defined that “A betrayal of this implied or stated commitment regarding intimate exclusivity. With infidelity, emotional and/or sexual intimacy is shared with someone outside of the primary relationship without the consent of the other partner” (Fife, Weeks, & Gambescia, 2008). On the other hand, there are countless opinions about what infidelity is, and how infidelity is perceived. In their substantial review, Blow and Hartnett (2005b) clarified that infidelity includes many different definitions as “having an affair”, “extramarital relationship”, “betrayal”, and “cheating”, in addition to behaviors as sexual intercourse, oral sex, kissing, fondling, emotional connections that are beyond friendships, Internet relationships, and pornography use.

Moller and Vossler (2015) indicated that three clusters are investigated in infidelity studies which are “infidelity as sexual intercourse”, “infidelity as extradyadic sexual activities” and, “infidelity as emotional betrayal”. Although it seems that there are some certainties while defining the infidelity in terms of these clusters, there might be a problematic aspect of those in terms of defining infidelity. For example, some of the individuals who are in cluster of infidelity as sexual intercourse refuse to accept engaging in extradyadic behavior such as swinging couples (changing partners with another couples) (de Visser & McDonald, 2007), polyamorous couples (Jamieson, 2004), and male same-sex couples (Heaphy, Donovan, & Weeks, 2004). In addition, defining the infidelity in terms of the sexual intercourse might be challenging

because of some of the cultural points of view. That is, there are various extradyadic behaviors defined as infidelity such as “performing oral sex”, “engaging in sexual play”, “kissing”, “flirting”, “visiting strip clubs”, “watching pornography”, “having sexual fantasies about a person other than the partner”, “exchanging sexual self-images”, “online dating”, and “online flirting” (Bridges, Bergner, & Hesson-McInnis, 2003; Henline, Lamke, & Howard, 2007; Hertlein & Webster, 2008; Randall & Byers, 2003; Whitty, 2003).

Furthermore, in the literature, in order to clarify the definition, infidelity is represented under the three main headings: physical infidelity, emotional infidelity, and online infidelity. Guitar and colleagues (2017) suggested that physical infidelity is the first thing that comes to mind when infidelity is mentioned. In the simplest definition of physical infidelity, it includes the behaviors implying physical intimacy or involving sexual relations with someone other than the partner such as kissing, hugging, having a penetration, and having an oral sex (Guitar et al., 2017; Hertlein et al., 2005).

Identifying and understanding emotional infidelity is more complicated than physical infidelity. At its very core, emotional infidelity is a set of incidents involving falling in love with, being intimate with someone emotionally, or sharing a special moment with someone outside of the primary relationship (Hertlein et al., 2005; Whitty & Quigley, 2008). Additionally, sharing exclusive time, giving attention or having a romantic relationship with someone other than the partner may refer to cheating emotionally (Buss & Shackelford, 1997). An affair can include both emotional and physical behavior or it can include one of these infidelity types (Lusterman, 1998).

Another type of infidelity is online infidelity which is becoming increasingly common (Henline, Lamke, & Howard, 2007). Online infidelity is establishing intimate connection with someone via online devices physically and/or emotionally (Weiss & Samenow, 2010). Particularly, it can be considered at several levels including “viewing porn websites and masturbating”, “flirting with people online”, and “having an online affair” (Wiess & Samenow, 2010). Compared to physical and

emotional infidelity, online infidelity is considerably new concept within the literature. Young and colleagues (2000) suggested that “online infidelity is a romantic and/or sexual relationship that is initiated via online contact and maintained predominantly through electronic conversations that occur through e-mail and in virtual communities such as chat rooms, interactive games, and newsgroups”. In addition, it is stated that “online infidelity is using the Internet to take sexual energy of any sort—thoughts, feelings, and behaviors—outside of a committed sexual relationship in such a way that it damages the relationship” (Nelson, Piercy, & Sprenkle, 2005). Even though identifying online infidelity is more complicated than the psychical and emotional infidelity, every definitions of online infidelity in the literature has a common characteristic: secrecy (Hertlein & Piercy, 2006). Individuals engaging in infidelity through social media or online communication services keep their relationships hidden by deleting their applications, logging off their accounts or cleaning out their text messages (Schneider, 2000). Since online infidelity is a new concept, differences between offline and online infidelity are demonstrated in the literature within the context of forming and developing a relationship (Docan-Morgan & Docan, 2007). That is, in physical and emotional infidelity, people mostly communicate with each other and engage in infidelity in real life; whereas in online infidelity, there is no need to meet in reality in order to have an affair (Hertlein & Piercy, 2006). Which behaviors constitute an online infidelity becomes a crucial question because there is no behaviors that usually defined as cheating such as touching, kissing or sexual intercourse in online infidelity (Docan, Morgan, & Docan, 2007).

### **1.2.2 Prevalence of infidelity**

The estimation regarding the prevalence of infidelity indicates that 2- 4% of spouses have an affair in any given year of their relationship (Treas & Giesen, 2000; Whisman, Gordon, & Chatav, 2007). In one of the first infidelity prevalence research, it is suggested that 50% of men and 26% of women in the U.S. had an affair at least once in their relationships (Kinsey, Pomeroy, Martin, & Gebhard, 1998). It is suggested in more recent studies that 20- 25% of spouses might engage in

infidelity during their marriages (Laumann, 1994; Wiederman, 1997). On the other hand, in dating relationships, infidelity rates increase; that is, 70.9% of men and 57.4% of women have an affair when they are dating someone (Hansen, 1987). Besides, it is claimed that the rate of engaging in infidelity shows a change in all age groups between the years of 1991 and 2006; whereas there is a significant change between the ages of 65 and 90 (Parker-Pope, 2008). The infidelity rates over the ages of 60 increased from 20 to 28% for men, and from 5 to 15% for women (Barker, 2011).

There is also a cultural aspect of infidelity issue, and so differing prevalence rates based on different cultural contexts. Specifically, a cross-cultural study of Huber and his colleagues (2004) stated that infidelity is identified as moderate frequency in over half of the 60 societies, and less than 10% of individuals living these societies engage in infidelity quite a little. Additionally, in a study of Nowak and his colleagues (2014) which investigates five different cultures -one of which is Turkish culture- on the related topic, participants answered the question: “Do you find sexual fulfillment outside your marriage?”. As a result, Russian husbands demonstrated the highest rate of infidelity whereas the lowest rate is represented by Chinese wives. While focusing on the Turkish culture, 1.8% of Turkish husbands and 0.9% of Turkish wives said “yes” to the question. In addition, Yeniçeri and Kökdemir (2006) indicated that 19.6% of college students engaged in infidelity in their committed relationships in Turkey. Also, the study conducted with 1004 participants in Turkey indicated that 25% of men and 11% women are not faithful to their partners (Harris Interactive, 2001). According to the study of Turkish Ministry of Family and Social Policies (2014), infidelity is reported as a primary reason of divorce in Turkey. In addition, a study was carried out in Turkey with 370 participants who got divorced, and it showed that 23% of the participants broke up with their partners due to infidelity (Akoğlu & Küçükkaragöz, 2018).

The prevalence studies in the literature demonstrated in general that the variability of infidelity rates is substantial. Apart from the cultural differences which were caused by “economic state of the country”, “financial interdependence of the couple”,

“financial independence of the wife”, “degree of wealth inequality among men”, “the sex ratio, sex role norms varying from liberal to conservative”, and “translation differences” (Nowak et al., 2014); conceptual differences constitute variations all by itself in infidelity studies. For example, whether the couples are married or dating or whether they are in open relationship might affect the findings of infidelity studies. Another reason for the variation is social desirability. How the data is gathered can affect the prevalence of infidelity. Wishman and Snyder (2007) stated that results from computer-based interviews showed that individuals are more likely to engage in infidelity compared to results from face-to-face interviews. It is claimed that there are more infidelity incidents than it was reported (Hall & Fincham, 2009). Thus, it should be taken into consideration that infidelity is a sensitive subject to investigate because participants do not always tell the truth in the research in order to feel safe or be in denial.

### **1.2.3 Impact of infidelity**

Infidelity causes damage. It hurts not only the one who has been cheated on but also the cheater (Hall & Fincham, 2009; Shackelford, LeBlanc, & Drass, 2000; Wang, King, & Debernardi, 2012). Infidelity is one of the main reasons of break-ups (Hall & Fincham, 2006). It is suggested that negative emotions such as anger, frustration, sadness, guilt, and anxiety occur among betrayed partners (Shackelford et al., 2000). Moreover, experiencing infidelity leads to low self- esteem and loss of trust (Hall & Fincham, 2009).

Relationships are also affected by the affair. That is, intimacy and faith between partners decrease following infidelity (Wang et al., 2012). In addition, not only relationship between the partners but also couple’s relationships with their children, friends, and parents are affected by the infidelity (Wang et al., 2012). It is suggested that people are likely to experience serious negative emotional reactions after they discover the infidelity. Some of these negative emotional reactions are grief, depression, anxiety, hyper vigilance, obsessive rumination, and attachment trauma (Glass, 2000; Gordon, Baucom, & Snyder, 2004; Lusterman, 1995).

An affair usually happens unexpectedly, not according to a plan, and the relationship is no longer as strong as it used to be (Lusterman, 1998). When the infidelity was found out, it usually tends to be a clarification that the partner knows something is going wrong but does not want to accept it rather than being a totally new situation or information (Brown, 2001). After discovering infidelity, it leads to some questions with the feeling of devastation, shame, fear, and uncertainty such as “How long has this been going on? Does this mean my relationship is over? How many other people know about the affair? How could I have ever trusted him? How could she have ever done such a thing to me? How could I ever trust this person again-even if I wanted to? Is this the first time it has happened? Should I confront him about this right now or should I just ignore it? Maybe it is just an infatuation, should I set a trap? Should I talk with other people about it? My friend recently went through something like this; maybe it would be a good idea to talk to her about it” (Lusterman, 1998).

As well as emotional reactions, people may have intense physical reactions such as vomiting or diarrhea (Lusterman, 1998). On the other hand, an affair may lead to physical fight between partners, murder or even committing a suicide (Lusterman, 1998). In addition, Brown (2001) stated that betrayed partner experiences different stages after discovering the affair. Firstly, the one who has been cheated experiences shock, and then shock turns into anger; and then, the betrayed partner tries to cope with rumination about the affair. In order to escape from hurt and devastation, the betrayed partner does not want to believe in what her/his partner told to him/her. However, most of the time, the betrayed partner keeps asking questions about the affair. Moreover, the betrayed partner may blame him/herself due to not catching the signs earlier about the infidelity incident (Hertlein, Wetchler, & Piercy, 2005).

Impacts of the infidelity may differ in terms of the cultural perspective, as well. According to the study (Geary, Rumsey, Bow-Thomas, & Hoard, 1995) based on the feelings of betrayed partner on USA and Chinese individuals, the USA people was found to be more troubled with respect to sexual infidelity than the Chinese people. In addition, in the same study, it is stated that Chinese males are more nervous than American males in terms of the sexual infidelity; on the other hand, in terms of the

emotional infidelity, American females are more nervous than Chinese females. Moreover, a study conducted with married individuals in Israeli stated that infidelity may lead to a weaker sense of self and belonging in addition to feelings of rage (Charny & Parnass, 1995). In USA, a study conducted with individuals committed sexual relationship, feelings after discovering the infidelity refers to “depressed, helpless, shocked, humiliated, sexually aroused, happy, homicidal, suicidal, anxious, forgiving, hostile, and revengeful” (Shackleford, LeBlanc, & Drass, 2000). In another study in USA, it is stated that individuals faced with the infidelity experience “PTSD, depression, emotion regulation problems, low trust, and low commitment” (Gordon, Baucom, & Snyder, 2004). Furthermore, according to a study conducted in Zimbabwe (Mapfumo, 2016), the betrayed partners are found as showing negative emotional reactions. Finally, in Turkey, it is suggested that betrayal causes post-traumatic stress disorder (PTSD) among married women (Özgün, 2010).

As it is mentioned before, the most common negative feelings which are experienced by the betrayed partners are guilt and shame (Lusterman, 1998). Initially, individuals usually are not aware of these feelings. However, the feelings of guilt and shame turn into anxiety or regret when the betrayed partner recognizes them due to the fact that infidelity is not appropriate human nature in terms of evolutionary and cultural perspectives (Stosny, 2013). The experience of betrayal and losing trust may lead to lose the sense of purpose, exclusiveness, and identity (Vaughan, 2003). Furthermore, not only the one who has been cheated have negative emotions after the infidelity but also the consequences of infidelity may be destructive for the one who has cheated (Blow, 2005). Hall and Fincham (2009) stated that the unfaithful partner may have feelings of guilt, shame and may experience depression, trauma, and intrusions. So, it can be stated that the well-being of the faithful partners is higher than the well-being of the unfaithful ones (Hall & Fincham, 2009). Due to the fact that cheating is stressful and tiring, the betrayer may have health problems (Hertlein et al., 2005).

Infidelity also damages the special bond between partners (Hall & Fincham, 2006). The relationship needs intimacy and trust in order to function properly, but it is hard to maintain these concepts after the infidelity. In addition, it is hard to recover from

the infidelity, as well (Hertlein et al., 2005). One of the most crucial consequences of infidelity is break-ups (Hall & Fincham, 2006). For instance, in a study conducted with university students, 69.1% of the participants stated that they would break up after discovering the infidelity, and 45% of the participants stated that they broke up from their partners because of the infidelity (Knox, Zusman, Kaluzny, & Sturdivant, 2000). Although couples who have experienced infidelity usually behave similarly (Thompson, 1984), break up may not be an option for some couples (Subotnik & Harris, 1999; Vaughan, 2003). It is suggested that more and more couples are trying to get help from marriage counselors and couple therapists for infidelity reasons (Bischoff, 2003; DuPree et al., 2007; Scheinkman, 2005).

On the other hand, how the betrayed partner discovers the infidelity incident affects how the relationship maintains. It is stated that there are four types of discovery of infidelity: unsolicited third-party discovery, red-handed discovery, solicited discovery, and unsolicited discovery (Afifi, Falato, & Weiner, 2001). Firstly, unsolicited third-party discovery refers to the partner know about the infidelity by hearing from others. It is most damaging type of discovery because this means that other people have already knew about the affair. Therefore, the betrayed partner may have to interfere in the situation expeditiously (Afifi et al., 2001). Secondly, in red-handed discovery, the partner discovers the infidelity by accident. Thirdly, in solicited discovery, the partner discovers the infidelity by asking questions to partner. Finally, in unsolicited discovery, which is the most appropriate type for the sake of the relationship, the partner who cheated confess the affair. With the unsolicited discovery, the betrayer has the chance of getting forgiveness and compensate what he/she did without the knowledge of others about the incident (Afifi et al., 2001).

Finally, despite very rare, there are couples who strengthen their relationships after they experience infidelity (Charny & Parnass, 1995). There are few studies stated the positive outcomes of infidelity (Blow & Hartnett, 2005b). Both for the betrayed partner and for the betrayer, the process of discovery and recovery of infidelity might be painful and hard to cope with. Nevertheless, these processes might provide an

emotional growth for the couple (Lusterman, 1998). It is stated that some of the couples start to behave more responsibly, to be more empathetic, and to be sensitive to each other (Brown, 1999).

#### **1.2.4 Predictors of infidelity**

What determines infidelity? There are various answers to this question such as socioeconomic status, relationship status, education level, availability of alternatives, excitement, personality, attachment, and gender (Treas & Giesen, 2000). According to Greeley (1994) and Shackelford and Buss (1997), various answers come out when the question is formed as “What constitutes infidelity?”. These answers are “unhappy family lives, addictive behavior, loneliness, revenge, the need for excitement, the inability to resist temptation, the need to stroke egos, fear of too much intimacy with one’s spouse, the need for more emotional closeness, feeling of neglect, to reinforce one’s desirability, and feeling taken for granted.”

In the literature, gender is strongly emphasized as one of the crucial determinants of infidelity. Various studies focus on gender in order to figure out the predictors of infidelity (e.g. Mark, Jansenn, & Millhausen, 2011). According to the findings of these studies, it is suggested that men are more likely to have an affair than women (Fincham & May, 2017). It might most probably be linked to sex-role socialization theory. That is, men are reinforced socially when they have numerous sexual partners (Eaves & Robertson-Smith, 2007), whereas women are ashamed of it. Also, there is a difference between men and women in terms of defining what infidelity is and what type of infidelity they engage (Eaves & Robertson-Smith, 2007). It is claimed that men are more likely to involve in physical infidelity whereas women are more likely to involve in emotional infidelity (Turner, 2000). In line with that, when couples imagine their partners’ affair, men feel uncomfortable with the physical infidelity of their partners whereas women feel uncomfortable with the emotional infidelity of their partners (Buss, 2018; Goldenberg et al., 2003; Turner, 2000). That is, while men predominantly define infidelity sexually, women tend to define it emotionally (Atkins, Baucom, & Jacobson, 2001; Glass & Wright, 1985). All these

differences are explained in terms of the evolutionary perspective. That is, men perceive infidelity as a success to continue his bloodline (Buss, 2016). Also, in order to be sure about his own paternity and invest his own child, the partner's sexual fidelity -compared to an emotional one- is more important for men than women. In addition, men claimed that there is a difference between love and sexual activity. That is why men have desire to involve in physical, rather than emotional, infidelity (Boekhout, Hendrick & Hendrick, 2003; Buunk & Baker, 1997). On the other hand, women need to seek and keep long-term mate because of heavy investment processes in reproduction according to evolutionary theory. That is why women are more sensitive about emotional infidelity than men (Kato, 2019). Also, women claimed that men engage in infidelity in order to boost their self-esteem and exhibit sexual desire (Boekout, Hendrick & Hendrick, 1999). According to women, an affair is where a person gets affection and closeness when those are not reachable in the current relationship, so it is predominantly emotional (Parker & Glass, 2003).

Relationship status is another determinant of infidelity. It is indicated that marriage is a protective factor for engaging in infidelity (Treas & Giesen, 2000). Due to the lack of explicit formal rules, dating couples are more likely to engage in infidelity compared to married couples (McAnulty & McAnulty, 2012). Although there are some studies which investigate the link among the length of the relationship, commitment level of the relationship and engaging infidelity, these links are argumentative and has no precise results yet (Forste & Tanfer, 1996; Liu, 2000; Treas & Giesen, 2000). However, Glass and Staeheli (2003) claimed that "good people in good marriages are having affairs" which means that the relationship between these two variables is more complicated than it is thought. In addition, there may be a relationship between education level and infidelity. A previous study suggested that individuals who have high education levels are more likely to be accepting of the infidelity (Allen et al., 2005). In addition, the association between age and the infidelity is inconclusive in literature. Although the rates of infidelity increase with age, the likelihood of engaging in infidelity decreases at late 50s (Allen et al., 2005; Atkins, & Kessel, 2008). Also, between the ages of 18 and 30, individuals are more likely to engage in infidelity due to sexual exploration (Atkins,

& Kessel, 2008). Moreover, another predictor is personality. Studies investigating the relationship between personality traits in terms of the five-factor model and infidelity indicated that low level of agreeableness, low level of conscientiousness, high level of extraversion and high level of openness are among the determinants of engaging in infidelity (Orzeck & Lung, 2005; Schmitt, 2004). Lastly, Attachment theory and the Dark Triad personality traits, two of the predictors of infidelity, will be elaborate in detail.

### **1.3 Attachment Theory**

Attachment Theory (Bowlby, 1969) has been one of the well-known and most accepted theories for explaining infant- caregiver relationships for many years. The theory has also become crucial for explaining personality processes (Gilliath, Karantzas, & Fraley, 2016), and close relationship dynamics in adulthood (Hazan & Shaver, 1987). It is stated that an attachment style is a guide in order to understand how individual bonds establish a relationship, and how they are perceived by the self (Furman & Flanagan, 1997).

#### **1.3.1 Infant-caregiver attachment**

Attachment theory indicates that infants tend to form a special bond with their caregivers (Bowlby, 1969). Specifically, there are three distinctive features which indicate attachment bond, “seeking proximity with the caregiver”, “using the caregiver as a secure base to explore the environment” and “using the caregiver for comfort as a safe haven in the presence of a threat” (Bowlby, 1969). The functions shaping the expectations of infants are caregiver’s responsiveness and availability (Bowlby, 1973). Expectations from the others and the self constitute various internal working models which determine attachment patterns (Bowlby, 1973). That is, the characteristics of the caregiver (usually the mother), whether she is available when the child needs support and protection; and the perception of the self, whether it is worth to be supported and protected are the factors that affect those expectations (Bowlby, 1973). In other words, how attachment between the infant and the

caregiver was formed depends on the quality of the interaction between them and whether the infant perceives the caregiver as a source of security (Bowlby, 1988).

The “Strange Situation” is a kind of procedure designed by Ainsworth and colleagues (1978) which provides to explore the attachment styles. Bowlby (1969) claimed that infant’s fear and anxiety stimulate the activation of the attachment behavior. Therefore, the strange situation procedure was designed to be able to observe the infant’s reactions when s/he is activated by the attachment-related situations like separation from the attachment figure and reunifying with her (Ainsworth et al., 1978). That is, separated infant cries and tries to take attachment figure’s attention back in order to keep proximity when the attachment behavior is activated. In response to this attention seeking behavior, it is expected that the attachment figure gives comfort and ease to the infant with bodily contact. So, this contact satisfies the attachment needs of the infant and s/he can continue to explore the environment safely (Ainsworth & Bowlby, 1991). Based on the studies of attachment activation, there are three types of attachment styles based on two dimensions as secure and insecure attachment: secure (Type B), avoidant-insecure (Type A), and anxious/ambivalent-insecure (Type C; Ainsworth et al., 1978). Secure attachment style represents an infant who explores the world securely through his/her available, responsive, and perceptive caregiver (Ainsworth et al., 1978; Weinfield, Sroufe, Egeland, & Carlson, 1999). Therefore, when the securely attached infant experiences separation from the attachment figure, s/he expresses his/her sadness/worry honestly and continues to explore the environment right after the reunion. Securely attached infants have an internal working models of themselves as competent and valued and of the others as accessible and responsive (Bretherton & Munholland, 1999). In addition, those infants possess positive expectations and exhibit self-confidence (Bretherton & Munholland, 1999). On the other hand, when there is a lack of consistent parental behavior, the infant tends to develop one of the insecure attachment styles. In anxious/ambivalent (also called as resistant or preoccupied) attachment style, infants have maladjusted internal working models of themselves and the others. That is, infants perceive themselves as incompetent and others as untrustworthy (Ainsworth et al., 1978). When the anxious/ambivalently

attached infant experiences separation, expresses his/her desires, yet refuses the attention when it is offered; so, the infant typically develops a persistent fear of abandonment (Ainsworth et al., 1978). In avoidant attachment style, the infant is attached to his parent avoidantly due to the lack of responsiveness. The caregiver of this infant is typically emotionally distant which leads to the lack of concern (Ainsworth et al., 1978). As a result, these infants try to develop coping mechanisms to manage their anxiety through suppressing the attachment needs and behaviors. Also, the internal working model of the infant with avoidant attachment style for the self is unworthiness, and is rejecting and unsupportive for the others (Bretherton & Munholland, 1999).

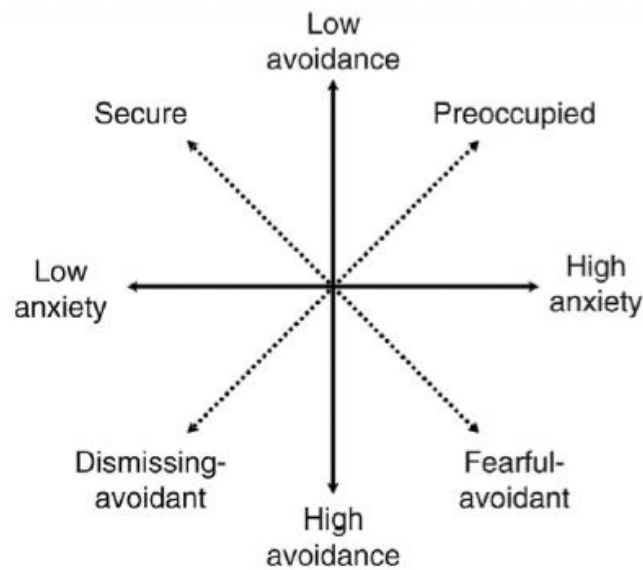
Moreover, the fourth category of the infant- caregiver attachment bond is discovered by Main and Solomon (1986): disorganized/disoriented attachment (Type D). The core characteristic of the disorganized/disoriented attachment style is inability to preserve a coherent attachment strategy, which leads to a conflict in the relationship between the infant and the caregiver (Main & Solomon, 1986). They cannot express their feelings clearly; for instance, while they feel angry in a certain case at one time, they may feel depressed in the same case at another time. The caregivers of these infants had often experienced trauma in their own histories which lead to frightened or disoriented parenting styles (Main, Kaplan, & Cassidy, 1985). So, the underlying mechanism of the disorganized/disoriented attachment seems that both “the one” as an attachment figure and “the one” as a source of fear is the same person for those children who have attached disorganizedly.

It is indicated that whereas attachment patterns and the internal working models of the self and the others generally demonstrate life- long stability, there might be some changes in adult attachment styles through significant attachment- related experiences (Gilliat, Karantzas, & Fraley, 2016).

### **1.3.2 Adult attachment styles**

As it is mentioned above, infant-caregiver attachment patterns indicate long-term stability, so it is widely believed that they form a basis for the dynamics of adult romantic relationships (Feeney & Noller, 1990). The relationship between infant-caregiver attachment and adult attachment, researched by Hazan and Shaver (1987) for the first time, has been investigated through close relationships for many years (Bartholomew & Horowitz 1991; Feeney & Noller, 1990; Hazan & Campa, 2013). Specifically, Hazan and Shaver (1987) indicated that there is mainly a similar dynamic between the infant-caregiver and romantic relationships; and they also stated that the three main attachment styles (i.e. secure, anxious/ambivalent, and avoidant attachment styles) influence close relationships in adulthood as it was specified in the infant-caregiver attachment styles (Ainsworth et al., 1978). In addition to Hazan and Shaver's (1987) study, Bartholomew (1990) formulated four attachment groups model in terms of Bowlby's working models of the self and the self in relation to others. The two-dimensional model is based on perceptions of the self and others; that is, the anxiety level of the individual about the oneself and avoidance level of the individual about the others determines the adult attachment style of an individual (Bartholomew & Horowitz, 1991) (see Figure 1).

In this context, individuals in low anxiety and low avoidance dimensions are termed as securely attached (Bartholomew & Horowitz, 1991; Hazan & Shaver, 1987). It is indicated that individuals with secure attachment style have a positive view of themselves and the others; accordingly, they are eager to get into a close relationship and maintain it (Bartholomew & Horowitz, 1991; Hazan & Shaver, 1987). In addition, securely attached individuals tend to be happy, trustful, and supportive in their relationships (Hazan & Shaver, 1987). Moreover, their relationship satisfaction is higher and their intimacy is deeper than the individuals with insecure attachment styles (Mikulincer & Erev, 1991; Tucker & Anders, 1999).



**Figure 1.** Description of Bartholomew and Horowitz's (1991) attachment styles. Adapted from *Adult Attachment: A concise introduction to theory and research* (p. 16), by O. Gilliath, G. C. Karantzas, & R. C. Fraley, 2016, London, Academic Press.

Individuals in low avoidance and high anxiety dimensions are termed as preoccupied attachment style (Bartholomew & Horowitz, 1991), corresponding to anxious/ambivalent attachment style in Hazan and Shaver's study (Feeney & Noller, 1996). Individuals with preoccupied attachment style have a positive view about the others; but they are anxious about themselves (Bartholomew & Horowitz, 1991; Gilliath, Karantzas, & Fraley, 2016). On the one hand, preoccupied attachment style refers a desire for commitment and intimacy in a relationship; on the other hand, it refers emotional ups and downs, jealousy and high sexual attraction (Gilliath, Karantzas, & Fraley, 2016). Preoccupied individuals experience anxiety in their interpersonal interactions, so they tend to feel anxious about getting negative feedback which usually leads to conflict between partners (Carnelley, Israel, & Brennan, 2007). In addition, they experience fear of abandonment and seek approval all the time (Fish et al., 2012).

Low anxiety and high avoidance dimensions refer to dismissive avoidant attachment style, which may be identified as uncommon (Bartholomew & Horowitz, 1991). That is, dismissive avoidantly attached individuals tend to be cautious about close relationships. Achievement and self-reliance are more critical than establishing and maintaining a close relationship in the scope of this attachment style (Gilliath, Karantzas, & Fraley, 2016).

Finally, individuals in high anxiety and high avoidance dimensions are identified as fearful attachment style, corresponding to avoidant attachment style in Hazan and Shaver's study (Feeney & Noller, 1996). Even if fearfully attached individuals build an intimate relationship, they cannot maintain it due to the lack of trust. Fearfully attached individuals want to maintain their distance from their partners (Dewall et al., 2011). Dewall and colleagues (2011) indicated that "Maintaining their distance limits their commitment and protects their sense of independence". Therefore, the distance aroused by mistrust prevents intimacy and commitment in the relationship.

### **1.3.3 The relationship between adult attachment styles and infidelity**

It is stated that "Privacy, intimacy, loyalty are necessary ingredients to a fulfilling relationship" (Schifffrin & Nelson, 2010). In order to explore a fulfilling relationship, the motivations and the consequences of infidelity must be understood completely. One of the variables which causes intention, motivation or behavior of infidelity is adult romantic attachment styles. Specifically, spouses develop mental representations about the availability of their partners which determine the behaviors and beliefs about the partner bidirectionally (Bartholomew & Horowitz, 1991; Hazan & Shaver, 1987).

The studies investigating the relationship between adult romantic attachment style and infidelity indicated that securely attached individuals are more likely to have committed, monogamous, faithful, and stable close relationships than insecurely attached individuals (Allen & Baucom, 2004; Bogaert & Savada, 2002; Dewall et al., 2011, Hazan & Shaver; 1987; Russell et al., 2013). The underlying mechanism of

these sort of relationships is the fact that the individuals with secure attachment style believe that their romantic partners will always be there when they are in need. Moreover, due to the high commitment in the relationship, individuals who develop secure attachment perceive sexual relation as an exclusive act which should be experienced with the loved one; and it is observed that they tend to avoid from the sexual activities like “one-night stand” and “hook-up” (Paul et al., 2000).

On the other hand, insecurely attached individuals are doubtful whether their romantic partner is available or not. For instance, an individual who has an anxious attachment style tends to seek approval and intimacy which might lead to dependency on the loved one or the relationship itself (Brennan & Shaver, 1995; Feeney & Noller, 1990). Also, anxiously attached individuals perceive sex as a coping mechanism when their partners do not satisfy their intimacy and approval needs (Birnbbaum, Reis, Mikulincer, Gilliath, & Orpaz, 2006). Moreover, interestingly, individuals with avoidant attachment style tend to avoid from their partners in order to maintain intimacy (Brennan & Shaver, 1995; Gentzler & Kerns, 2004). The commitment of the relationship is inadequate in avoidant attachment style; so, avoidantly attached individuals are more permissive with sexual attitudes (Brenann & Shaver, 1995; Gentzler & Kerns, 2004). Also, these individuals with avoidant attachment style are inclined to have a sexual intercourse at an early age, have casual sex, and perceive the relationship as sort of a game (Brenann & Shaver, 1995; Paul et al., 2000). It was found that the link between avoidant attachment style and motivation to engage in infidelity was significant due to the commitment and sexual attitude dilemmas (Dewall et al., 2011; Russel et al., 2013). In addition, Russel and colleagues (2013) stated that there is also a critical association, specifically for married men, between anxious attachment style and engaging in infidelity. One of the remarkable studies in this topic states, on the other hand, that anxiously attached women are more likely to have sexual relations with someone other than the partner (Bogaert & Savada, 2002). As it is in the avoidant attachment style, anxiously attached individuals tend to have sexual intercourse at an earlier age compared to the secure ones and tend to have several sex partners at a time, as well (Bogaert & Savada, 2002). In addition, it is interesting that anxiously attached

individuals identify extradyadic relationship negatively if their primary relationship satisfies their intimacy needs (Brenann & Shaver, 1995).

The findings of the study (Allen & Baucom, 2004) on the individuals who had engaged in infidelity before indicated that men with dismissive attachment style and women with preoccupied attachment style were more likely to engage in sexual relationship with someone outside of the primary relationship. Moreover, Allen and Baucom (2004) investigated the motivations of infidelity, as well, and found that individuals who have fearful and dismissive attachment styles were inclined to have higher motivation to engage in infidelity compared to individuals with other insecure types of attachment. Also, the desire for being autonomous of individuals with dismissive attachment style constitutes a rationalization for infidelity, and the ambivalent attitude of fearful attachment style affects their perception about infidelity (Allen & Baucom, 2004).

#### **1.4 The Dark Triad personality traits**

Well-known dictators such as Adolph Hitler, Joseph Stalin, and Pol Pot or serial killers such as Ted Bundy, Richard Ramirez, and Jeffrey Dahmer have something in common: their exceptional and extreme cruelty. They are the disreputable examples of malicious human nature. Although it is a fortune due to their exceptionality, there are numerous people breaking social norms and moral values by engaging in deviant behaviors in everyday life (Ariely, 2013). In the literature, there are studies focusing on environmental factors leading to these malevolent behaviors (Simons & Burt, 2011). However, it is believed that there is a strong relationship between personality and malevolent behaviors, too (Lyons et al., 1995). In addition, numerous studies stated that antisocial behavior has genetic roots (Moffitt, 2005). This finding can be interpreted as the fact that lying, cheating, deceiving, or bullying has an underlying factor: personality.

Paulhus and Williams (2002) investigated three personality traits related to malicious human nature: narcissism, Machiavellianism, and psychopathy. Although these three

personality traits have their own definitions and historical roots, they are associated with each other in terms of understanding the norm-violating behaviors in general (Furnham, Richards, & Paulhus, 2013). Therefore, the term “The Dark Triad” was generated in order to focus on their relationships with each other (Paulhus & Williams, 2002). The emergence of these personality traits varies by their backgrounds. Narcissism and psychopathy, initially, were investigated in clinical sphere and approached as disorders. However, Raskin and Hall (1979) constituted subclinical form of narcissism different from DSM-defined personality disorder, which will be explained in the following section.

#### **1.4.1 Narcissism**

Narcissism as pathological or subclinical was investigated and supported by many different studies in the literature (Morf & Rhodewalt, 2001). Origin of narcissism is based on Greek Mythology and the story about Narcissus who is a beautiful boy falling in love with himself, and this love costs his own life. It is mentioned as a concept in psychoanalytic theory associated with “auto-eroticism” by Ellis (1898). Later, the concept of narcissism was used by Freud in order to identify entitlement and excessive levels of admiration for oneself. In the Diagnostic and Statistical Manual of Mental Disorders – 5 (DSM-5; APA, 2013), Narcissistic Personality Disorder is defined as “having exaggerated self-importance, behaving in an arrogant and haughty manner, having a sense of entitlement, having a pervasive pattern of grandiosity and lack of empathy”. Whereas Narcissistic Personality Disorder is a psychopathology in terms of the clinical perspective, narcissism is studied as a personality characteristic in terms of the subclinical perspective in the literature (Miller & Campbell, 2008). It is indicated that main components of narcissism are grandiosity, entitlement, dominance, and superiority (Corry, Merritt, Mrug, & Pamp, 2008).

### **1.4.2 Psychopathy**

Another face of the Dark Triad, psychopathy, was formed as a personality trait differently from a personality disorder (Hare, 1985; Lilienfeld & Andrews, 1996). Psychopathy is viewed as the most malicious part of the Dark Triad even if it is in subclinical version (Rauthmann, & Kolar, 2012). Psychopathy personality trait includes high impulsivity, and thrill-seeking along with the low empathy and anxiety (Hare, 1985). It is one of the most prominent personality traits among criminals. Typical components of psychopathy such as manipulateness, antisocial behavior and lack of empathy may predict behaviors in forensic settings (Salekin, Rogers, & Sewell, 1996). While there are many studies about the individual differences - regarding behavior and personality- of psychopath and non-psychopath criminals (Newman & Schmitt, 1998; Rice, Harris, & Cormier, 1992; Smith & Newman, 1990), another line of literature has begun to emerge about self-reported psychopathic traits in normal populations (e.g., Benning, Patrick, Blonigen, Hicks, & Iacono, 2005; Levenson, Kiehl, & Fitzpatrick, 1995).

### **1.4.3 Machiavellianism**

Machiavellianism has different etiology from narcissism and psychopathy. It is generated from Machiavelli's original books by Christie and Geis in 1970 (Paulhus & Williams, 2002). Niccolo Machiavelli was a diplomat and a consultant in 16<sup>th</sup> century in Italy, and he worked for Medici Family. He was known as an overly ambitious and crafty person in his time. Therefore, Machiavellianism high scorers are defined as cynical, unprincipled, and manipulator in order to earn success in their lives (Jones & Paulhus, 2009). Machiavellist people behave toward others in a manner that is manipulative, goal-oriented, and exploitative, and they have a sensitive, cynical view toward others, and pragmatic morality (Ali, Amorim, & Chamorro-Premuzic, 2009; McIlwain, 2003). Machiavellians' world view includes strategical tactics and behaviors (McIlwain, 2003). They do not care about conventional morality and perform deception tactics in order to achieve personal rewards, and they also use deception to prevent others' benefits (Wilson, Near, &

Miller, 1996). Research revealed their inability to recognize other people's emotions (McIlwain, 2003), they are not affected by emotional situations, and they can keep their aloof attitude under any circumstances (McIlwain, 2003; Wilson, Near, & Miller, 1996).

#### **1.4.4 The Dark Triad as a combination of three personality traits**

Paulhus and Williams (2002) claimed that narcissism, Machiavellianism, and psychopathy personality traits share a conceptual resemblance and their common measures overlap empirically. Therefore, these traits were investigated with regard to their similarities and differences, and called "The Dark Triad" by Paulhus and Williams in 2002. Especially in social and personality psychology field, it has recently become an increasingly popular research focus (Vize, Lynam, Collison, & Miller, 2016). In addition, differences of these three personality traits were emphasized in many studies as well as their similarities such as callousness, impulsivity, and aggressiveness (Furnham, Richards, & Paulhus, 2013). It is stated in the literature that participants with these personality traits behave differently in different contexts. For example, Machiavellians avoid cheating in high risk condition while participants with psychopathy and narcissism personality traits are reckless (Jones & Paulhus, 2017; Nathanson, Paulhus, & Williams, 2006). In addition, narcissists focus on their selves and how they are perceived, and their sensitivity is higher against ego threat compared to the other traits (Jones & Paulhus, 2010; Paulhus & Williams, 2002). On the other hand, psychopaths behave more aggressively and tend more to bully others than narcissists and Machiavellians (Baughman et al., 2012). Furthermore, men reveal more the Dark Triad personality characteristics than women (Jonason & Kavanagh, 2010).

It is stated that these three personality traits behave in a hypocrite way and show dishonest characteristics (Jones & Paulhus, 2017). For instance, manipulateness, deceitfulness, and pathological lying are distinctive features of Machiavellianism and psychopathy (McHoskey, Worzel, & Szyarto, 1998). Also, they tend to show exploitative mating strategy in their relationships (Jonason, Luevano, & Adams,

2012). On the other hand, psychopaths behave destructively in their relationships due to their tendency to engage in thrill-seeking activities (Rauthmann & Kolar, 2012). Although narcissists, in their short-term relationships, crave for success, they also have a tendency to misbehave (Rauthmann & Kolar, 2012). Moreover, Machiavellians have an issue to maintain a relationship because of the characteristic including pessimism, fraudulent, exploitative and power-oriented (Rautman & Kolar, 2012). Shortly, it is indicated that the Dark Triad personality traits show lower commitment in relationships (Paulhus & Williams, 2002; Wieser & Wiegel, 2015).

Therefore, it can be deduced that there is a link between the Dark Triad personality traits and engaging in infidelity (Adams, Luevano, & Jonason, 2014; Alavi, Mei, & Mehrinezhad, 2018; Visser, Pozzebon, Bogaert, & Ashton, 2010). The attitudes and behaviors of the Dark Triad, use of deception (Paulhus & Williams, 2002), exploitation of trust (Leary, Knight, & Barnes, 1986), and interest in alternate partners (Campbell, & Foster, 2002) are consistent with extradyadic behaviors. Research reveals that narcissism as a personality characteristic, which involves a defensive, egocentric lack of empathy for others (Campbell, 1999; Rhodewalt & Morf, 1995; see Morf & Rhodewalt, 2001, for a review), is positively associated with unfaithful behavior in romantic relationships. Shackelford and Buss (1997) showed, for example, that susceptibility to having an affair is positively correlated with narcissism (as well as negatively correlated with conscientiousness). Atkins, Yi, Baucom, and Christensen (2005) similarly found that narcissism was related to infidelity such that individuals who were more focused on themselves and their own needs and desires were more likely to be involved in an affair. Research by Exline, Baumeister, Bushman, Campbell, and Finkel (2004) further suggested that narcissists may be impaired in the areas of empathic identification and forgiveness more generally. On the other hand, it is disputable in the literature that there are many different factors such as context, motivation or characteristics lead to extradyadic behaviors. For example, whether the factors such as intention of infidelity, attractiveness (Holtzman & Strube, 2010), impulsivity (Vazire & Funder, 2006) and risk-taking (Crysel, Crosier, & Webster, 2013) cause engaging in infidelity remains argumentative. Especially impulsivity, which is one of the maladaptive personality

components, might be one of the important determinants of infidelity in the Dark Triad. Narcissists and psychopaths tend to show more impulsivity in their behaviors compared to Machiavellians (Jones & Paulhus, 2011; Vazire & Funder, 2006).

### **1.5 The present study**

In the literature, although there are many studies investigating the perceptions of infidelity in terms of different variables such as gender, adult attachment or relationship status, there is not a study, to the best of our knowledge, focusing on the link between the Dark Triad and the infidelity perceptions. In addition, the majority of the studies investigating the perceptions of infidelity mainly focus on the Western cultural contexts although the role of culture is worthy of attention in terms of how infidelity is perceived. Further, the Dark Triad in the context of close relationships is relatively understudied in Turkish sample. Therefore, in the light of the literature, this study is designed in order to reveal a deeper understanding of what constitutes infidelity and how individuals define it. Particularly, the purpose of the current study is to investigate how physical, emotional, and online infidelity are perceived in terms of both individuals' oneself and their partner in relation to the Dark Triad Personality Traits (i.e. narcissism, Machiavellianism, and psychopathy), and Adult Attachment Styles (i.e. anxious and avoidant attachment).

Based on the literature, it is hypothesized that gender will predict identifying behaviors as infidelity in all the infidelity styles. Particularly, women will identify more behaviors as infidelity than men. In addition, it is hypothesized that as education level of participants increases, they will identify less behaviors as infidelity. On the other hand, age will be investigated exploratorily due to the inconclusive results in the literature. Moreover, it is expected that adult attachment will predict the perceptions of infidelity. Specifically, attachment anxiety will positively predict the perceptions of infidelity whereas attachment avoidance will negatively predict it. On the other hand, the examination of the link between the Dark Triad personality traits and the perceptions of infidelity will be tested exploratorily since there is no such a study in the literature.

## CHAPTER 2

### METHOD

#### 2.1 Participants

In total, 377 participants between the ages of 18 and 60 ( $M_{age} = 27.52$ ,  $SD_{age} = 7.91$ ) participated in this study. Among all the participants, 304 (80.6%) of them were women, and 70 (18.6%) of them were men. Also, three participants stated their gender as “other”. Education level of the participants were 25 (6.6%) from high school, 9 (2.4%) from college (2 years), 249 (66.0%) from university (4 years), 62 (16.4%) from master’s degree, and 32 (8.5%) from PhD. Among all the participants, 347 (92.0%) of them were heterosexual, whereas 30 (8.0%) of them were gay, lesbian, bisexual, and other.

In terms of the relationship status, 127 (33.7%) of the participants were single, 142 (37.7%) of the participants were in a relationship, 5 (1.3%) of the participants were engaged, 78 (20.7%) of the participants were married, 5 (1.3%) of the participants were dating, but not exclusively, 9 (2.4%) of the participants were in a complicated relationship, 3 (0.8%) of the participants were divorced, 1 (0.3%) of the participants were widow, and 6 (1.6%) of the participants were cohabitating.

In terms of the relationship duration, 42 (11.1%) of the participants had a relationship between 0 and 6 months, 25 (6.6%) of the participants had a relationship between 6 months and 1 year, 39 (10.3%) of the participants had a relationship between 1 and 2 years, 74 (19.6%) of the participants had a relationship between 2 and 5 years, 34 (9.0%) of the participants had a relationship between 5 and 10 years, and 43 (11.4%) of the participants were having a relationship for 10 years or more.

## **2.2 Measures**

### **2.2.1 Demographic information form**

Demographic information form includes questions about age, gender, sexual orientation, education level, relationship status, and relationship duration (see Appendix A).

### **2.2.2 Experiences in Close Relationships - Revised**

Experiences in Close Relationships-Revised (ECR-R) was developed by Fraley, Waller, and Brennan (2000). The questionnaire includes 36 Likert-type items that assess two dimensions: Anxiety and Avoidance (18 items for each subscale). High Avoidance scores indicate finding discomfort with intimacy and seek independence, whereas high Anxiety scores indicates tendency to fear rejection and abandonment. Cronbach alpha values for Anxiety and Avoidance subscales were .86 and .90, respectively. Turkish adaptation of the scale was conducted by Selçuk, Günaydın, Sümer, and Uysal (2005). Test-retest reliability coefficients for the subscales were .82 and .81, respectively. In this study, Cronbach alpha values for Anxiety and Avoidance subscales were found as .90 and .88, respectively (see Appendix B).

### **2.2.3 The Short Dark Triad**

The Short Dark Triad (SD3; Jones & Paulhus, 2014) was used to assess the Dark Triad personality traits: narcissism, Machiavellianism, psychopathy. SD3 is a self-reported questionnaire including 27 items (9 items for each subscale). Although it is relatively new, numerous studies supported the distinctive construct validity of this measure. Also, it was reported as a reliable measurement tool with Cronbach's alpha coefficients as .71, .77, and .80 for narcissism, Machiavellianism and psychopathy respectively. Each statement of the questionnaire was filled in by participants on 5-point Likert type scale (1 – strongly disagree, 5 – strongly agree). The Turkish adaptation of the questionnaire (Kısaltılmış Karanlık Üçlü Ölçeği; Özsoy, Rautmann,

Jonason, & Ardiç, 2017) was used in the present study. Cronbach's alpha values for the adapted questionnaire were .70 for Machiavellianism, .79 for narcissism, and .79 for psychopathy. In this study, based on the results of the reliability analyses (i.e. item-total correlations), one item from the psychopathy subscale of the Short Dark Traid (SD3) was excluded due to negative corrected item-total correlation. Cronbach's alpha coefficients were found as .74 for narcissism, .79 for Machiavellianism, and .79 for psychopathy in the current study (see Appendix C).

#### **2.2.4 The perceptions of infidelity**

In order to measure the perceptions of infidelity, the questionnaire developed by Schonian (2013) was used. In the scope of this measurement tool, participants were presented with 77 statements including various behavioral scenarios and asked to rate on a four-point Likert type scale whether or not they perceive these behaviors as unfaithful or not (1 – never considered infidelity, 2 – sometimes considered infidelity, 3 – usually considered infidelity, 4 – always considered infidelity). The infidelity scale statements are divided into three categories: physical infidelity, emotional infidelity, and online infidelity. Each question is asked in two different ways. One is how the behavior pertained to the participant's oneself (e.g. "Hugging someone who is not your partner"), and the other one is how the behavior pertained to the participant's partner (e.g. "Your partner hugging someone who is not you"). If the participant was not currently in a relationship, the participant was instructed to answer the questions based on the standards of their previous or expected future relationships. Chronbach's alpha value for the whole scale was reported as .95. Turkish version of this questionnaire was adapted for the current study through translation-back translation method by the researcher of this study. Cronbach's alpha coefficients were found as .80 for physical infidelity for oneself, .90 for emotional infidelity for oneself, and .90 for online infidelity for oneself; and, .86 for physical infidelity for partner, .94 for emotional infidelity for partner, and .92 for online infidelity for partner in the present study (see Appendix D).

## **2.3 Procedure**

First of all, ethical approval was taken from the Ethical Committee at Middle East Technical University. Volunteer participants were sent an online survey through Qualtrics program to complete the questionnaire package. They were informed about the purpose of the study, anonymity of their responses, and confidentiality of the data (see Appendix A). Before the administration, participants read and approved a consent form. Then the participants completed demographic information form, the Experiences in Close Relationships- Revised (ECR-R), Short Dark Triad (SD3), and The Perceptions of Infidelity Scale. Completing the whole instruments took approximately 25 minutes per participant.

## **CHAPTER 3**

### **RESULTS**

First of all, the data screening process will be presented in this section. Secondly, descriptive statistics and bivariate correlations of all variables will be provided. Finally, regression analyses which were performed to predict the perceptions of physical, emotional, and online infidelity from adult attachment styles and dark triad personality traits will be presented.

#### **3.1 Preliminary analyses**

Before the main analyses, the data was controlled in terms of its accuracy. Data cleaning was carried out; data including more than 17% missing were deleted (In total, 239 participants which refer to 39% of the participants who started filling in the questionnaire). The assumption of normality was tested in which univariate outliers were examined through z scores, and multivariate outliers were examined through Mahalanobis distances. The examination of univariate and multivariate outliers indicated that there was one univariate outlier with the z score of 3.62, which was deleted, whereas no multivariate outliers in the data.

#### **3.2 Descriptive statistics**

Descriptive statistics (i.e. minimum and maximum scores, mean and standard deviations) of all study variables are presented in Table 1.

Table 1

*Descriptive statistics for all study variables (N = 377)*

|                                 | <i>Min</i> | <i>Max</i> | <i>M</i> | <i>SD</i> |
|---------------------------------|------------|------------|----------|-----------|
| <b>Anxious Attachment</b>       | 1.06       | 6.61       | 3.49     | 1.06      |
| <b>Avoidant Attachment</b>      | 1.00       | 5.76       | 2.80     | 1.02      |
| <b>Machiavellianism</b>         | 1.00       | 5.00       | 2.91     | .80       |
| <b>Narcissism</b>               | 1.33       | 4.89       | 3.00     | .70       |
| <b>Psychopathy</b>              | 1.00       | 4.56       | 2.16     | .66       |
| <b>Physical Infidelity (S)</b>  | 1.00       | 4.00       | 2.63     | .64       |
| <b>Emotional Infidelity (S)</b> | 1.00       | 4.00       | 2.01     | .68       |
| <b>Online Infidelity (S)</b>    | 1.00       | 4.00       | 2.51     | .62       |
| <b>Physical Infidelity (P)</b>  | 1.00       | 4.00       | 2.66     | .72       |
| <b>Emotional Infidelity (P)</b> | 1.00       | 4.00       | 2.30     | .85       |
| <b>Online Infidelity (P)</b>    | 1.00       | 4.00       | 2.63     | .69       |

*Note:* SD: Standard deviation, S: Self, P: Partner.

### 3.3 Correlations

Bivariate correlation analysis was conducted in order to investigate the relationship between all the variables including participants' age, gender, education level, relationship duration, adult attachment styles, dark triad personality traits, and the perceptions of infidelity (see Table 2).

#### 3.3.1 Correlations between demographic variables and the perceptions of infidelity

Bivariate correlation analysis revealed that age is negatively correlated with the perception of physical infidelity for oneself ( $r = -.27, p < .001$ ); the perception of emotional infidelity for oneself ( $r = -.24, p < .001$ ); the perception of online infidelity for oneself ( $r = -.17, p < .001$ ); the perception of physical infidelity for partner ( $r = -$

.30,  $p < .001$ ); the perception of emotional infidelity for partner ( $r = -.26$ ,  $p < .001$ ); and the perception of online infidelity for partner ( $r = -.22$ ,  $p < .001$ ).

In addition, gender is negatively correlated with the perception of physical infidelity for oneself ( $r = -.15$ ,  $p < .001$ ); the perception of online infidelity for oneself ( $r = -.12$ ,  $p < .05$ ); the perception of physical infidelity for partner ( $r = -.16$ ,  $p < .01$ ); the perception of emotional infidelity for partner ( $r = -.12$ ,  $p < .05$ ); and the perception of online infidelity for partner ( $r = -.15$ ,  $p < .01$ ). That is, women identified more behaviors as infidelity than men.

Moreover, education level is negatively correlated with the perception of physical infidelity for oneself ( $r = -.11$ ,  $p < .05$ ); the perception of emotional infidelity for oneself ( $r = -.15$ ,  $p < .01$ ); the perception of physical infidelity for partner ( $r = -.16$ ,  $p < .01$ ); the perception of emotional infidelity for partner ( $r = -.16$ ,  $p < .01$ ); and the perception of online infidelity for partner ( $r = -.13$ ,  $p < .05$ ). Finally, relationship duration is negatively correlated with the perception of physical infidelity for oneself ( $r = -.14$ ,  $p < .05$ ).

### **3.3.2 Correlations between adult attachment styles and the perceptions of infidelity**

The findings of bivariate correlation analysis revealed that anxious attachment style is positively correlated with the perception of physical infidelity for oneself ( $r = .13$ ,  $p < .05$ ); the perception of emotional infidelity for oneself ( $r = .13$ ,  $p < .05$ ); the perception of online infidelity for oneself ( $r = .16$ ,  $p < .001$ ); the perception of physical infidelity for partner ( $r = .22$ ,  $p < .001$ ); the perception of emotional infidelity for partner ( $r = .14$ ,  $p < .05$ ); and the perception of online infidelity for partner ( $r = .20$ ,  $p < .01$ ).

Moreover, avoidant attachment style is positively correlated with the perception of physical infidelity for oneself ( $r = .14$ ,  $p < .05$ ); the perception of emotional infidelity for oneself ( $r = .19$ ,  $p < .001$ ); the perception of online infidelity for oneself ( $r = .19$ ,

$p < .001$ ); the perception of physical infidelity for partner ( $r = .17, p < .01$ ); the perception of emotional infidelity for partner ( $r = .19, p < .01$ ); and the perception of online infidelity for partner ( $r = .24, p < .001$ ).

### **3.3.3 Correlations between dark triad personality traits and the perceptions of infidelity**

Bivariate correlation analysis revealed that psychopathy personality trait is positively correlated with the perception of emotional infidelity for oneself ( $r = .21, p < .001$ ); the perception of online infidelity for oneself ( $r = .12, p < .05$ ); the perception of physical infidelity for partner ( $r = .17, p < .01$ ); the perception of emotional infidelity for partner ( $r = .27, p < .001$ ); and the perception of online infidelity for partner ( $r = .18, p < .01$ ).

### **3.3.4 Correlations between dimensions of the perceptions of infidelity**

Bivariate correlation analysis revealed that the perception of physical infidelity for oneself is positively correlated with the perception of emotional infidelity for oneself ( $r = .69, p < .001$ ); the perception of online infidelity for oneself ( $r = .71, p < .001$ ); the perception of physical infidelity for partner ( $r = .86, p < .001$ ); the perception of emotional infidelity for partner ( $r = .67, p < .001$ ); and the perception of online infidelity for partner ( $r = .69, p < .001$ ).

Moreover, the perception of emotional infidelity for oneself is positively correlated with the perception of online infidelity for oneself ( $r = .74, p < .001$ ); the perception of physical infidelity for partner ( $r = .71, p < .001$ ); the perception of emotional infidelity for partner ( $r = .86, p < .001$ ); and the perception of online infidelity for partner ( $r = .71, p < .001$ ).

Furthermore, the perception of online infidelity for oneself is positively correlated with the perception of physical infidelity for partner ( $r = .73, p < .001$ ); the

perception of emotional infidelity for partner ( $r = .74, p < .001$ ); and the perception of online infidelity for partner ( $r = .88, p < .001$ ).

Finally, the perception of physical infidelity for partner is positively correlated with the perception of emotional infidelity for partner ( $r = .78, p < .001$ ); and the perception of online infidelity for partner ( $r = .76, p < .001$ ). Also, the perception of emotional infidelity for partner is positively correlated with the perception of online infidelity for partner ( $r = .82, p < .001$ ).

### **3.3.5 Correlations of adult attachment styles with other variables**

Bivariate correlation analysis revealed that anxious attachment style is positively correlated with avoidant attachment style ( $r = .39, p < .001$ ); Machiavellianism ( $r = .20, p < .001$ ), and; psychopathy ( $r = .21, p < .001$ ). In addition, it is negatively correlated with age ( $r = -.11, p < .01$ ); education level ( $r = -.15, p < .001$ ); and relationship duration ( $r = -.17, p < .01$ ).

Moreover, avoidant attachment style is positively correlated with Machiavellianism ( $r = .23, p < .001$ ); and psychopathy ( $r = .23, p < .001$ ), whereas negatively correlated with age ( $r = -.13, p < .001$ ); education level ( $r = -.18, p < .001$ ); and relationship duration ( $r = -.17, p < .01$ ).

### **3.3.6 Correlations of dark triad personality traits with other variables**

Bivariate correlation analysis revealed that Machiavellianism is positively correlated with gender ( $r = .15, p < .01$ ); that is, men have more Machiavellianism characteristics than women; narcissism ( $r = .45, p < .001$ ); psychopathy ( $r = .52, p < .001$ ). Narcissism is positively correlated with gender ( $r = .14, p < .01$ ); and psychopathy ( $r = .42, p < .001$ ). Finally, psychopathy is positively correlated with gender ( $r = .23, p < .001$ ); that means men have more psychopathy characteristics than women.

Table 2

Bivariate Correlations between all Study Variables ( $N = 377$ )

|              | 1 | 2     | 3      | 4      | 5       | 6       | 7      | 8      | 9      | 10      | 11      | 12      | 13      | 14      | 15      |
|--------------|---|-------|--------|--------|---------|---------|--------|--------|--------|---------|---------|---------|---------|---------|---------|
| 1. Age       | - | .17** | .29*** | .54*** | -.11**  | -.13*** | -.05   | -.04   | -.08   | -.27*** | -.24*** | -.17*** | -.30*** | -.26*** | -.22*** |
| 2. Gender    |   | -     | .03    | .12    | -.80    | -.05    | .15**  | .14**  | .23*** | -.15**  | -.06    | -.12*   | -.16**  | -.12*   | -.15**  |
| 3. Ed. Lev.  |   |       | -      | .16*   | -.15*** | -.18*** | -.07   | -.02   | -.09   | -.11*   | -.15**  | -.09    | -.16**  | -.16**  | -.13*   |
| 4. Rel. Dur. |   |       |        | -      | -.17**  | -.17**  | .04    | .02    | -.24   | -.14*   | -.04    | -.05    | -.12    | -.08    | -.10    |
| 5. Anxious   |   |       |        |        | -       | .39***  | .20*** | -.01   | .21*** | .13*    | .13*    | .16***  | .22***  | .14*    | .20**   |
| 6. Avoidant  |   |       |        |        |         | -       | .23*** | .02    | .23*** | .14*    | .19***  | .19***  | .17**   | .19**   | .24***  |
| 7. Mac.      |   |       |        |        |         |         | -      | .45*** | .52*** | -.02    | .08     | .05     | .08     | .09     | .07     |
| 8. Nar.      |   |       |        |        |         |         |        | -      | .42*** | -.09    | -.03    | .08     | .07     | .08     | .09     |
| 9. Psys.     |   |       |        |        |         |         |        |        | -      | .04     | .21***  | .12*    | .17**   | .27***  | .18**   |
| 10. PIS      |   |       |        |        |         |         |        |        |        | -       | .69***  | .71***  | .86***  | .67***  | .69***  |
| 11. EIS      |   |       |        |        |         |         |        |        |        |         | -       | .74***  | .71***  | .86***  | .71***  |
| 12. OIS      |   |       |        |        |         |         |        |        |        |         |         | -       | .73***  | .74***  | .88***  |
| 13. PIP      |   |       |        |        |         |         |        |        |        |         |         |         | -       | .78***  | .76***  |
| 14. EIP      |   |       |        |        |         |         |        |        |        |         |         |         |         | -       | .82***  |
| 15. OIP      |   |       |        |        |         |         |        |        |        |         |         |         |         |         | -       |

Note 1: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$ .

Note 2: ED. LEV.: Education Level, REL. DUR.: Relationship Duration, ANXIETY: Anxious Attachment, AVOIDANCE: Avoidant Attachment, MAC.: Machiavellianism, NAR: Narcissism, PSYC: Psychopathy, PIS: Perception of physical infidelity of oneself, EIS: Perception of emotional infidelity of oneself, OIS: Perception of emotional infidelity of oneself, PIP: Perception of physical infidelity of partner, EIP: Perception of emotional infidelity of partner, OIP: Perception of emotional infidelity of oneself.

### **3.4 Predicting the perceptions of infidelity from the Dark Triad and adult attachment styles**

In this study, six sets of hierarchical regression analyses were performed in order to test whether adult attachment styles (i.e. anxious and avoidant), and dark triad personality traits (i.e. narcissism, Machiavellianism, psychopathy) significantly predict the perceptions of physical, emotional, and online infidelity in terms of oneself and the partner. First of all, participants' education level and relationship duration have been entered to the model in order to check their potential effect on the perceptions of infidelity, but they did not account for significant amount of variation in the score. Therefore, education level and relationship duration were excluded from the model in order not to decrease the statistical power.

In order to investigate whether anxious and avoidant attachment types as adult attachment styles; and narcissism, Machiavellianism, psychopathy as dark triad personality styles significantly predict the perceptions of infidelity physical, emotional, and online infidelity for oneself and the partner, three-step hierarchical regression analyses were conducted. Specifically, in the first step, age and gender were entered into the model; secondly, narcissism, Machiavellianism, and psychopathy were added into the model. As a third and final step, anxious attachment and avoidant attachment styles were entered into the model.

The results of the analysis showed that age made a significant contribution in predicting the perception of physical infidelity for oneself in the first model ( $R^2 = .08$ ,  $F(2, 273) = 16.47$ ,  $p < .001$ ), and it explained 8% of the variance on the perception of physical infidelity for oneself. Specifically, the perception of physical infidelity for oneself was negatively predicted by age ( $\beta = -.23$ ,  $t = -4.49$ ,  $p < .001$ , 95% CI  $[-.027, -.011]$ ). However, the other variables did not reveal a significant association with the perception of physical infidelity for oneself (see Table 3).

Table 3

*Hierarchical Regression Analysis in Predicting the Perception of Physical Infidelity for Oneself*

|        |                     | Physical Infidelity (S) |                       |              |          |            |          |           |         |
|--------|---------------------|-------------------------|-----------------------|--------------|----------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i>                | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i> | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .39                     | .08                   | .08          | 16.47*** | 16.47***   |          |           |         |
|        | Age                 |                         |                       |              |          |            | -.02     | .01       | -.23*** |
|        | Gender              |                         |                       |              |          |            | -.15     | .08       | -.09    |
| Step 2 |                     | .29                     | .09                   | .01          | 7.00***  | .70        |          |           |         |
|        | Machiavellianism    |                         |                       |              |          |            | -.07     | .05       | -.09    |
|        | Narcissism          |                         |                       |              |          |            | .03      | .05       | .03     |
|        | Psychopathy         |                         |                       |              |          |            | .05      | .06       | .05     |
| Step 3 |                     | .32                     | .10                   | .01          | 5.86***  | 2.84       |          |           |         |
|        | Anxious Attachment  |                         |                       |              |          |            | .05      | .03       | .07     |
|        | Avoidant Attachment |                         |                       |              |          |            | .05      | .04       | .08     |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

In the second model, age revealed a significant association with the perception of emotional infidelity for oneself ( $R^2 = .06$ ,  $F(2, 373) = 11.45$ ,  $p < .001$ ) and it explained 6% of the variance on the perception of emotional infidelity for oneself. Specifically, the perception of emotional infidelity for oneself was negatively predicted by age ( $\beta = -.19$ ,  $t = -3.93$ ,  $p < .001$ , 95% CI  $[-.026, -.009]$ ). In the second step, psychopathy made a significant contribution in predicting the perception of emotional infidelity for oneself ( $R^2 = .10$ ,  $F(3, 370) = 8.33$ ,  $p < .001$ ). Particularly, the perception of emotional infidelity for oneself was positively predicted by psychopathy ( $\beta = .21$ ,  $t = 3.45$ ,  $p < .01$ , 95% CI  $[.096, .350]$ ). On the other hand, there were not any significant associations between the other variables and the perception of emotional infidelity for oneself. Furthermore, in the third model, the variables did not reveal a significant association with the perception of online infidelity for oneself (see Tables 4 & 5).

In the fourth model, age and gender made a significant contribution in predicting the perception of physical infidelity for the partner ( $R^2 = .10$ ,  $F(2, 310) = 17.34$ ,  $p < .001$ ). Particularly, age negatively predicted the perception of physical infidelity for the partner ( $\beta = -.24$ ,  $t = -4.40$ ,  $p < .001$ , 95% CI  $[-.033, -.013]$ ). In addition, gender negatively predicted the perception of physical infidelity for the partner ( $\beta = -.13$ ,  $t = -2.41$ ,  $p < .05$ , 95% CI  $[-.417, -.042]$ ); that is, women identified more behaviors as physical infidelity for the partner than men. In the second step, there was a significant association between psychopathy and the perception of physical infidelity for the partner ( $R^2 = .14$ ,  $F(3, 307) = 9.65$ ,  $p < .001$ ). Specifically, the perception of physical infidelity for the partner was positively predicted by psychopathy ( $\beta = .16$ ,  $t = 2.38$ ,  $p < .05$ , 95% CI  $[.030, .313]$ ). On other hand, Machiavellianism ( $\beta = -.05$ ,  $t = .06$ ,  $p = .41$ , 95% CI  $[-.163, .067]$ ) and narcissism ( $\beta = .04$ ,  $t = .66$ ,  $p = .51$ , 95% CI  $[-.085, .172]$ ) did not reveal a significant association with the perception of physical infidelity for the partner. In the third step, anxious attachment style made a significant contribution in predicting the perception pf physical infidelity for the partner ( $R^2 = .15$ ,  $F(2, 305) = 8.04$ ,  $p < .001$ ). It positively predicted the perception of physical infidelity for the partner ( $\beta = .13$ ,  $t = 2.27$ ,  $p < .05$ , 95% CI  $[.012, .168]$ ).

Table 4

*Hierarchical Regression Analysis in Predicting the Perception of Emotional Infidelity for Oneself*

|        |                     | Emotional Infidelity (S) |                       |              |          |            |          |           |         |
|--------|---------------------|--------------------------|-----------------------|--------------|----------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i>                 | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i> | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .24                      | .06                   | .06          | 11.45*** | 11.45***   |          |           |         |
|        | Age                 |                          |                       |              |          |            | -.02     | .01       | -.19*** |
|        | Gender              |                          |                       |              |          |            | -.09     | .09       | -.05    |
| Step 2 |                     | .32                      | .10                   | .04          | 8.33***  | 5.96**     |          |           |         |
|        | Machiavellianism    |                          |                       |              |          |            | -.04     | .06       | -.04    |
|        | Narcissism          |                          |                       |              |          |            | -.04     | .06       | -.04    |
|        | Psychopathy         |                          |                       |              |          |            | .22      | .07       | .21**   |
| Step 3 |                     | .34                      | .14                   | .01          | 6.71***  | 2.48       |          |           |         |
|        | Anxious Attachment  |                          |                       |              |          |            | .02      | .04       | .03     |
|        | Avoidant Attachment |                          |                       |              |          |            | .07      | .04       | .10     |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

Table 5.

*Hierarchical Regression Analysis in Predicting the Perception of Online Infidelity for Oneself*

|        |                     | Online Infidelity (S) |                       |              |          |            |          |           |         |
|--------|---------------------|-----------------------|-----------------------|--------------|----------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i>              | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i> | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .20                   | .04                   | .03          | 7.34**   | 7.34**     |          |           |         |
|        | Age                 |                       |                       |              |          |            | -.01     | .01       | -.11    |
|        | Gender              |                       |                       |              |          |            | -.16     | .08       | -.11    |
| Step 2 |                     | .24                   | .06                   | .02          | 4.58***  | 2.66*      |          |           |         |
|        | Machiavellianism    |                       |                       |              |          |            | -.06     | .05       | -.07    |
|        | Narcissism          |                       |                       |              |          |            | .08      | .05       | .09     |
|        | Psychopathy         |                       |                       |              |          |            | .08      | .06       | .09     |
| Step 3 |                     | .29                   | .09                   | .03          | 4.87***  | 5.35**     |          |           |         |
|        | Anxious Attachment  |                       |                       |              |          |            | .06      | .03       | .18     |
|        | Avoidant Attachment |                       |                       |              |          |            | .08      | .03       | .12     |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

However, avoidant attachment style did not predict the perception of physical infidelity for the partner ( $\beta = .04$ ,  $t = .71$ ,  $p = .48$ , 95% CI [-.053, .113]) (see Table 6).

In the fifth model, age and gender made a significant contribution in predicting the perception of emotional infidelity for the partner ( $R^2 = .07$ ,  $F(2, 312) = 10.86$ ,  $p < .001$ ). Particularly, age negatively predicted the perception of emotional infidelity for the partner ( $\beta = -.20$ ,  $t = -3.51$ ,  $p < .01$ , 95% CI [-.033, -.009]). In addition, gender negatively predicted the perception of emotional infidelity for the partner ( $\beta = -.13$ ,  $t = -2.37$ ,  $p < .05$ , 95% CI [-.490, -.046]); that is, women identified more behaviors as emotional infidelity for the partner than men. In the second step, there was a significant association between psychopathy and the perception of emotional infidelity for the partner ( $R^2 = .15$ ,  $F(3, 309) = 10.97$ ,  $p < .001$ ). Psychopathy positively predicted the perception of emotional infidelity for the partner ( $\beta = .31$ ,  $t = 4.66$ ,  $p < .001$ , 95% CI [.228, .561]). On other hand, Machiavellianism ( $\beta = -.09$ ,  $t = -1.27$ ,  $p = .20$ , 95% CI [-.222, .047]) and narcissism ( $\beta = .01$ ,  $t = .14$ ,  $p = .89$ , 95% CI [-.140, .161]) did not reveal a significant association with the perception of emotional infidelity for the partner. Also, in the third step, anxious attachment style ( $\beta = .02$ ,  $t = .37$ ,  $p = .71$ , 95% CI [-.074, .109]) and avoidant attachment style ( $\beta = .08$ ,  $t = 1.40$ ,  $p = .16$ , 95% CI [-.028, .166]) did not reveal a significant association with the perception of emotional infidelity for the partner ( $R^2 = .16$ ,  $F(2, 307) = 8.22$ ,  $p < .001$ ) (see Table 7).

In the sixth and final model, age ( $\beta = -.15$ ,  $t = -.15$ ,  $p < .01$ , 95% CI [-.023, -.003]) and gender ( $\beta = -.14$ ,  $t = -.14$ ,  $p < .05$ , 95% CI [-.412, -.049]) negatively predicted the perception of online infidelity for the partner ( $R^2 = .06$ ,  $F(2, 307) = 9.94$ ,  $p < .001$ ); that is, women identified more behaviors as online infidelity for the partner than men. In the second step, there was a significant association between psychopathy and the perception of online infidelity for the partner ( $R^2 = .11$ ,  $F(3, 304) = 7.12$ ,  $p < .001$ ). Psychopathy positively predicted the perception of online infidelity for the partner ( $\beta = .17$ ,  $t = 2.47$ ,  $p < .05$ , 95% CI [.035, .311]). On other hand, Machiavellianism ( $\beta = -.09$ ,  $t = -1.34$ ,  $p = .18$ , 95% CI [-.185, .035]) and narcissism ( $\beta = .07$ ,  $t = 1.20$ ,  $p = .23$ , 95% CI [-.048, .200]) did not reveal a

significant association with the perception of online infidelity for the partner. In third step, avoidant attachment style made a significant contribution in predicting the perception of online infidelity for the partner ( $R^2 = .14$ ,  $F(2, 302) = 6.93$ ,  $p < .001$ ). Avoidant attachment style positively predicted the perception of online infidelity for the partner ( $\beta = .15$ ,  $t = 2.50$ ,  $p < .05$ , 95% CI [.022, .181]). However, anxious attachment style did not predict the perception of online infidelity for the partner ( $\beta = .09$ ,  $t = 1.51$ ,  $p = .13$ , 95% CI [-.018, .133]) (see Table 8).



Table 6.

*Hierarchical Regression Analysis in Predicting the Perception of Physical Infidelity for Partner*

|        |                     |          |                       |              | Physical Infidelity (P) |            |          |           |         |
|--------|---------------------|----------|-----------------------|--------------|-------------------------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i> | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i>                | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .32      | .10                   | .10          | 17.34***                | 17.34***   |          |           |         |
|        | Age                 |          |                       |              |                         |            | -.02     | .01       | -.24*** |
|        | Gender              |          |                       |              |                         |            | -.23     | .09       | -.13*   |
| Step 2 |                     | .37      | .14                   | .04          | 9.65***                 | 4.17**     |          |           |         |
|        | Machiavellianism    |          |                       |              |                         |            | -.05     | .06       | -.05    |
|        | Narcissism          |          |                       |              |                         |            | .04      | .07       | .04     |
|        | Psychopathy         |          |                       |              |                         |            | .17      | .07       | .16*    |
| Step 3 |                     | .40      | .15                   | .02          | 8.04***                 | 3.60*      |          |           |         |
|        | Anxious Attachment  |          |                       |              |                         |            | .09      | .04       | .13*    |
|        | Avoidant Attachment |          |                       |              |                         |            | .03      | .04       | .04     |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

Table 7.

*Hierarchical Regression Analysis in Predicting the Perception of Emotional Infidelity for Partner*

|        |                     | Emotional Infidelity (P) |                       |              |          |            |          |           |         |
|--------|---------------------|--------------------------|-----------------------|--------------|----------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i>                 | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i> | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .26                      | .07                   | .07          | 10.86*** | 10.86***   |          |           |         |
|        | Age                 |                          |                       |              |          |            | -.02     | .01       | -.20**  |
|        | Gender              |                          |                       |              |          |            | -.26     | .11       | -.13*   |
| Step 2 |                     | .39                      | .15                   | .09          | 10.97*** | 10.38***   |          |           |         |
|        | Machiavellianism    |                          |                       |              |          |            | -.08     | .07       | -.09    |
|        | Narcissism          |                          |                       |              |          |            | .01      | .08       | .01     |
|        | Psychopathy         |                          |                       |              |          |            | .39      | .09       | .31***  |
| Step 3 |                     | .40                      | .16                   | .01          | 8.22***  | 1.30       |          |           |         |
|        | Anxious Attachment  |                          |                       |              |          |            | .01      | .05       | .02     |
|        | Avoidant Attachment |                          |                       |              |          |            | .06      | .05       | .08     |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

Table 8.

*Hierarchical Regression Analysis in Predicting the Perception of Online Infidelity for Partner*

|        |                     |          |                       |              | Online Infidelity (P) |            |          |           |         |
|--------|---------------------|----------|-----------------------|--------------|-----------------------|------------|----------|-----------|---------|
|        | Predictors          | <i>R</i> | <i>R</i> <sup>2</sup> | $\Delta R^2$ | <i>F</i>              | $\Delta F$ | <i>B</i> | <i>SE</i> | $\beta$ |
| Step 1 |                     | .25      | .06                   | .06          | 9.94***               | 9.94***    |          |           |         |
|        | Age                 |          |                       |              |                       |            | -.01     | .01       | -.15**  |
|        | Gender              |          |                       |              |                       |            | -.23     | .09       | -.14*   |
| Step 2 |                     | .32      | .11                   | .04          | 7.12***               | 5.00**     |          |           |         |
|        | Machiavellianism    |          |                       |              |                       |            | -.08     | .06       | -.09    |
|        | Narcissism          |          |                       |              |                       |            | .08      | .06       | .07     |
|        | Psychopathy         |          |                       |              |                       |            | .17      | .07       | .17*    |
| Step 3 |                     | .38      | .14                   | .03          | 6.93***               | 5.90**     |          |           |         |
|        | Anxious Attachment  |          |                       |              |                       |            | .06      | .04       | .09     |
|        | Avoidant Attachment |          |                       |              |                       |            | .10      | .04       | .15*    |

\* $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ .

## **CHAPTER 4**

### **DISCUSSION**

In the literature, the perceptions of infidelity have been investigated in the context of various variables such as gender, age or adult attachment styles. However, to the best of our knowledge, there is no study investigating the relationship between the Dark Triad personality traits, which is a relatively new concept, and how individuals perceive infidelity. In addition, most of the studies investigating the Dark Triad in the literature have been conducted in Western cultural context. Also, in Turkish sample, the concept of the Dark Triad was studied within the scope of Industrial and Organizational Psychology in order to investigate the personalities of employees and managers or the relationship between them. Yet, in the context of close relationships, there is limited number of studies in Turkish sample investigating these personality traits. Therefore, it is aimed to investigate infidelity perceptions (i.e. physical, emotional, and online infidelity) in terms of how these different types of infidelity are perceived by the individual for oneself and for the partner within the context of the Dark Triad Personality Traits (i.e. narcissism, Machiavellianism, and psychopathy), and Adult Attachment Styles (i.e. anxious and avoidant attachment).

In this chapter, firstly there will be a review of the hypotheses of the present study. Then, the findings based on hierarchical regression analyses will be discussed in the light of the literature. After that, it will be evaluated what are the strengths of the current study and how it has made a contribution to the literature. Lastly, limitations of the current study will be explained and suggestions for future research will be presented.

## **4.1 Review of the hypotheses**

In the present study, it was hypothesized that there will be a relationship between gender and the infidelity perceptions. Specifically, female participants will identify more behaviors as infidelity than male participants in all the infidelity types. In addition, it is expected that as education level of participants increases, they will identify less behaviors as infidelity. On the other hand, age will be investigated exploratorily due to the inconclusive results in the literature. In addition, it was expected that there will be a relationship between adult attachment styles and the perceptions of infidelity. That is, individuals who have anxious attachment style will identify more behaviors as infidelity than individuals who have avoidant attachment style. Lastly, it was decided that the relationship between the Dark Triad personality traits and the perceptions of infidelity will be investigated exploratorily since there is not a study, to the best of our knowledge, evaluating the link between them.

### **4.1.1 Evaluation of regression analyses**

The relationship between gender and the perceptions of infidelity is the first main focus of the current study. The results of hierarchical regression analyses showed that gender significantly predicts how individuals perceive infidelity in the context of evaluating partner's behaviors in all infidelity types. That is, when female participants evaluate their partners' behaviors, they identify more behaviors as infidelity than male participants. These results are consistent with the literature (Sharpe, Walters, & Goren, 2013; Henline et al., 2007; Thornton & Nagurney, 2011). According to sex-role socialization theory, having numerous partners for a man is acceptable, even reputable; whereas for women, engaging in infidelity is rather shameful (Eaves & Robertson-Smith, 2007). Accordingly, women may feel threatened in terms of considering their partners' behaviors. In addition, self-esteem may be one of the determinants of these results, as well. According to self-esteem literature, individuals who have low self-esteem pay more attention to other people's misbehaviors, they do not forget about these behaviors, and easily believe that their partners do not want to maintain the relationship compared to individuals with high

self-esteem (Murray et al., 2002; Vorauer & Quesnel, 2013). Therefore, relationship satisfaction tends to be low among those individuals who have low self-esteem (Fincham & Bradbury, 1993). Moreover, it is stated regarding gender differences that women tend to have lower self-esteem than men (Huang, 2010; Orth & Robins, 2014). In a study, female participants indicated that men cheat their partners in order to gain self-esteem (Boekout et al., 1999). It can be suggested that women may be more cautious than men in order to discern unfaithful behaviors of the partner. Therefore, this finding of the current study regarding gender differences in perceiving infidelity is supported by the literature mainly through sex-role socialization theory and self-esteem. Also, age was decided to investigate exploratorily due to the inconsistent findings in the literature regarding its link with infidelity. The findings of the current study indicated that age negatively predicts the perceptions of all types of infidelity except how individuals evaluate themselves within the context of online infidelity. That is, as the participants' age increase, they are less likely to identify behaviors as infidelity. This result may be linked to trust in the relationship. That is, older individuals have higher trust towards the others because of strong emotional connection (Li & Fung, 2013). Although it is stated that there is a nonlinear relationship between age and engaging in infidelity (Atkins & Kessel, 2008), it is indicated in a more recent study (Leeker & Carlozzi, 2014) that individuals under 40 are more likely to engage in infidelity than individuals above 40, which suggests a linear relationship between age and infidelity and is in line with the findings of the current study. Furthermore, it was expected that as education level of participants increases, they will identify less behaviors as infidelity. The findings of the present study showed that education level did not predict how the participants perceive infidelity. This lack of association might be due to the fact that the majority of the participants have high educational background. Therefore, it was thought that a small variance regarding education level in the current sample might impede to observe a potential effect of it on the perception of infidelity, because there are studies in the literature indicating a negative relationship between education level and how individuals perceive infidelity (e.g. Allen et al., 2005).

On the other hand, in this study, evaluation of the participants of their own behaviors as infidelity was not related to gender. That is, individuals, whether male or female, evaluate themselves different from their partners. This result seems to be consistent with the concept of self-serving bias, which means that individuals perceive themselves more favorable than other people (Myers & Twenge, 2015). Moreover, according to self-enhancement bias, individuals tend to believe that they are better than other people (Heck & Kruguer, 2016). In other words, in the current study, participants of both genders may evaluate themselves as faithful individuals to their partners due to both self-serving and self-enhancement biases. In addition, it can be suggested that separate assessment of the perceptions of infidelity as for oneself and for the partner may cause social desirability bias, as well. That is, the scores of participants may have been affected due to giving socially desirable answers instead of reflecting their own perceptions (Grimm, 2010).

The second main hypothesis of the present study was that adult attachment styles will be related to the perceptions of infidelity. Particularly, anxiously attached participants were expected to have higher scores in the perceptions of infidelity scale than avoidantly attached participants. This hypothesis is partially supported. That is, in terms of evaluation of physical infidelity of partner, participants who have anxious attachment style identify more behaviors as infidelity than participants who have avoidant attachment style. It is indicated that insecurely attached individuals have doubts about the availability of their partners (Brennan & Shaver, 1995; Feeney & Noller, 1990). Specifically, individuals who have anxious attachment style are inclined to exaggerate relationship threats, and to question the commitment of their partners (Collins, 1996). Also, it is claimed that when there is a lack of intimacy and approval in the relationship, anxiously attached individuals tend to cope with loneliness and to neglect by having sex (Birnbaum et al., 2006). It is also stated that women who have anxious attachment style are inclined to have sexual relations with someone other than their partners (Bogaert, & Sadava, 2002.). Therefore, it can be stated that individuals who have anxious attachment style have a tendency to physical infidelity. On the other hand, in this study, as an unexpected result, anxious attachment style did not predict infidelity perceptions in terms of emotional and

online infidelity. Moreover, results in the current study unexpectedly indicated that avoidantly attached individuals have high scores in terms of evaluation of online infidelity of partner. In the literature, it is stated that avoidantly attached individuals tend to have numerous partners simultaneously and are more open to casual sexual relations (Brenann & Shaver, 1995; Paul et al., 2000). Also, in order to avoid commitment, avoidantly attached individuals are more likely to engage in infidelity (Dewall et al., 2011; Russel et al., 2013). However, it is difficult to indicate whether this prediction is consistent with the literature or not due to the fact that online infidelity studies are relatively new in the literature.

For the third main hypothesis, the relationship between the Dark Triad personality traits and the perceptions of infidelity was investigated exploratorily due to the fact that not only the Dark Triad personality traits' relationship with infidelity perceptions have not been studied in the psychology literature, to the best of our knowledge, but also the concept is understudied in the context of close relationships in Turkish sample. That is, there is no study about how the individuals who exhibit the Dark Triad personality characteristics perceive unfaithful behaviors although how they engage in infidelity or intend to engage in infidelity was investigated in the literature (Harris, Rice, Hilton, Lalumiere, & Quinsey, 2007; Jones & Wieser, 2013; McHoskey, 2001). In the current study, the results revealed that psychopathy, one of the dimensions of the Dark Triad, predicts the perceptions of infidelity within the context of emotional infidelity for oneself; and physical, emotional and online infidelity for partner. A previous study suggested that individuals who have high scores on the Dark Triad personality traits behave hypocritically and exhibit deceptive characteristics, which are linked to unfaithfulness in their close relationships (Jones & Paulhus, 2017). Particularly for psychopathy, the most malignant part of the Dark Triad, it is stated that they are inclined to engage in thrill-seeking activities and exhibit exploitative strategies in order to have a partner in their close relationships (Jonason et al., 2012; Rauthmann & Kolar, 2012). Moreover, previous studies stated that psychopaths are more likely to engage in infidelity than Machiavellians and narcissists due to their extreme impulsiveness, antisocial, callous manipulative nature, and careless sexual relations (Jonason, Koenig & Tost, 2010;

Jones & Figueredo, 2012). Therefore, these characteristics of psychopaths can be associated with their infidelity perceptions, as those with high levels of psychopathy may identify more behaviors as infidelity than Machiavellianism and narcissism, as in line with the findings of the current study. In addition, it is suggested that psychopath-related fundamental personality traits are callousness and a lack of emotional personality characteristics, including low empathy or guilt, inability to have social relations, and superficial emotional responses (Frick & White, 2008; Viding & McCrory, 2012). These characteristics of psychopathy may be related to prediction on emotional infidelity both for oneself and for the partner. That is, the individuals who have psychopathic characteristics may have identified the statements like “having a lunch with colleague” or “sharing a special time with someone other than the partner” as infidelity instead of a business relationship or a friendship. This can be speculated as the predisposition of psychopaths to conservativeness (Arvan, 2012), which is related to the endorsement of traditionality, may affected the perceptions of infidelity that the psychopathic participants had. Also, the result may be an implication to understand the relationship between violence and psychopathy personality trait within the context of Turkish culture as an honor culture (Sakallı-Uğurlu & Akbaş, 2013). In honor cultures, whether some behaviors are appropriate or not is determined by commonly held cultural values. In these cultures, for instance, violence against women is frequently encountered in order to avoid embarrassment and protect reputation. That is, when individuals, especially women, do not behave appropriately, they may be subjected to violence to protect the honor. Also, it is indicated that high levels of callousness and conduct problems associated with psychopathy contributes the implementation of honor culture, as well (Somech & Elizur, 2009).

On the other hand, there were not any relationship between Machiavellianism or narcissism and how the individuals perceive infidelity in the present study. Although psychopathy, Machiavellianism, and narcissism have a resemblance and overlapping characteristics, some of the concepts have different underlying dynamics for each trait. For instance, as overlapping characteristics, deceitfulness and untrustworthiness related to infidelity is the trademark of the Dark Triad personality traits due to fact

that these individuals do not concern well-being of other people (Jones & Figueredo, 2012). On the other hand, as a different mechanism corresponding with betraying trust, whereas psychopaths behave deviously due to their impulsivity, narcissists behave this way due to their entitlement (Jones & Paulhus, 2009). In addition, Machiavellians behave calculatedly which makes them most untrustworthy among these three dimensions (Jones & Paulhus, 2009). Therefore, it can be speculated that these underlying mechanisms may cause differences among the perceptions of psychopathy, Machiavellianism, and narcissism toward infidelity in this study.

In addition, studies suggested that Machiavellians exhibit strategic manners and protective self-monitoring in order to protect their reputation in their relationships (Rauthmann, 2011; Jonason & Webster, 2012), and also tend to promote their selves deceitfully (Abell & Brewer, 2014). Moreover, once Machiavellians cheated their partners, they act in a way that they do not ruin their relationships, although psychopaths ruin their relationships when they engage in infidelity due to their impulsivity (Jones & Figueredo, 2012). It is stated that unfaithfulness of Machiavellianism is difficult to detect due to the fact that they are adept at concealing their behaviors and thoughts (Jones & Figueredo, 2012). Thus, it may cause a confusion due to collecting data via self-report for Machiavellians in the current study. Therefore, this distinctness of Machiavellianism may be related to how they identify the behaviors as infidelity, and the assessment method for Machiavellianism is suggested for future research to be in implicit ways in order to avoid the potential handicaps of self-report in such delicate issues as malignant personality traits. Moreover, Machiavellianism can vary from culture to culture. In a study focusing on Machiavellianism within the context of cultural differences, it is claimed that U.S. participants are more likely to exhibit characteristics of Machiavellianism than Turkish participants (Yetişer, 2014). In Western nations, individualism is endorsed whereas collectivism is much more common in non-Western nations (Markus, & Kitayama, 1991). Therefore, in the U.S., which is known as one of the most individualistic cultures, Machiavellianism may be favored in order to emphasize individualism, and it may be a more indicative personality trait compared to Turkish culture which is a predominantly collectivistic one. On the

other hand, although it has genetic roots, cultural and environmental factors determine narcissistic characteristics, as well (Twenge, 2011). It is indicated that individuals who are from Western cultures are more likely to have higher scores on narcissism than individuals who are from Eastern cultures (Campbell & Twenge, 2003). In addition, as in Machiavellianism, narcissists are also oversensitive about how people perceive them, and tend to protect their selves against ego threat (Jones & Paulhus, 2010; Paulhus & Williams, 2002).

#### **4.2 Limitations and future suggestions**

There are some limitations of the present study. First of all, as mentioned above, infidelity is a sensitive topic to study. Therefore, no matter how anonymous the participants are, the effect of social-desirability bias is unignorable. Also, there were many unfinished surveys in the data collection process of the study. It was difficult to understand why they didn't finish what they started. Either it may be relevant to sensitivity of the topic or it may be related to the length of the survey. In addition, evaluating the same statements both for oneself and for the partner may create frustration for the participants. Therefore, in future studies, the infidelity perceptions can be investigated separately for oneself and for their partners, which can also make available for participants to participate a shorter survey.

Finally, generalizability is another limitation of the present study. Most of the participants were having high education levels. Since data were collected from the participants who have online access, individuals with low levels of socioeconomic status may not have had the opportunity to fill out the survey. In addition, the overwhelming majority of participants were female (i.e. 80.6%), which is also a threat for generalizability. It was not possible to equalize this gender gap due to shortage of time for the current study, yet further research are strongly suggested to study this topic with more balanced gender distribution and educational background.

### **4.3 Strengths and contributions**

There are several strengths of the present study. First of all, studies in the literature investigating the relationship between infidelity and the Dark Triad personality traits mainly focus on the predisposition to infidelity instead of focusing on the perception of it. However, how individuals perceive infidelity is crucial since different opinions regarding different determinants of infidelity cause disagreements in close relationships. Moreover, perceptions of infidelity were studied in the context of various variables such as gender, age and adult attachment styles. However, there are no study which investigated them in the context of the Dark Triad. So, the current study is important in terms of contributing to fill such a gap in the literature. In addition, most of those studies in the literature were conducted via qualitative approach. Although qualitative research has several benefits in order to understand the nature of the data, it may be difficult to investigate the concept of infidelity via qualitative research due to the fact that infidelity is a subject related to various negative emotions such as pain, guilt, shame, doubt. Therefore, individuals can reflect themselves while participating the study via anonymous survey, as in the current study, instead of answering the open-ended questions. Also, the perceptions of the infidelity scale utilized in the present study investigates the perceptions in two different perspectives: how the individuals perceive infidelity in terms of themselves and in terms of their partners. Although these two dimensions are investigated together in all the existing studies in the literature, it was decided to be separated in the current study; because it is believed that this separation in the survey revealed how the participants judge themselves and their partners differently, and enabled us to become aware of and to avoid potential biases such as self-serving bias or self-enhancement bias.

Moreover, the current study is the first in terms of investigating the infidelity perceptions with a Turkish sample. In addition, to the best our knowledge, there were no scale in Turkish measuring how individuals perceive infidelity. As mentioned above, most of the studies also focus on tendencies or relationship histories of participants in Turkish sample, but not how Turkish people identify certain behaviors

as infidelity or not. Moreover, emergence of the Dark Triad in Turkish sample is also considerably new in the scope of close relationships. Understanding the concept of the Dark Triad in the close relationship context is crucial due to affecting various dynamics in a relationship. Therefore, the present study contributes the literature of the malignant behaviors experienced in the close relationships. Especially how psychopathic individuals perceive infidelity offers an explanation in order to understand their proneness to violence, which can be used in future intervention studies against violence.

Lastly, for clinicians, understanding what constitutes infidelity in terms of the client's perception and how people perceive it in general population contributes therapeutic process. Negotiation of boundaries, expectations of spouses, and relationship rules can be discussed clearly when clinicians have a knowledge how the general population think in order to enable better communication. Although every human being is unique and has own perspective about infidelity, it can be indicated that some variables help to understand what kind of dynamic he/she experiences. So, the findings of the current study may contribute to the field of clinical psychology, as well.

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## APPENDICES

### A. DEMOGRAPHIC INFORMATION FORM

Yaşınız: \_\_\_\_\_

Cinsiyetiniz: \_\_\_\_\_

Eğitim durumunuz

İlköğretim: \_\_\_\_\_ Lise: \_\_\_\_\_ Yüksekokul: \_\_\_\_\_ Üniversite: \_\_\_\_\_

Yükseklisans: \_\_\_\_\_ Doktora: \_\_\_\_\_

Cinsel Yöneliminiz

Heteroseksüel: \_\_\_\_\_ Gay: \_\_\_\_\_ Lezbiyen: \_\_\_\_\_ Biseksüel: \_\_\_\_\_

Diğer: \_\_\_\_\_

İlişki durumunuz

İlişkisi yok: \_\_\_\_\_ İlişkisi var: \_\_\_\_\_ Nişanlı: \_\_\_\_\_ Evli: \_\_\_\_\_ Birlikte

yaşadığı biri var: \_\_\_\_\_ Serbest bir ilişkisi var: \_\_\_\_\_ Karmaşık bir ilişkisi

var: \_\_\_\_\_ Eşinden ayrı yaşıyor: \_\_\_\_\_ Boşanmış: \_\_\_\_\_ Eşini kaybetmiş: \_\_\_\_\_

Diğer: \_\_\_\_\_

Eğer varsa, mevcut ilişkiniz ne kadar süredir devam etmekte?

0-6 ay arası: \_\_\_\_\_ 6 ay- 1 yıl arası: \_\_\_\_\_ 1- 2 yıl arası: \_\_\_\_\_ 2-5 yıl

arası: \_\_\_\_\_ 5- 10 yıl arası: \_\_\_\_\_ 10 yıl ve veya daha fazlası: \_\_\_\_\_

## B. EXPERINCES IN CLOSE RELATIONSHIPS -REVISED

Aşağıdaki maddeler romantik ilişkilerinizde hissettiğiniz duygularla ilgilidir. Bu araştırmada sizin ilişkinizde yalnızca şu anda değil, genel olarak neler olduğuyla ya da neler yaşadığınızla ilgilenmekteyiz. Maddelerde sözü geçen "birlikte olduğum kişi" ifadesi ile romantik ilişkide bulunduğunuz kişi kastedilmektedir. Eğer halihazırda bir romantik ilişki içerisinde değilseniz, aşağıdaki maddeleri bir ilişki içinde olduğunuzu varsayarak cevaplandırınız. Her bir maddenin ilişkilerinizdeki duygu ve düşüncelerinizi ne oranda yansıttığını karşılardaki 7 aralıklı ölçek üzerinde, ilgili rakam üzerine çarpı (X) koyarak gösteriniz.

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

**Beni hiç tanımlanmıyor** **Beni tamamen tanımlıyor**

|                                                                                                                   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|---|---|
| 1. Birlikte olduğum kişinin sevgisini kaybetmekten korkarım.                                                      |   |   |   |   |   |   |   |
| 2. Gerçekte ne hissettiğimi birlikte olduğum kişiye göstermemeyi tercih ederim.                                   |   |   |   |   |   |   |   |
| 3. Sıklıkla, birlikte olduğum kişinin artık benimle olmak istemeyeceği korkusuna kapılırım.                       |   |   |   |   |   |   |   |
| 4. Özel duygu ve düşüncelerimi birlikte olduğum kişiyle paylaşmak konusunda kendimi rahat hissedirim.             |   |   |   |   |   |   |   |
| 5. Sıklıkla, birlikte olduğum kişinin beni gerçekten sevmediği kaygısına kapılırım.                               |   |   |   |   |   |   |   |
| 6. Romantik ilişkide olduğum kişilere güvenip inanmak konusunda kendimi rahat bırakmakta zorlanırım.              |   |   |   |   |   |   |   |
| 7. Romantik ilişkide olduğum kişilerin beni, benim onları önemsedığım kadar önemsemeyeceklerinden endişe duyarım. |   |   |   |   |   |   |   |

|                                                                                                                                |  |  |  |  |  |  |  |
|--------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|--|--|--|
| 8. Romantik ilişkide olduğum kişilere yakın olma konusunda çok rahatımdır.                                                     |  |  |  |  |  |  |  |
| 9. Sıklıkla, birlikte olduğum kişinin bana duyduğu hislerin benim ona duyduğum hisler kadar güçlü olmasını isterim.            |  |  |  |  |  |  |  |
| 10. Romantik ilişkide olduğum kişilere açılma konusunda kendimi rahat hissetmem.                                               |  |  |  |  |  |  |  |
| 11. İlişkilerimi kafama çok takarım.                                                                                           |  |  |  |  |  |  |  |
| 12. Romantik ilişkide olduğum kişilere fazla yakın olmamayı tercih ederim.                                                     |  |  |  |  |  |  |  |
| 13. Benden uzakta olduğunda, birlikte olduğum kişinin başka birine ilgi duyabileceği korkusuna kapılırım.                      |  |  |  |  |  |  |  |
| 14. Romantik ilişkide olduğum kişi benimle çok yakın olmak istediğinde rahatsızlık duyarım.                                    |  |  |  |  |  |  |  |
| 15. Romantik ilişkide olduğum kişilere duygularımı gösterdiğimde, onların benim için aynı şeyleri hissetmeyeceğinden korkarım. |  |  |  |  |  |  |  |
| 16. Birlikte olduğum kişiyle kolayca yakınlaşabilirim.                                                                         |  |  |  |  |  |  |  |
| 17. Birlikte olduğum kişinin beni terk edeceğinden pek endişe duymam.                                                          |  |  |  |  |  |  |  |
| 18. Birlikte olduğum kişiyle yakınlaşmak bana zor gelmez.                                                                      |  |  |  |  |  |  |  |
| 19. Romantik ilişkide olduğum kişi kendimden şüphe etmeme neden olur.                                                          |  |  |  |  |  |  |  |
| 20. Genellikle, birlikte olduğum kişiyle sorunlarımı ve kaygılarımı tartışırım.                                                |  |  |  |  |  |  |  |
| 21. Terk edilmekten pek korkmam.                                                                                               |  |  |  |  |  |  |  |
| 22. Zor zamanlarımda, romantik ilişkide olduğum kişiden yardım istemek bana iyi gelir.                                         |  |  |  |  |  |  |  |
| 23. Birlikte olduğum kişinin, bana                                                                                             |  |  |  |  |  |  |  |

|                                                                                                              |  |  |  |  |  |  |  |
|--------------------------------------------------------------------------------------------------------------|--|--|--|--|--|--|--|
| benim istediğim kadar yakınlaşmak istemediğini düşünürüm.                                                    |  |  |  |  |  |  |  |
| 24. Birlikte olduğum kişiye hemen hemen her şeyi anlatırım.                                                  |  |  |  |  |  |  |  |
| 25. Romantik ilişkide olduğum kişiler bazen bana olan duygularını sebepsiz yere değiştirirler.               |  |  |  |  |  |  |  |
| 26. Başımdan geçenleri birlikte olduğum kişiyle konuşurum.                                                   |  |  |  |  |  |  |  |
| 27. Çok yakın olma arzum bazen insanları korkutup uzaklaştırır.                                              |  |  |  |  |  |  |  |
| 28. Birlikte olduğum kişiler benimle çok yakınlaştığında gergin hissederim.                                  |  |  |  |  |  |  |  |
| 29. Romantik ilişkide olduğum bir kişi beni yakından tanıdıkça, “gerçek ben”den hoşlanmayacağından korkarım. |  |  |  |  |  |  |  |
| 30. Romantik ilişkide olduğum kişilere güvenip inanma konusunda rahatımdır.                                  |  |  |  |  |  |  |  |
| 31. Birlikte olduğum kişiden ihtiyaç duyduğum şefkat ve desteği görememek beni öfkeler.                      |  |  |  |  |  |  |  |
| 32. Romantik ilişkide olduğum kişiye güvenip inanmak benim için kolaydır.                                    |  |  |  |  |  |  |  |
| 33. Başka insanlara denk olamamaktan endişe duyarım.                                                         |  |  |  |  |  |  |  |
| 34. Birlikte olduğum kişiye şefkat göstermek benim için kolaydır.                                            |  |  |  |  |  |  |  |
| 35. Birlikte olduğum kişi beni sadece kızgın olduğumda önemser.                                              |  |  |  |  |  |  |  |
| 36. Birlikte olduğum kişi beni ve ihtiyaçlarımı gerçekten anlar.                                             |  |  |  |  |  |  |  |

### C. THE SHORT DARK TRIAD

Aşağıdaki maddelerde belirtilen davranışların, size ne ölçüde uyduğunu belirtiniz.

1-----2-----3-----4-----5

Hiç  
Katılmıyorum

Kesinlikle  
Katılıyorum

|                                                                                                                                                   | 1 | 2 | 3 | 4 | 5 |
|---------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|---|
| 1. Sırlarınızı anlatmak akıllıca değildir.                                                                                                        |   |   |   |   |   |
| 2. İstedigimi elde etmek için akıllıca manipülasyon (kendi çıkarları doğrultusunda birilerini yada bir şeyleri yönlendirme) yapmaktan hoşlanırım. |   |   |   |   |   |
| 3. Her ne pahasına olursa olsun, önemli kişileri kendi tarafına çekmelisin.                                                                       |   |   |   |   |   |
| 4. Başkalarıyla doğrudan çatışma yaşamaktan kaçının, çünkü bu kişiler ileride işinize yarayabilir.                                                |   |   |   |   |   |
| 5. Daha sonra insanlara karşı kullanabileceğiniz bilgileri bir kenarda tutmak akıllıcadır.                                                        |   |   |   |   |   |
| 6. İnsanlardan intikam almak için doğru zamanı beklemelisiniz.                                                                                    |   |   |   |   |   |
| 7. İnsanların bilmesi gerekmeyen şeyleri onlardan saklamalısınız.                                                                                 |   |   |   |   |   |
| 8. Planlarınızın başkalarına değil, kendinize fayda sağlayacağından emin olun.                                                                    |   |   |   |   |   |
| 9. Birçok insan manipüle edilebilir.                                                                                                              |   |   |   |   |   |
| 10. İnsanlar beni doğal bir lider olarak görür.                                                                                                   |   |   |   |   |   |
| 11. İlgi odağı olmaktan nefret ederim.                                                                                                            |   |   |   |   |   |
| 12. Birçok grup aktivitesi bensiz sıkıcı olur.                                                                                                    |   |   |   |   |   |
| 13. Özel biri olduğumu biliyorum, çünkü herkes bana sürekli böyle söylüyor.                                                                       |   |   |   |   |   |

|                                                                  |  |  |  |  |  |
|------------------------------------------------------------------|--|--|--|--|--|
| 14. Önemli kişilerle tanışmaktan hoşlanırım.                     |  |  |  |  |  |
| 15. Biri bana iltifat ederse mahcup olurum.                      |  |  |  |  |  |
| 16. Ünlü kişilerle mukayese edilmişliğim vardır.                 |  |  |  |  |  |
| 17. Ortalama biriyim.                                            |  |  |  |  |  |
| 18. Hak ettiğim saygıyı görmekte ısrar ederim.                   |  |  |  |  |  |
| 19. Yetkililerden intikam almak hoşuma gider.                    |  |  |  |  |  |
| 20. Tehlikeli durumlardan kaçınırım.                             |  |  |  |  |  |
| 21. İntikam hızlı ve çirkin (bedeli ağır bir şekilde) olmalıdır. |  |  |  |  |  |
| 22. İnsanlar sıklıkla kontrolden çıktığımı söyler.               |  |  |  |  |  |
| 23. Başkalarına karşı kaba olabildiğim doğrudur.                 |  |  |  |  |  |
| 24. Benimle uğraşanlar daima pişman olur.                        |  |  |  |  |  |
| 25. Yasa dışı işlere bulaşmaktan dolayı hiç sorun yaşamadım.     |  |  |  |  |  |
| 26. Kaybedenlere sataşmaktan hoşlanırım.                         |  |  |  |  |  |
| 27. İstedığimi almak için her şeyi söylerim.                     |  |  |  |  |  |

#### D. THE PERCEPTIONS OF INFIDELITY SCALE

Lütfen, bir sonraki bölüm için aşağıdaki talimatları dikkatle okuyun.

- 1) Aşağıdaki maddelerde belirtilen davranışları, verilen sadakatsizlik derecelerine göre değerlendiriniz.
- 2) Aksi belirtilmediği takdirde, aşağıdaki maddeleri kendi cinsel yöneliminiz doğrultusunda değerlendiriniz.
- 3) Her bir maddeyi, sizin partnerinizden başka biri ile, partnerinizin ise sizden başka biri ile gerçekleştirdiği bir davranış olduğunu varsayarak değerlendiriniz.
- 4) Herhangi bir ilişki içinde değilseniz, kendi standartlarınız doğrultusunda, geçmiş veya gelecek dönemdeki ilişkilerinize göre değerlendiriniz.

Aşağıdaki maddelerde belirtilen davranışların, hangi ölçüde sadakatsizlik olduğunu belirtiniz.

- 1: Kesinlikle sadakatsizlik değil
- 2: Biraz sadakatsizlik
- 3: Çoğunlukla sadakatsizlik
- 4: Kesinlikle sadakatsizlik

|   |                                                             | 1 | 2 | 3 | 4 |
|---|-------------------------------------------------------------|---|---|---|---|
| 1 | Partnerinizden başka biri ile el ele tutuşmak               |   |   |   |   |
| 2 | Partnerinizin sizden başka biri ile el ele tutuşması        |   |   |   |   |
| 3 | Partnerinizden başka birine sarılmak                        |   |   |   |   |
| 4 | Partnerinizin sizden başka birine sarılması                 |   |   |   |   |
| 5 | Partnerinizden başka birini samimi bir şekilde öpmek        |   |   |   |   |
| 6 | Partnerinizin sizden başka birini samimi bir şekilde öpmesi |   |   |   |   |
| 7 | Partnerinizden başka birine samimi bir niyetle dokunmak     |   |   |   |   |
| 8 | Partnerinizin sizden başka birine                           |   |   |   |   |

|    |                                                 |  |  |  |  |
|----|-------------------------------------------------|--|--|--|--|
|    | samimi bir niyetle dokunması                    |  |  |  |  |
| 9  | Partnerinizden başka biri ile dans etmek        |  |  |  |  |
| 10 | Partnerinizin sizden başka biri ile dans etmesi |  |  |  |  |

|    |                                                                                                                                                      |  |  |  |  |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|
| 11 | Partnerinizin yönelim gösterdiği cinsiyetin aksi cinsiyette biri ile dans etmesi (Örn., heteroseksüel bir kadının, başka bir kadın ile dans etmesi.) |  |  |  |  |
| 12 | Cinsel içerikli canlı gösteri izlemek (Örn., striptiz kulübü veya pavyon).                                                                           |  |  |  |  |
| 13 | Partnerinizin, cinsel içerikli canlı gösteri izlemesi (Örn., striptiz kulübü veya pavyon.)                                                           |  |  |  |  |
| 14 | Cinsel zevkler için para ödemek                                                                                                                      |  |  |  |  |
| 15 | Partnerinizin cinsel zevkleri için para ödemesi                                                                                                      |  |  |  |  |
| 16 | Partnerinizin bilgisi dışında tek başınıza mastürbasyon yapmak                                                                                       |  |  |  |  |
| 17 | Partnerinizin sizin bilginiz dışında tek başına mastürbasyon yapması.                                                                                |  |  |  |  |
| 18 | Alkol veya yasadışı madde etkisi altındayken, partnerinizden başka biri ile cinsel içerikli davranış sergilemek.                                     |  |  |  |  |
| 19 | Partnerinizin, alkol veya yasadışı madde etkisi altındayken sizden başka biri cinsel içerikli davranış sergilemesi.                                  |  |  |  |  |
| 20 | Partnerinizden başka biri ile ilgili sır saklamak                                                                                                    |  |  |  |  |
| 21 | Partnerinizin başka biri ilgili sizden sır saklaması                                                                                                 |  |  |  |  |
| 22 | Kişisel meselelerinizi partnerinizden başka biri ile paylaşmak.(Örn., Heteroseksüel bir erkeğin, kişisel meselelerini partneri olmayan bir           |  |  |  |  |

|    |                                                                                                                                                                                                  |  |  |  |  |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|
|    | kadın ile paylaşması).                                                                                                                                                                           |  |  |  |  |
| 23 | Partnerinizin, kişisel meselelerini sizden başka biri ile paylaşması.(<br>Örn., partnerinizin heteroseksüel bir kadın olduğunu varsayarsak, kişisel meselelerini başka bir erkek ile paylaşması) |  |  |  |  |
| 24 | Partnerinizden başka birinden duygusal destek almak. (Örn., heteroseksüel evli bir erkekseniz, eşinizden başka bir kadından duygusal destek istemeniz.)                                          |  |  |  |  |

|    |                                                                                                                                                   |  |  |  |  |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|
| 25 | Partnerinizin sizden başka birinden duygusal destek alması. (Örneğin, heteroseksüel evli bir kadının, başka bir erkekten duygusal destek alması). |  |  |  |  |
| 26 | Partnerinizden başka biri ile özel bir sohbet içerisinde bulunmak.                                                                                |  |  |  |  |
| 27 | Partnerinizin, sizden başka biri ile özel bir sohbet içerisinde bulunması.                                                                        |  |  |  |  |
| 28 | İş arkadaşınız ile samimi ve özel buluşmalar gerçekleştirmek.                                                                                     |  |  |  |  |
| 29 | Partnerinizin, iş arkadaşı ile samimi ve özel buluşmalar gerçekleştirmesi                                                                         |  |  |  |  |
| 30 | İş arkadaşınız ile birlikte baş başa öğle yemeğine çıkmak.                                                                                        |  |  |  |  |
| 31 | Partnerinizin, iş arkadaşı ile baş başa birlikte öğle yemeğine çıkması.                                                                           |  |  |  |  |
| 32 | Partnerinizden başka birine özel vakit ayırmak.                                                                                                   |  |  |  |  |
| 33 | Partnerinizin sizden başka birine özel vakit ayırması.                                                                                            |  |  |  |  |
| 34 | Partnerinizden başka biri ile yemeğinizi paylaşmak.                                                                                               |  |  |  |  |

|    |                                                                                                   |  |  |  |  |
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| 35 | Partnerinizin sizden başka biri ile yemeğini paylaşması.                                          |  |  |  |  |
| 36 | Partnerinizden başka birine hediyeler vermek.                                                     |  |  |  |  |
| 37 | Partnerinizin sizden başka birine hediyeler vermesi.                                              |  |  |  |  |
| 38 | Partnerinizden başka birinden hediyeler almanız.                                                  |  |  |  |  |
| 39 | Partnerinizin sizden başka birinden hediyeler alması.                                             |  |  |  |  |
| 40 | Sınıf veya iş arkadaşınız ile iyi ilişkiler geliştirmek                                           |  |  |  |  |
| 41 | Partnerinizin, sınıf arkadaşı veya iş arkadaşı ile iyi ilişkiler geliştirmesi                     |  |  |  |  |
| 42 | Daha önceki partnerleriniz ile internet ortamında iletişime geçmek (Örn, Facebook).               |  |  |  |  |
| 43 | Partnerinizin, daha önceki partnerleri ile internet ortamında iletişime geçmesi (Örn., Facebook). |  |  |  |  |
| 44 | Önceki partneriniz ile yüz yüze buluşmak                                                          |  |  |  |  |
| 45 | Partnerinizin, önceki partneri ile yüz yüz buluşması.                                             |  |  |  |  |
| 46 | Partnerinizden başka birine mesaj atmak.                                                          |  |  |  |  |
| 47 | Partnerinizin sizden başka birine mesaj atması.                                                   |  |  |  |  |
| 48 | Partnerinizden başka birine cinsel içerikli mesaj atmak.                                          |  |  |  |  |
| 49 | Partnerinizin sizden başka birine cinsel içerikli mesaj atması.                                   |  |  |  |  |

|    |                                                                                                  |  |  |  |  |
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| 50 | Partnerinizden başka birine e-posta göndermek.                                                   |  |  |  |  |
| 51 | Partnerinizin sizden başka birine e-posta göndermesi.                                            |  |  |  |  |
| 52 | Partnerinizden başka biri ile internette canlı sohbet etmek (Chat yapmak).                       |  |  |  |  |
| 53 | Partnerinizin sizden başka biri ile internette canlı sohbet etmesi (Chat yapması).               |  |  |  |  |
| 54 | Partnerinizden başka birine sosyal ağlar üzerinden mesaj atmak (Örn., Facebook, Twitter).        |  |  |  |  |
| 55 | Partnerinizin sizden başka birine sosyal ağlar üzerinden mesaj atması.(Örn., Facebook, Twitter). |  |  |  |  |
| 56 | Partnerinizden başka biri ile internet üzerinden görüntülü görüşme yapmak.                       |  |  |  |  |
| 57 | Partnerinizin sizden başka biri ile internet üzerinden görüntülü görüşme yapması.                |  |  |  |  |
| 58 | Porno izlemek.                                                                                   |  |  |  |  |
| 59 | Partnerinizin porno izlemesi.                                                                    |  |  |  |  |
| 60 | Romantik bir ilişki içindeyken randevu sitelerinde profil oluşturmak.                            |  |  |  |  |
| 61 | Partnerinizin randevu sitelerinde profil oluşturması.                                            |  |  |  |  |
| 62 | Aldatmaya olanak sağlayan internet sitelerini kullanmak.                                         |  |  |  |  |
| 63 | Partnerinizin aldatmaya olanak sağlayan internet sitelerini kullanması.                          |  |  |  |  |
| 64 | Snapchat uygulamasını kullanarak partnerinizden başka biri ile iletişim                          |  |  |  |  |

|    |                                                                                                                                                                                                                                     |  |  |  |  |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|--|
|    | kurmak( Snapchat: Kullanıcıların, sınırlı sürelerde görüntülenmesi izin verilen resim paylaşımları yapmasını sağlayan bir akıllı telefon uygulaması)                                                                                |  |  |  |  |
| 65 | Partnerinizin sizden başka biri ile snapchat uygulamasını kullanarak iletişim kurması (Snapchat: Kullanıcıların, sınırlı sürelerde görüntülenmesi izin verilen resim paylaşımları yapmasını sağlayan bir akıllı telefon uygulaması) |  |  |  |  |
| 66 | Cinsel olarak kışkırtıcı resimleri sosyal medyada (Örn., Instagram) paylaşmak.                                                                                                                                                      |  |  |  |  |
| 67 | Partnerinizin cinsel olarak kışkırtıcı resimlerini sosyal medyada (Örn.,Instagram) paylaşması.                                                                                                                                      |  |  |  |  |
| 68 | İnternette, samimi veya cinsel iletişim kurma amacı içeren gruplara katılmak                                                                                                                                                        |  |  |  |  |
| 69 | Partnerinizin internette, samimi veya cinsel iletişim kurma amacı içeren gruplara katılması                                                                                                                                         |  |  |  |  |
| 70 | İnternet üzerinden partnerinizden başka biri ile oyun oynamak.                                                                                                                                                                      |  |  |  |  |
| 71 | Partnerinizin sizden başka biri ile internet üzerinden oyun oynaması.                                                                                                                                                               |  |  |  |  |
| 72 | İnternet üzerinden partnerinizden başka biri ile oyun oynarken, oyun oynadığınız kişi ile sohbet etmek.                                                                                                                             |  |  |  |  |
| 73 | Partnerinizin sizden başka biri ile internet üzerinden oyun oynarken,                                                                                                                                                               |  |  |  |  |

|    |                                                                                 |  |  |  |  |
|----|---------------------------------------------------------------------------------|--|--|--|--|
|    | oyun oynadığı kişi ile sohbet etmesi.                                           |  |  |  |  |
| 74 | Partnerinizden başka birine vücudu teşhir eden fotoğraflar göndermek.           |  |  |  |  |
| 75 | Partnerinizin sizden başka birine vücudu teşhir eden fotoğraflarını göndermesi. |  |  |  |  |
| 76 | Partnerinizden başka birinin internette paylaşımlarını beğenmek.                |  |  |  |  |
| 77 | Partnerinizin sizden başka birinin internette paylaşımlarını beğenmesi.         |  |  |  |  |



## E. APPROVAL OF HUMAN SUBJECTS ETHICS COMMITTEE

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ORTA DOĞU TEKNİK ÜNİVERSİTESİ  
MIDDLE EAST TECHNICAL UNIVERSITY

21 KASIM 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Bengi Öner ÖZKAN

Danışmanlığını yaptığınız Kemal ÖZKUL'un "Dishonesty in Close Relationships:The Effect of the Dark Triad of Personality Traits and Adult Attachment Styles on the Perceptions of Infidelity" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 433 ODTU 2019 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇOZ

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## F. CURRICULUM VITAE

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### Education:

| Degree   | Program             | University                       | Year |
|----------|---------------------|----------------------------------|------|
| Bachelor | Psychology          | Middle East Technical University | 2013 |
| Masters  | Forensic Psychology | Ankara University                | 2015 |
| Masters  | Clinical Psychology | İstanbul Esenyurt University     | 2018 |
| Ph.D.    | Social Psychology   | Middle East Technical University | 2020 |

### Work Experience

February 2020 – present: Lecturer, Middle East Technical University

September 2018 – February 2020: Clinical Psychologist, Bilkent University, Psychological Counselling and Development Center

September 2018 – June, 2019: Part-time Instructor, Atılım University, Psychology Department

### Scholarships

2015 - 2019: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, PhD

2013 - 2015: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, MSc

2008 - 2013: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, BSc

## G. TURKISH SUMMARY / TRKE ZET

iftler arası baęlanma insanlıęın ayırt edici bir zellięi olmasına raęmen, yakın iliřkilerde sadakatsizlik yoęun bir řekilde deneyimlenmektedir (Blow ve Hartnett, 2005b). Aldatma zerine yapılan alıřmalar, sadakatin romantik iliřkileri srdrmek iin nemli unsurlardan biri olduęunu ortaya koymaktadır. Birok farklı alıřmaya gre, romantik iliřkilerde kabul edilen norm tek eřlilik tir (Atwater, 1979; Buss ve Shackelford, 1997; Butler, Rodriguez Roper ve Feinauer, 2010; Treas ve Giesen, 2000; Wiederman ve Allgeier, 1996). Bununla birlikte, romantik iliřkilerde sadakatsizlik, ok eřitli toplumlardaki insanlar tarafından ahlaki aıdan yanlıř ve affedilemez olarak deęerlendirilmektedir (Glass ve Wright, 1992; Negash, Cui, Fincham ve Pasley, 2014). Sadakatsizlięin yaygınlıęı ile ilgili farklı alıřmalar, farklı veriler sunmaktadır. Bir alıřmada, iftler arası sadakatsizlięin kadınlar iin %26 ila %70 arasında, erkekler iin ise %33 ila %75 arasında deęiřtięinden bahsedilmektedir (Eaves ve Robertson-Smith, 2007). Yaygınlıęının doęru bir řekilde llebilmesi iin sadakatsizlięin operasyonel tanımı yapılmalıdır. Bu noktada, sadakatsizlik tanımı sz konusu olduęunda, algıya odaklanmak olduka nemli olmaktadır. Dięer yandan, sadakatsizlik algısı kiřiden kiřiye deęiřebilmektedir. Yani, bireylerin sadakatsizlięi nasıl algıladıkları cinsiyet, yař, iliřki sresi, iliřki durumu, cinsel ynelim, kiřilik trleri veya baęlanma stilleri gibi eřitli deęiřkenler aısından deęiřebilmektedir.

Karanlık l kiřilik zellikleri, birbirinden farklı, aynı zamanda birbiri ile rtřen kiřilik zelliklerini ieren nispeten yeni bir kavram olarak karřımıza ıkmaktadır. Narsisizm, Makyavelizm ve psikopati olarak belirlenen bu kiřilik zellikleri, ktcl insan doęasını ortaya koyduęu ifade edilmektedir (Furnham, Richards ve Paulhus, 2013; Paulhus ve Williams, 2002). Bu nedenle, sadakatsizlik ile Karanlık l kiřilik zellikleri arasındaki baęlantıyı arařtırmak olduka nemlidir.

Baęlanma Kuramı, romantik iliřki dinamiklerini aıklayan en nemli kuramlardan biri olarak grlmektedir (Hazan ve Shaver, 1987). Bireylerin birbirleri ile nasıl bir

bağ kurduğunu ve bu bağı koruduğunu anlamak için bağlanma stilleri ile ilgili çalışmalar yapılmaktadır (Furman ve Flanigan, 1997). Bu nedenle, literatürde, yetişkin bağlanma stilleri ile yakın ilişkilerdeki sadakatsizlik arasındaki ilişkiye odaklanan çeşitli çalışmalar bulunmaktadır (Allen ve Baucom, 2004; Brenann ve Shaver, 1995; Dewall, Finkel ve Denson, 2011; Paul, McManus ve Hayes, 2000; Russel, Baker ve McNulty, 2013). Sonuç olarak, Karanlık Üçlü kişilik özellikleri ve yetişkin bağlanma stillerinin, bireylerin sadakatsizliği nasıl algıladığını anlamak için önemli bir etkisi olabileceği düşünülmektedir.

## **Sadakatsizlik**

### **Sadakatsizliğin tanımları**

Psikoloji literatüründe, sadakatsizliğin tartışmalı tanımları bulunmaktadır (Blow ve Hartnett, 2005b). Hangi davranışların sadakatsizliği temsil ettiğini tanımlamak ve anlamak zorlayıcı olabilmektedir. “Tarihsel olarak sadakatsizlik, evlenmiş veya başka bir şekilde bağlılık içeren bir ilişkide olan iki kişi arasında cinsel ayrıcalık sözleşmesinin kırılması” olarak tanımlanmaktadır (Hertlein, Wetchler ve Piercy, 2005). Sadakatsizlik, aralarında özel bir bağı olan iki kişi arasındaki anlaşmayı ihlal eden davranışlar olarak tanımlanabilmektedir (Lusterman, 1998). Perel'e (2017) göre, bir davranışı sadakatsizlik olarak tanımlamak için üç unsur olmalıdır: gizlilik, cinsel açıdan kişilerarası kimya ve duygusal katılım. Sadakatsizliğin başka bir tanımı için de yakınlığa odaklanılmaktadır. Kişinin partnerine hem cinsel hem de duygusal olarak sadık kalmasını sağladığı için yakınlık bir ilişkide oldukça önemli olmaktadır (Fife, Weeks ve Gambescia, 2008).

Moller ve Vossler (2015), “cinsel ilişki olarak sadakatsizlik”, “klasik olmayan cinsel faaliyetler olarak sadakatsizlik” ve “duygusal ihanet olarak sadakatsizlik” gibi sadakatsizlik çalışmalarında üç kümenin incelendiğini belirtmiştir. Her ne kadar bu kümeler açısından sadakatsizliği tanımlarken bazı kesinlikler var gibi görünse de sadakatsizliği tanımlama açısından sorunlu bir yönü olabilir. Buna ek olarak, bazı

kültürel bakış açıları nedeniyle sadakatsizliğin cinsel ilişki açısından tanımlanması zor olabilir.

Literatürde, tanımı açıklığa kavuşturmak için, sadakatsizlik üç ana başlık altında temsil edilmektedir: fiziksel sadakatsizlik, duygusal sadakatsizlik ve online sadakatsizlik. Guitart ve arkadaşları (2017), sadakatten bahsedildiğinde ilk akla gelenin fiziksel sadakatsizlik olduğunu öne sürmektedirler. Fiziksel sadakatsizliğin en basit tanımında, fiziksel yakınlığı ima eden, öpüşmek, sarılmak, seks yapmak gibi eşten başka biriyle cinsel ilişkileri içeren davranışları içermektedir (Guitart vd., 2017; Hertlein vd., 2005). Diğer yandan, duygusal sadakatsizliğin belirlenmesi ve anlaşılması, fiziksel sadakatsizlikten daha karmaşıktır. Özünde, duygusal sadakatsizlik, aşık olmak, biriyle duygusal olarak yakınlaşmak veya birincil ilişkinin dışındaki biriyle özel bir anı paylaşmaktan oluşan bir dizi eylemler olabilmektedir (Hertlein ve diğerleri, 2005; Whitty ve Quigley, 2008). Başka bir sadakatsizlik türü, giderek yaygınlaştığı bilinen online sadakatsizliktir (Henline, Lamke ve Howard, 2007). Online sadakatsizlik en basit haliyle, fiziksel ve/veya duygusal olarak online cihazlar aracılığıyla biriyle yakın bir ilişki kurmak olarak tanımlanabilmektedir (Weiss ve Samenow, 2010). “Porno web sitelerini görüntüleme ve mastürbasyon yapma”, “insanlarla online flört etme” ve “online bir ilişkiye sahip olma” gibi çeşitli düzeylerde düşünülebilir (Weiss ve Samenow, 2010). Fiziksel ve duygusal sadakatsizlikle karşılaştırıldığında, online sadakatsizlik literatürde oldukça yeni bir kavramdır.

### **Sadakatsizliğin yaygınlığı**

Sadakatsizliğin yaygınlığına ilişkin çalışmalar, kişilerin % 2 ila %4'ünün ilişkilerinin herhangi bir yılında partnerlerine karşı sadakatsiz olduğunu göstermektedir (Treas ve Giesen, 2000; Whisman, Gordon ve Chatav, 2007). Bununla birlikte, sadakatsizlik oranlarının 1991 ve 2006 yılları arasında tüm yaş gruplarında bir değişiklik gösterdiği öne sürülmektedir. Özellikle 65 ila 90 yaşları arasında önemli bir değişiklik bulunmaktadır (Parker-Pope, 2008). 60 yaş üzerindeki sadakatsizlik oranı

erkekler için %20'den 28'e, kadınlar için %5'ten 15'e yükseldiği öne sürülmektedir (Barker, 2011).

Sadakatsizlik meselesinin kültürel bir yönü ve farklı kültürel bağlamlara dayanan farklı yaygınlık oranları da vardır. Özellikle, Huber ve meslektaşlarının gerçekleştirdiği kültürlerarası bir çalışma (2004), 60 farklı toplumun yarısından fazlasında sadakatsizliğin ılımlı sıklık olarak tanımlandığını ve bu toplumlarda yaşayan bireylerin %10'undan azının sadakatsizlik sergilediği belirtilmektedir. Yeniçeri ve Kökdemir (2006) Türkiye'deki çalışmalarında, üniversite öğrencilerinin %19,6'sının ilişkilerinde sadakatsiz olduğunu belirtmektedirler. Ayrıca, Türkiye'de 1004 katılımcı ile yapılan çalışma, erkeklerin %25'inin ve kadınların %11'inin partnerlerine sadık olmadığını göstermektedir (Harris Interactive, 2001). Türkiye Aile ve Sosyal Politikalar Bakanlığı'nın (2014) araştırmasına göre, sadakatsizlik Türkiye'de birincil boşanma nedeni olarak rapor edilmektedir. Türkiye'de boşanmış 370 katılımcı ile yapılan bir çalışma, katılımcıların %23'ünün sadakatsizlik nedeniyle partnerlerinden ayrıldığını göstermektedir (Akoğlu ve Küçükkaragöz, 2018).

### **Sadakatsizliğin etkileri**

Sadakatsizlik ilişkilerde hasara neden olmaktadır. Sadakatsizlik deneyimi sonrasında sadece aldatılmış olan değil, aynı zamanda aldatan kişi de incitir (Hall ve Fincham, 2009; Shackelford, LeBlanc ve Drass, 2000; Wang, King ve Debernardi, 2012). Sadakatsizlik, ayrılıkların ana nedenlerinden biridir (Hall ve Fincham, 2006). İhanete uğramış partnerler arasında öfke, hayal kırıklığı, üzüntü, suçluluk ve kaygı gibi olumsuz duyguların ortaya çıktığı belirtilmektedir (Shackelford ve ark., 2000). Bununla birlikte, sadakatsizliğin yaşanması düşük benlik saygısı ve güven kaybına yol açmaktadır (Hall ve Fincham, 2009).

Partnerler kadar, ilişkinin kendisi de durumdan etkilenir. Partnerler arasındaki yakınlık ve inanç, ihanet ile birlikte azalmaktadır (Wang vd., 2012). Bununla birlikte, sadece partnerler arasındaki ilişki değil, çiftin çocukları, arkadaşları ve ebeveynleri ile olan ilişkileri de sadakatsizlikten etkilenmektedir (Wang vd., 2012).

Duygusal reaksiyonların yanı sıra, ihanete uğraya kişiler kusma veya ishal gibi yoğun fiziksel reaksiyonlar da sergileyebilmektedirler (Lusterman, 1998). Öte yandan, ihanet partnerler arasında fiziksel kavgaya, cinayete hatta intihar etmeye yol açabilir (Lusterman, 1998). Buna ek olarak, Brown (2001) ihanete uğramış partnerin olayı keşfettikten sonra farklı aşamalar yaşadığını belirtmiştir. Birincisi, aldatılan kişi şok geçirir ve sonra şok öfkeye dönüşür. Daha sonra, ihanete uğrayan eş olayla ilgili ruminasyonla baş etmeye çalışır. Acı ve yıkımdan kaçmak için, ihanet edilen eş, partnerinin kendisine söylediklerine inanmak istemez. Ancak, çoğu zaman ihanete uğramış eş, olayla ilgili sorular sormaya devam eder. Ayrıca, ihanete uğrayan eş, sadakatsizlik olayıyla ilgili işaretleri yakalamadığı için kendisini suçlayabilmektedir (Hertlein, Wetchler ve Piercy, 2005).

### **Sadakatsizliğin yordayıcıları**

Sadakatsizliği nelerin yordadığı sorusunun sosyoekonomik durum, ilişki durumu, eğitim düzeyi, alternatiflerin mevcudiyeti, heyecan, kişilik, bağlanma ve cinsiyet gibi çeşitli cevapları bulunmaktadır (Treas ve Giesen, 2000). Greeley (1994) ve Shackelford ve Buss'a (1997) göre, soru “Sadakatsizliğe ne sebep olur?” şeklinde oluşturulduğunda çeşitli cevaplar ortaya çıkmaktadır. Bu cevaplar “mutsuz aile yaşamı, bağımlılık davranışı, yalnızlık, intikam, heyecan ihtiyacı, yakınlık korkusu, duygusal yakınlık ihtiyacı, ihmal, arzuyu güçlendirmek” olabilmektedir.

Cinsiyetin, sadakatsizliğin önemli belirleyicilerinden biri olduğu vurgulanmaktadır. Çeşitli çalışmalar sadakatsizliğin yordayıcılarını bulmak için cinsiyete odaklanmaktadır (örn. Mark, Jansenn ve Millhausen, 2011). Bu çalışmaların bulgularına göre, erkeklerin kadınlara göre aldatmaya daha yatkın olduğu belirtilmektedir (Fincham ve Mayıs, 2017). Toplumsal cinsiyet rolleri ile ilgili olabilecek olan bu durum, erkeklerin çok sayıda partnerinin olması için desteklenmesine bağlanabilmektedir (Eaves ve Robertson-Smith, 2007).

İlişki durumu, sadakatsizliğin bir başka belirleyicisidir. Evliliğin, sadakatsizliğe karşı koruyucu bir faktör olduğu belirtilmektedir (Treas ve Giesen, 2000). Bir takım

toplumsal veya resmi kuralların eksikliği nedeniyle evli olmayan çiftlerin, evli çiftlere kıyasla sadakatsiz olma olasılığı daha yüksek olduğu belirtilmektedir (McAnulty ve McAnulty, 2012).

Eğitim düzeyi ile sadakatsizlik arasında da bir ilişki olabilir. Bir çalışma, yüksek eğitim seviyelerine sahip bireylerin sadakatsizliği kabul etme olasılıklarının daha yüksek olduğunu göstermektedir (Allen vd., 2005). Diğer yandan, yaş ve sadakatsizlik arasındaki ilişki literatürde kesin değildir. Sadakatsizlik oranları yaşla birlikte artmasına rağmen, 50'li yaşların sonunda sadakatsiz eylemlerin olasılığı azalmaktadır (Allen ve ark., 2005; Atkins ve Kessel, 2008). Ayrıca, 18 ila 30 yaşları arasında, bireylerin cinsel keşif nedeniyle sadakatsiz olma olasılığı daha yüksektir (Atkins ve Kessel, 2008).

Başka bir yordayıcı ise kişiliktir. Kişilik özellikleri arasındaki ilişkiyi beş faktörlü model ve sadakatsizlik açısından araştıran çalışmalar, düşük düzeyde uyumluluğun, yüksek dışadönüklüğün ve yüksek yeniliğe açıklık düzeyinin, sadakatsizliğin belirleyicileri arasında olduğunu belirtmektedir (Orzeck ve Lung, 2005; Schmitt, 2004). Son olarak, sadakatsizliğin yordayıcılarından olan Bağlanma kuramı ve Karanlık Üçlü kişilik özellikleri ayrıntılı olarak ele alınacaktır.

### **Bağlanma kuramı**

Bağlanma kuramı (Bowlby, 1969) bebek bakım veren arasındaki ilişkiyi açıklamak için kullanılan ve en çok kabul gören kuramlardan biridir. Bununla birlikte, bağlanma kuramı kişilik süreçlerini (Gilliat, Karantzas ve Fraley, 2016) ve yetişkinlikte yakın ilişki dinamiklerini açıklamak için çok önemli hale gelmiştir (Hazan ve Shaver, 1987).

Bağlanma kuramı, bebeklerin bakım verenleri ile özel bir bağ oluşturma eğiliminde olduğunu göstermektedir (Bowlby, 1969). Bağlanmanın varlığını belirten üç farklı özellik bulunmaktadır: “bakım veren ile yakınlık aramak”, “bakım vereni çevreyi

keşfetmek için güvenli bir temel olarak kullanmak” ve “bakım vereni bir tehdit varlığında güvenli bir sığınak olarak kullanmak” (Bowlby, 1969).

Bebek ile bakım veren arasındaki bağlanma örüntüleri devamlılık göstermektedir. Bu nedenle, bağlanma örüntülerinin yetişkin romantik ilişkilerinin dinamikleri için bir temel oluşturduğuna inanılmaktadır (Feeney ve Noller, 1990). Hazan ve Shaver (1987) tarafından ilk kez araştırılan bebek ile bakım veren arasındaki bağlanma örüntüsü ile partnerler arasındaki bağlanma arasındaki tutarlı ilişki uzun yıllar boyunca araştırılmıştır (Bartholomew ve Horowitz 1991; Feeney ve Noller, 1990; Hazan ve Campa, 2013 ). Özellikle, Hazan ve Shaver (1987) romantik ilişkilerde, bebek ile bakım vereni arasındaki ilişkiye benzer bir dinamik olduğunu belirtmişlerdir; ve ayrıca üç ana bağlanma stiline (yani güvenli, kaygılı/kararsız ve kaçınan bağlanma stilleri) bebek-bakım veren bağlanma stillerinde belirtildiği gibi yetişkinlikte yakın ilişkileri etkilediğini belirtmişlerdir (Ainsworth vd., 1978). Hazan ve Shaver'ın (1987) çalışmasına ek olarak, Bartholomew (1990), iki eksenli bağlanma modelini oluşturmuştur. Bireylerin, kendilerini ve çevrelerini nasıl algıladığına dayanan bu modele göre dört farklı bağlanma stili bulunmaktadır.

Bu bağlamda, düşük kaygı ve kaçınma boyutlarına sahip bireyler güvenli bir şekilde bağlanmış olarak adlandırılmaktadırlar (Bartholomew ve Horowitz, 1991; Hazan ve Shaver, 1987). Güvenli bağlanma stiline sahip bireylerin kendileri ve diğerleri hakkında olumlu bir görüşe sahip oldukları belirtilmektedir. Bu doğrultuda, bu bireyler yakın bir ilişkiye girmeye ve onu sürdürmeye heveslidirler (Bartholomew ve Horowitz, 1991; Hazan ve Shaver, 1987). Ayrıca, güvenli bağlanan bireyler ilişkilerinde mutlu, güvenilir ve destekleyici olma eğilimindedirler (Hazan ve Shaver, 1987). Dahası, bu bireylerin ilişki memnuniyeti daha yüksektir ve yakınlıkları güvensiz bağlanma stiline sahip bireylerden daha derindir (Mikulincer ve Erev, 1991; Tucker ve Anders, 1999).

Düşük kaçınma ve yüksek kaygı boyutlarındaki bireyler, Hazan ve Shaver'ın çalışmasındaki kaygılı/kararsız bağlanma stiline karşılık gelen saplantılı bağlanma tarzı (Bartholomew ve Horowitz, 1991) olarak adlandırılmaktadır (Feeney ve Noller,

1996). Saplantılı bağlanma tarzı olan bireylerin diğerleri hakkında olumlu bir görüşü vardır; ancak kendileri için endişe duymaktadırlar (Bartholomew ve Horowitz, 1991; Gilliath, Karantzas ve Fraley, 2016). Bir yandan, saplantılı bağlanma tarzı bir ilişkide bağlılık ve samimiyet arzusunu ifade eder; öte yandan, duygusal iniş çıkışlar ve kıskançlık anlamına gelmektedir (Gilliath, Karantzas ve Fraley, 2016). Saplantılı kişiler, kişilerarası etkileşimlerinde endişelidirler, bu nedenle genellikle partnerler arasında çatışmaya yol açan olumsuz geri bildirim alma konusunda kaygılı hissederler (Carnelley, İsrail ve Brennan, 2007). Ayrıca, terk edilme korkusu yaşamakta ve her zaman onay aramaktadırlar (Fish ve ark., 2012).

Düşük anksiyete ve yüksek kaçınma boyutları, nadir olarak görünen dışlayıcı kaçınan bağlanma stiline işaret etmektedir (Bartholomew ve Horowitz, 1991). Dışlayıcı kaçınan bağlanma stili, yakın ilişkiler konusunda temkinli olmaya işaret etmektedir. Başarı ve kendine güven, bu bağlanma tarzı kapsamında yakın bir ilişki kurmak ve sürdürmekten daha önemlidir (Gilliath, Karantzas ve Fraley, 2016).

Son olarak, yüksek kaygı ve kaçınma boyutlarına sahip bireyler, Hazan ve Shaver'ın çalışmasında kaçınan bağlanma stiline karşılık gelen korkulu bağlanma tarzı olarak tanımlanmaktadır (Feeney ve Noller, 1996). Korku ile bağlı bireyler samimi bir ilişki kursalar bile, güven eksikliği nedeniyle bu ilişkiyi sürdüremezler. Bununla birlikte, korku ile bağlı bireyler, partnerleriyle olan mesafelerini korumak istemektedirler (Dewall ve ark., 2011). Bu nedenle, güvensizliğin yarattığı mesafe, ilişkide samimiyeti ve bağlılığı önlemektedir.

### **Bağlanma ve Sadakatsizlik İlişkisi**

Yetişkin romantik bağlanma stilleri ve sadakatsizlik arasındaki ilişkiyi araştıran çalışmalar, güvenli bağlanan bireylerin, güvensiz bağlanan bireylere göre daha kararlı, tek eşli, sadık ve istikrarlı yakın ilişkilere sahip olma olasılığının daha yüksek olduğunu göstermektedir (Allen ve Baucom, 2004; Bogaert ve Savada, 2002; Dewall vd., 2011, Hazan ve Shaver; 1987; Russell vd., 2013). Bunun nedeninin, güvenli bağlanma stiline sahip bireylerin, romantik partnerlerinin ihtiyaç duyulduğunda her

zaman orada olacağına inandıkları gerçeği olduğu belirtilmektedir. Dahası, ilişkideki yüksek bağlılık nedeniyle, güvenli bağlanma geliştiren bireyler cinsel ilişkiyi sevdiği kişi ile deneyimlenmesi gereken özel bir eylem olarak algılamaktadırlar ve “tek gecelik ilişki” gibi cinsel faaliyetlerden kaçınma eğiliminde oldukları gözlenmektedir (Paul ve ark., 2000).

Öte yandan, güvensiz bağlanan kişiler, romantik partnerinin varlığı konusunda şüphelidir. Örneğin, kaygılı bağlanma tarzı olan bir kişi, sevilen kişiye veya ilişkinin kendisine bağımlılığa yol açabilecek onay ve yakınlık arama eğilimindedir (Brennan ve Shaver, 1995; Feeney ve Noller, 1990). Ayrıca, kaygılı bağlanan bireyler, eşleri yakınlık ve onay ihtiyaçlarını karşılamadıklarında cinselliği bir başa çıkma mekanizması olarak algılamaktadırlar (Birnbaum, Reis, Mikulincer, Gilliath ve Orpaz, 2006). Dahası, ilginç bir şekilde, kaçınan bağlanma stiline sahip bireyler, yakınlığı korumak için partnerlerinden kaçınma eğilimindedirler (Brennan ve Shaver, 1995; Gentzler ve Kerns, 2004). Ayrıca, kaçınan bağlanma stiline sahip bireyler erken yaşta cinsel ilişkiye girme ve ilişkiyi bir tür oyun olarak algılama eğilimindedirler (Brenann ve Shaver, 1995; Paul vd., 2000). Kaçınan bağlanma stili ile sadakatsizlik motivasyonu arasındaki ilişkinin bağlılık ve cinsel tutum ikilemleri nedeniyle anlamlı olduğu bulunmuştur (Dewall ve ark. 2011; Russel ve ark. 2013).

### **Karanlık üçlü kişilik özellikleri ve bağlanma ile ilişkisi**

Paulhus ve Williams (2002), narsisizm, Makyavelizm ve psikopati kişilik özelliklerinin kavramsal bir benzerlik paylaştığını iddia etmiştir. Bu nedenle bu kişilik özellikleri, benzerlikleri ve farklılıkları açısından incelenmiş ve 2002 yılında Paulhus ve Williams tarafından “Karanlık Üçlü” olarak adlandırılmıştır. Özellikle sosyal psikoloji ve kişilik psikolojisi alanında, son zamanlarda giderek daha popüler bir araştırma odağı haline gelmiştir (Vize, Lynam, Collison ve Miller, 2016). Buna ek olarak, bu üç kişilik özelliğinin farklılıkları yanı sıra duygusuzluk, dürtüsellik ve saldırganlık gibi benzerlikleri vurgulanmıştır (Furnham, Richards ve Paulhus, 2013). Literatürde bu kişilik özelliklerine sahip katılımcıların farklı bağlamlarda farklı davrandıkları belirtilmektedir. Örneğin, Makyavelyanlar yüksek risk altında hile

yapmaktan kaçınırken, psikopati ve narsisizm kişilik özellikleri pervasızdır (Jones ve Paulhus, 2017; Nathanson, Paulhus ve Williams, 2006). Ayrıca, narsisistler kendi benliklerine ve nasıl algılandıklarına odaklanırlar ve ego tehdidine karşı duyarlılıkları diğer özelliklere kıyasla daha yüksektir (Jones ve Paulhus, 2010; Paulhus ve Williams, 2002). Öte yandan, psikopatlar daha saldırgan davranırlar ve diğerlerine karşı narsisistlerden ve Makyavelyanlar'dan daha fazla zorbalık yaparlar (Baughman ve ark., 2012). Dahası, erkekler Karanlık Üçlü kişilik özelliklerine kadınlardan daha fazla sahip olmaktadır (Jonason ve Kavanagh, 2010).

Bu üç kişilik özelliğine sahip bireylerin ikiyüzlü davrandığı ve dürüst olmayan özellikler gösterdiği belirtilmektedir (Jones ve Paulhus, 2017). Örneğin, manipülatörlük, aldaticılık ve patolojik yalan, Makyavelizm ve psikopatinin ayırt edici özellikleridir (McHoskey, Worzel ve Szyarto, 1998). Ayrıca, ilişkilerinde sömürücü özellikler gösterme eğilimindedirler (Jonason, Luevano ve Adams, 2012). Öte yandan, psikopatlar heyecan arayan faaliyetlere katılma eğilimleri nedeniyle ilişkilerinde yıkıcı davranırlar (Rauthmann ve Kolar, 2012). Narsistler kısa vadeli ilişkilerinde başarı için istek duysalar da aynı zamanda yanlış davranma eğilimi gösterirler (Rauthmann ve Kolar, 2012). Ayrıca Makyavelyanlar, karamsarlık, hileli, sömürücü ve güç odaklı özellikleri nedeniyle bir ilişkiyi sürdürme sorununa sahiptirler (Rautman ve Kolar, 2012). Kısacası, Karanlık Üçlü kişilik özelliklerine sahip bireylerin ilişkilerinde daha az bağlılık gösterdikleri belirtilmektedir (Paulhus ve Williams, 2002; Wieser ve Wiegel, 2015).

Bu nedenle, Karanlık Üçlü kişilik özellikleri ile sadakatsizlik arasında bağlantı olduğu sonucuna varılabilmektedir (Adams, Luevano ve Jonason, 2014; Alavi, Mei ve Mehrinezhad, 2018; Visser, Pozzebon, Bogaert ve Ashton, 2010 ). Karanlık Üçlü'nün tutum ve davranışları, aldatmayı (Paulhus ve Williams, 2002), güveni istismarı (Leary, Knight ve Barnes, 1986) ve alternatif partnerlere olan ilgiyi (Campbell ve Foster, 2002) içermektedir. Araştırmalar, narsisizmin başkaları için savunmacı, egosentrik bir empati eksikliğini içeren bir kişilik özelliği olarak ortaya çıktığını belirtmektedir (Campbell, 1999; Rhodewalt ve Morf, 1995; Morf ve

Rhodewalt, 2001). Ayrıca, uyumsuz kişilik bileşenlerinden biri olan dürtüsellik, Karanlık Üçlü'deki sadakatsizliğin önemli belirleyicilerinden biri olabilmektedir.

### **Amaç ve hipotezler**

Literatürde, cinsiyet, yetişkin bağlanması veya ilişki durumu gibi farklı değişkenler açısından sadakatsizlik algılarını araştıran birçok çalışma olmasına rağmen, Karanlık Üçlü kişilik özellikleri ile olan ilişkiye odaklanan bir çalışmaya rastlanmamıştır. Buna ek olarak, sadakatsizlik algılarını araştıran çalışmaların çoğunluğu, Batı kültürlerinde gerçekleştirilmiştir. Ayrıca, yakın ilişkiler bağlamında Karanlık Üçlü kişilik özellikleri, Türk örnekleminde nispeten daha az incelenmiştir. Bu çalışmanın amacı, Karanlık Üçlü Kişilik Özellikleri (narsisizm, Makyavelizm ve psikopati) ve Yetişkin Bağlanma Stilleri'nin (kaygılı ve kaçınan bağlanma) sadakatsizlik algısına etkisini, fiziksel, duygusal ve online sadakatsizlik çerçevesinde hem bireylerin kendilerini hem de partnerlerini değerlendirmeleri açısı ile araştırmaktır.

Bu çalışmada, kadınların erkeklere göre daha fazla davranışı sadakatsizlik olarak tanımlamaları beklenmektedir. Ayrıca, katılımcıların eğitim seviyesi arttıkça, daha az davranışı sadakatsizlik olarak tanımlayacakları varsayılmaktadır. Öte yandan, literatürdeki tartışmalı sonuçlar nedeniyle yaşın etkisi araştırılacaktır. Bununla birlikte, yetişkin bağlanma stillerinin sadakatsizlik algılarını yordaması beklenmektedir. Özellikle, kaygılı bağlanma stiline sahip bireylerin, kaçınan bağlanma stiline sahip bireylere göre daha fazla davranışı sadakatsizlik olarak tanımlamaları beklenmektedir. Son olarak, Karanlık Üçlü kişilik özellikleri ile sadakatsizlik algısı arasındaki ilişki, literatürde aynı türde bir çalışma olmadığından dolayı, araştırmacı bir şekilde test edilecektir.

## YÖNTEM

### Katılımcılar

Toplamda 18-60 yaş arası 377 kişi bu çalışmaya katılmıştır. Katılımcıların, 304'ü kadın, 70'i erkektir. Ayrıca, üç katılımcı cinsiyetlerini “diğer” olarak belirtmiştir. Katılımcıların, 25'i lise, 9'u yüksekokul, 249'u üniversite, 62'si yüksek lisans, 32'si ise doktora mezunu olduğunu belirtmiştir. Katılımcıların, 127'si bekar, 142'si bir ilişkide olduğunu belirtmiştir. Son olarak, katılımcıların 42'sinin 0 ila 6 ay arasında, 25'inin 6 ay ila 1 yıl arasında, 39'unun 1 ila 2 yıl arasında, 74'ünün 2 ila 5 yıl arasında, 34'ünün 5 ila 10 yıl arasında, 43'ünün ise 10 yıldan daha uzun bir ilişkide olduğu saptanmıştır.

### Veri Toplama Araçları

**Demografik bilgi formu:** Demografik bilgi formu, yaş, cinsiyet, cinsel yönelim, eğitim düzeyi, ilişki durumu ve ilişki süresi ile ilgili soruları içermektedir.

**Yakın İlişkide Yaşantılar Envanteri-II:** Yakın İlişkide Yaşantılar Envanteri (Experiences in Close Relationships Scale – Revised) Fraley, Waller ve Brennan (2000) tarafından geliştirilmiştir. Ölçek, kaygı ve kaçınma olarak iki boyutu değerlendiren Likert tipi 36 madde içermektedir. Kaygı ve kaçınma alt ölçekleri için Cronbach alfa değerleri sırasıyla .86 ve .90 olarak belirlenmiştir. Ölçeğin Türkçe uyarlaması Selçuk, Günaydın, Sümer ve Uysal (2005) tarafından yapılmıştır. Alt ölçekler için test-tekrar test güvenirlik katsayıları sırasıyla .82 ve .81'dir. Bu çalışmada kaygı ve kaçınma alt ölçeklerinin Cronbach alfa değerleri sırasıyla .90 ve .88 olarak bulunmuştur.

**Kısaltılmış Karanlık Üçlü Ölçeği:** Kısaltılmış Karanlık Üçlü Ölçeği (The Short Dark Triad (SD3); Jones ve Paulhus, 2014), Karanlık Üçlü kişilik özelliklerini değerlendirmek için kullanılmıştır. Narsisizm, Makyavelizm ve psikopati için Cronbach alfa katsayıları sırasıyla .71, .77 ve .80 olarak rapor edilmiştir. Anketin her

bir ifadesi katılımcılar tarafından 5'li Likert tipi ölçekte doldurulmuştur (1 - kesinlikle katılmıyorum, 5 - kesinlikle katılıyorum). Bu çalışmada ölçeğin Türkçe uyarlaması (Kısaltılmış Karanlık Üçlü Ölçeği; Özsoy, Rautmann, Jonason ve Ardıç, 2017) kullanılmıştır. Uyarlanmış anket için Cronbach'ın alfa değerleri Makyavelizm için .70, narsisizm için .79 ve psikopati için .79 olarak belirlenmiştir. Bu çalışmada, güvenilirlik analizlerinin sonuçlarına dayanarak, psikopati alt ölçeğinden bir madde çıkarılmıştır. Bu çalışmada Cronbach alfa katsayıları narsisizm için .74, Makyavelizm için .79 ve psikopati için .79 olarak bulunmuştur.

**Sadakatsizlik Algısı Ölçeği:** Sadakatsizlik algılarını ölçmek için Schonian (2013) tarafından geliştirilen ölçek kullanılmıştır. Bu ölçüm aracı kapsamında, katılımcılara çeşitli davranış senaryolarını içeren 77 ifade sunulmuş ve bu davranışları sadakatsizlik olarak algılayıp algılamadıkları konusunda dördümlü Likert tipi bir ölçekte değerlendirmeleri istenmiştir. Sadakatsizlik algısı ölçeği ifadeleri üç kategoriye ayrılmaktadır: fiziksel sadakatsizlik, duygusal sadakatsizlik ve online sadakatsizlik. Her soru, katılımcıların kendilerini ve partnerleri değerlendirmeleri için iki farklı şekilde sorulmaktadır. Tüm ölçek için Chronbach'ın alfa değeri .95 olarak bulunmuştur. Bu anketin Türkçe versiyonu araştırmacı tarafından çeviri-geri-çeviri yöntemi ile bu çalışmaya uyarlanmıştır. Cronbach'ın alfa katsayıları, bireyin kendisi için fiziksel sadakatsizlik için .80, duygusal sadakatsizlik için .90 ve online sadakatsizlik için .90; ve partnerinin değerlendirmesi açısından fiziksel sadakatsizlik için .86, duygusal sadakatsizlik için .94 ve online sadakatsizlik için .92 olarak bulunmuştur.

### **Veri Toplama Süreci**

Orta Doğu Teknik Üniversitesi Etik Kurulu'ndan etik onay alınmıştır. Katılımcılara Qualtrics programı aracılığıyla online bir anket gönderilmiştir. Katılımcılar, çalışmanın amacı, yanıtlarının gizliliği ve verilerin gizliliği hakkında bilgilendirilmişlerdir. Çalışmaya başlamadan önce katılımcılar onam formunu okumuşlar ve onaylamışlardır. Ardından katılımcılar veri toplama araçlarındaki ölçekleri doldurmuşlardır.

## **BULGULAR**

### **Ön Analizlere İlişkin Bulgular**

Ana analizlerden önce veriler doğruluğu açısından kontrol edilmiştir. Veri temizleme yapılmış; %17'den fazla eksik bilgi içeren veriler silinmiştir. Normallik varsayımları test edilmiştir. Z skoru 3.62 olan tek bir aykırı değer olduğu saptanmış ve veri setinden çıkarılmıştır.

### **Değişkenlerin Korelasyonlarına İlişkin Bulgular**

Katılımcıların yaşı, cinsiyeti, eğitim düzeyi, ilişki süresi, yetişkin bağlanma stilleri, Karanlık Üçlü kişilik özellikleri ve sadakatsizlik algıları arasındaki ilişkiyi araştırmak için Pearson Korelasyon analizi yapılmıştır (Bknz: Tablo 2)

### **Karanlık Üçlü Kişilik Özelliklerinden ve Yetişkin Bağlanma Stillerinden Sadakatsizlik Algılarının Yordanması**

Bu çalışmada, yetişkin bağlanma stilleri (kaygılı ve kaçınan) ve Karanlık Üçlü kişilik özellikleri (narsisizm, Makyavelizm, psikopati) fiziksel, duygusal ve online sadakatsizlik çerçevesinde, bireylerin kendisi ve partnerleri açısından sadakatsizlik algıları araştırılmıştır. Önemli bir varyans açıklamadığından istatistiksel gücü azaltmamak adına eğitim düzeyi ve ilişki süresi modelden çıkarılmıştır.

Çalışmada üç aşamalı hiyerarşik regresyon analizleri yapılmıştır. İlk adımda yaş ve cinsiyet modele girilmiştir. İkinci adımda, narsisizm, Makyavelizm ve psikopati modele eklenmiştir. Üçüncü ve son adım olarak ise, kaygılı bağlanma ve kaçınan bağlanma stilleri modele eklenmiştir.

Analiz sonuçları, yaş değişkeninin, bireylerin kendilerini değerlendirdiği 1. modelde, fiziksel sadakatsizlik algısını yordadığını göstermektedir. Spesifik olarak, bu modelde bireyler yaşları arttıkça daha az davranış sadakatsizlik olarak

tanımlamışlardır. Duygusal sadakatsizliği bireyin kendisi için değerlendirdiği 2. modelde ise yaş, 1. model ile uyumlu sonuçlar göstermiştir. Bu modelde, yaş değişkeninin yanında psikopati kişilik özelliği anlamlı bir sonuç olarak belirlenmiştir. Yani, psikopati kişilik özelliğine sahip bireyler daha fazla davranışı sadakatsizlik olarak tanımlamışlardır. Online sadakatsizliğin bireyin kendini değerlendirmesi açısından incelendiği 3. modelde, herhangi anlamlı bir sonuç bulunamamıştır. Fiziksel sadakatsizliğin bireyin partnerini değerlendirmesi açısından incelendiği 4. modelde, yaş ve cinsiyet değişkenleri, sadakatsizlik algısını yordamıştır. Spesifik olarak, bireyin yaşı arttıkça daha az davranışı sadakatsizlik olarak tanımlamışlardır. Bununla birlikte, kadınlar, erkeklere göre daha fazla davranışı sadakatsizlik olarak tanımlamışlardır. Ayrıca, psikopati ve kaygılı bağlanma stili de modelde anlamlı bulunmuştur. Psikopati kişilik özelliğine sahip bireyler ve kaygılı bağlanan bireyler daha fazla davranışı sadakatsizlik olarak tanımlamışlardır. Duygusal sadakatsizliğin bireyin partnerini değerlendirmesi açısından incelendiği 5. modelde, yaş, cinsiyet ve psikopati 4. model ile uyumlu olarak bulunmuştur. Online sadakatsizliğin bireyin partnerini değerlendirmesi açısından incelendiği 6. modelde ise, yaş, cinsiyet ve psikopatinin uyumlu olmasının yanı sıra, kaçınan bağlanan bireyler daha fazla davranışı sadakatsizlik olarak tanımlamışlardır.

## **TARTIŞMA**

Bu çalışmada, ilk olarak, cinsiyet ile sadakatsizlik algısı arasında bir ilişki olacağı hipotez edilmiştir. Özellikle, kadın katılımcılar, tüm sadakatsizlik türlerinde erkek katılımcılardan daha fazla sadakatsizlik davranışını tanımlaması beklenmektedir. Ayrıca, katılımcıların eğitim seviyesi arttıkça, daha az davranışı sadakatsizlik olarak tanımlamaları beklenmektedir. Öte yandan, literatürdeki tartışmalı sonuçlar nedeniyle yaşın etkisi araştırılacaktır. Ayrıca, yetişkin bağlanma stilleri ile sadakatsizlik algıları arasında bir ilişki olması beklenmektedir. Yani, kaygılı bağlanma stiline sahip bireyler, kaçınan bağlanma stiline sahip bireylerden daha fazla davranış sadakatsizlik olarak tanımlayacaktır. Son olarak, Karanlık Üçlü kişilik özellikleri ile sadakatsizlik algıları arasındaki ilişki araştırılacaktır.

Cinsiyet ve sadakatsizlik algıları arasındaki ilişki, bu çalışmanın ilk odağıdır. Hiyerarşik regresyon analizlerinin sonuçları, cinsiyetin, bireylerin tüm sadakatsizlik türlerinde eşin davranışlarını değerlendirme bağlamında sadakatsizliği nasıl algıladığını önemli ölçüde tahmin ettiğini göstermiştir. Yani, kadın katılımcılar eşlerinin davranışlarını değerlendirdiklerinde, erkek katılımcılardan daha fazla davranışı sadakatsizlik olarak tanımlamaktadırlar. Bu sonuçlar literatürle tutarlıdır (Sharpe, Walters ve Goren, 2013; Henline ve ark., 2007; Thornton ve Nagurney, 2011).

Ayrıca, literatürdeki sadakatsizlikle olan bağıntısıyla ilgili tutarsız bulgular nedeniyle yaşın araştırılmasına karar verilmiştir. Mevcut çalışmanın bulguları, bireylerin online sadakatsizlik bağlamında kendilerini nasıl değerlendirdikleri dışında, yaşın tüm sadakatsizlik algılarını olumsuz yönde yordadığını göstermiştir. Yani, katılımcıların yaşı arttıkça, davranışları sadakatsizlik olarak tanımlama olasılıkları daha düşüktür. Bu sonuç ilişkiye olan güvenin yaş ile artması ile ilişkilendirilebilir (Li ve Fung, 2013).

Ayrıca, katılımcıların eğitim seviyesi arttıkça, daha az davranışı sadakatsizlik olarak tanımlamaları beklenmektedir. Bu çalışmanın bulguları eğitim düzeyinin katılımcıların sadakatsizliği nasıl algıladığını tahmin etmediğini göstermiştir. Bu ilişki eksikliği, katılımcıların çoğunun yüksek eğitim geçmişine sahip olmasından kaynaklanabilir. Bu nedenle, mevcut örneklemdeki eğitim düzeyine ilişkin küçük bir varyansın, aldatma algısı üzerinde potansiyel bir etki gözlemlemeyi engelleyebileceği düşünülmüştür, çünkü literatürde eğitim düzeyi ile bireylerin sadakatsizliği nasıl algıladığını gösteren çalışmalar bulunmaktadır. (örn. Allen ve diğerleri, 2005).

Öte yandan, bu çalışmada, katılımcılar kendi davranışlarının ve partnerlerinin davranışlarını farklı şekillerde değerlendirmişlerdir. Yani ister erkek ister kadın olsun, bireyler kendilerini partnerlerinden farklı olarak değerlendirmişlerdir. Bu sonuç, kendi kendine hizmet eden önyargı kavramı ile tutarlı görünmektedir, bu da

bireylerin kendilerini diğer insanlardan daha olumlu değerlendirdikleri anlamına gelmektedir (Myers ve Twenge, 2015).

Bu çalışmanın ikinci ana hipotezi, yetişkin bağlanma stillerinin sadakatsizlik algılarıyla ilişkili olacaktır. Özellikle, kaygılı bağlanan katılımcıların sadakatsizlik ölçeğinde, kaçınan bağlanan katılımcılara göre daha yüksek puanlara sahip olması beklenmiştir. Bu hipotez kısmen desteklenmektedir. Yani, partnerin fiziksel sadakatsizliğinin değerlendirilmesi açısından, kaygılı bağlanma stiline sahip katılımcılar, kaçınan bağlanma stiline sahip katılımcılardan daha fazla davranışları sadakatsizlik olarak tanımlamaktadırlar. Güvensiz şekilde bağlı bireylerin partnerlerinin ulaşılabilirliği hakkında şüpheleri olduğu belirtilmektedir (Brennan ve Shaver, 1995; Feeney ve Noller, 1990). Özellikle, kaygılı bağlanma stiline sahip bireyler ilişki tehditlerini abartmaya ve partnerlerinin bağlılığını sorgulamaya meyillidirler (Collins, 1996).

Üçüncü ana hipotez için Karanlık Üçlü kişilik özellikleri ile sadakatsizlik algıları arasındaki ilişki araştırılmıştır. Bu çalışmada, sonuçlar Karanlık Üçlü kişilik özellikleri'nin boyutlarından biri olan psikopatinin, bireyin kendisi için duygusal sadakatsizlik bağlamında sadakatsizlik algılarını yordadığı; ve partneri için fiziksel, duygusal ve online sadakatsizlik algılarını yordadığı ortaya çıkmıştır. Önceki bir çalışma, Karanlık Üçlü kişilik özellikleri ile ilgili yüksek puanlara sahip bireylerin ikiye bölünmüş davrandığını ve yakın ilişkilerindeki sadakatsizlikle bağlantılı aldatıcı özellikler sergilediğini ileri sürmektedir (Jones ve Paulhus, 2017). Özellikle Karanlık Üçlü'nün en kötücül kısmı olan psikopati için, heyecan verici faaliyetlere girmeye ve yakın ilişkilerinde partneri elde edebilmek için sömürücü stratejiler sergilemeye meyilli oldukları belirtilmektedir (Jonason vd., 2012; Rauthmann ve Kolar, 2012). Bununla birlikte, önceki çalışmalar, psikopatların aşırı dürtüsellikleri, antisosyal, duygusuz manipülatif doğası ve dikkatsiz cinsel ilişkileri nedeniyle Machiavellians ve narsisistlerden daha fazla sadakatsizlikle ilişkili olduklarını belirtmişmektedir (Jonason, Koenig ve Tost, 2010; Jones ve Figueredo, 2012). Bu nedenle, psikopatların bu özellikleri, yüksek düzeyde psikopatisi olanlar, mevcut çalışmanın bulgularına göre, Makyavelizm ve narsisizmden daha fazla davranışları aldatma

olarak tanımlayabileceğinden, sadakatsizlik algıları ile ilişkilendirilebilir. Öte yandan bu çalışmada, Makyavelizm ve narsisizm ile ilgili olarak bireylerin sadakatsizliği nasıl algıladıkları arasında bir ilişki ortaya çıkmamıştır. Psikopati, Makyavelizm ve narsisizm benzer ve örtüşen özelliklere sahip olsa da bu kişilik özelliklerinin altında yatan farklı dinamikler bulunabilmektedir.

Buna ek olarak, çalışmalar Makyavelyanların ilişkilerindeki itibarlarını korumak için stratejik davranışlar sergilediğini öne sürmektedir (Rauthmann, 2011; Jonason ve Webster, 2012). Dahası, Makyavelyanlar partnerlerini aldattıktan sonra, psikopatlar dürtüsellikleri nedeniyle sadakatsiz olduklarında ilişkilerini mahvetmesine rağmen, ilişkilerini mahvetmeyecekleri şekilde hareket ederler (Jones ve Figueredo, 2012). Makyavelizm'in sadakatsizliğinin tespit edilmesinin, davranışlarını ve düşüncelerini gizleme konusunda usta oldukları için tespit edilmesi zor olduğu belirtilmektedir (Jones ve Figueredo, 2012). Bununla birlikte, Makyavelizm kültürden kültüre değişebilmektedir. Kültürel farklılıklar bağlamında Makyavelizme odaklanan bir çalışmada, ABD'li katılımcıların Makyavelizmin özelliklerini Türk katılımcılardan daha fazla sergilediği ileri sürülmektedir (Yetişer, 2014). Batı uluslarında bireycilik desteklenirken kolektivizm Batı dışı uluslarda çok daha yaygındır (Markus ve Kitayama, 1991). Bu nedenle, en bireyselci kültürlerden biri olarak bilinen ABD'de, Makyavelizm, bireyciliği vurgulamak için tercih edilebilir ve baskın olarak kolektivistik olan Türk kültürüne kıyasla daha belirleyici bir kişilik özelliği olabilir.

### **Güçlü Yönler ve Katkıları**

Bu çalışmanın bir takım güçlü yönleri bulunmaktadır. İlk olarak, literatürde sadakatsizlik ve Karanlık Üçlü kişilik özellikleri arasındaki ilişkiyi araştıran çalışmalar, algıya odaklanmak yerine genelde sadakatsizliğe olan yatkınlığa odaklanmaktadır. Bununla birlikte, bireylerin sadakatsizliği nasıl algıladıkları çok önemli olmaktadır çünkü farklı sadakatsizlik yordayıcıları hakkındaki farklılıklar yakın ilişkilerde anlaşmazlıklara neden olabilmektedir. Ayrıca, sadakatsizlik algıları cinsiyet, yaş ve yetişkin bağlanma stilleri gibi çeşitli değişkenler bağlamında incelenmiştir. Diğer yandan, Karanlık Üçlü kişilik özellikleri bağlamında

sadakatsizlik algısını arařtıran bir alıřma yoktur. Bu nedenle, bu alıřma literatürdeki böyle bir boşluęu doldurmaya katkıda bulunmak açısından önemlidir. Ayrıca literatürdeki bu alıřmalar çoęunlukla nitel yaklaşımla yürütölmüřtür. Nitel arařtırmanın verilerin doęasını anlamak için eřitli faydaları olmasına raęmen, sadakatsizlięin řüphe, suçluluk ve utan gibi eřitli olumsuz duygular ile iliřkili bir konu olması nedeniyle, sadakatsizlik kavramını nitel arařtırma yoluyla alıřmak zor olabilmektedir. Bu nedenle bireyler, açık uçlu soruları cevaplamak yerine, mevcut alıřmada olduęu gibi anonim bir anket yoluyla alıřmaya katılırken kendilerini daha doęal bir řekilde yansıtabilirler. Ayrıca, bu alıřmada kullanılan sadakatsizlik öleęinde katılımcıların algıları, bireylerin sadakatsizlięi kendileri ve partnerleri açısından nasıl algıladıkları olarak, iki farklı bakıř açısıyla arařtırılmaktadır. Her ne kadar bu iki boyut literatürdeki mevcut alıřmaların hepsinde birlikte arařtırılrsa da bu alıřmada ayrılmaya karar verilmiřtir. Bu sayede, ölekteki bu ayrımın katılımcıların kendilerini ve partnerlerini nasıl farklı yargıladıklarını ortaya koyduęuna ve kendine hizmet eden yanlılık veya kendi kendini geliřtiren yanlılık gibi potansiyel yanlılıklardan haberdar olmamızı saęladığına inanılmaktadır.

Ayrıca bu alıřma, Türkiye örnekleminde sadakatsizlik algılarının arařtırılması açısından ilk alıřmadır. Bilindięi kadarıyla, Türke dilinde bireylerin sadakatsizlięi nasıl algıladıklarını ölen bir ölek bulunmamaktadır. Yukarıda belirtildięi gibi, alıřmaların çoęu, Türkiye örnekleminde belirli davranıřların sadakatsizlik olarak nasıl tanımladıęından ziyade, katılımcıların sadakatsizlik eęilimlerine veya iliřki gemiřlerine odaklanmaktadır. Dahası, Türkiye örnekleminde Karanlık Ülü kiřilik özelliklerinin ortaya ıkıřı da yakın iliřkiler alıřmaları kapsamında oldukça yenidir. İliřkide eřitli dinamikleri etkilemesinden dolayı, Karanlık Ülü kiřilik özelliklerini yakın iliřkiler baęlamında anlamak ok önemlidir. Bu nedenle, bu alıřma yakın iliřkilerde yařanan kötücöl davranıřların literatürüne katkıda bulunmaktadır. Özellikle psikopati kiřilik özelliklerine sahip bireylerin sadakatsizlięi nasıl algıladıkları řiddete eęilimlerini anlamak için geleceęe yönelik müdahale alıřmalarında kullanılabilecek bir açıklama sunmaktadır.

Son olarak, klinisyenler için, danışanların sadakatsizlik algıları ve genel popülasyonda bunun nasıl algılandığının anlaşılması açısından sadakatsizliği neyin oluşturduğunu anlamak terapötik sürece katkıda bulunabilir. İlişkilerde sınırlar, eşlerin beklentileri ve ilişki kuralları gibi konularda klinisyenler genel nüfusun nasıl düşündüğünü bildiklerinde daha iyi bir iletişim sağlamak için net bir şekilde tartışılabilir. Her insan benzersiz olsa da ve aldatma konusunda kendi bakış açısına sahip olsa da, bazı değişkenlerin sadakatsizlik konusunda ne tür bir dinamik oluşturduğunu anlamak önemli olabilmektedir. Dolayısıyla, bu çalışmanın bulguları klinik psikoloji alanına da katkıda bulunabilir.

### **Sınırlılıklar ve Öneriler**

Her çalışmada olduğu gibi, bu çalışmanın da bazı sınırlamaları bulunmaktadır. Her şeyden önce, yukarıda da belirtildiği gibi, sadakatsizlik kavramı üzerinde çalışmak için hassas bir konudur. Bu nedenle, katılımcılar ne kadar anonim olursa olsun, sosyal arzu edilebilirlik yanlılığının etkisi kaçınılmazdır. Bununla birlikte, çalışmanın veri toplama sürecinde pek çok tamamlanmamış ölçek bulunmaktaydı. Katılımcıların, başladıkları ölçekleri neden bitirmediklerini anlamak zordu. Bu durum, konunun hassasiyeti ile ilgili olabilir ya da ölçeğin uzunluğu ile de ilgili olabilir. Ayrıca, aynı ifadeleri hem kendisi hem de partner için değerlendirmek katılımcılar için yılgınlık yaratabilir. Bu nedenle, gelecekteki çalışmalarda, sadakatsizlik algıları bireylerin kendileri ve partnerleri için ayrı ayrı araştırılabilir. Bu sayede katılımcılar daha kısa bir çalışmaya katılmış olabilirler.

Son olarak, genelleme ile ilgili konu bu çalışmanın bir başka sınırlamasıdır. Çalışmada katılımcıların çoğu yüksek eğitim seviyesine sahiptir. Online erişimi olan katılımcılardan veri toplandığından, sosyoekonomik düzeyi düşük olan bireyler ölçeği doldurma fırsatı bulamamış olabilir. Ek olarak, katılımcıların çoğunluğunun kadın (% 80.6) olduğu ifade edilmiştir. Bu durum da genelleme için bir sorun olarak belirtilebilir. Mevcut çalışma için zaman yetersizliğinden dolayı bu cinsiyet farkını eşitlemek mümkün değildi, ancak bu konuyu daha dengeli cinsiyet dağılımı ve

eđitim durumu ile incelemek iin daha fazla arařtırma yapılması řiddetle tavsiye edilmektedir.



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TEZİN TÜRÜ / DEGREE: Yüksek Lisans / Master ☐ Doktora / PhD ☒

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