

The Mediating Role of Buddhist Patience in Linking the Dark Triad and Subjective Well-being

Wu Qiling¹, Li Tsingan², Mei Kongming², Hannah Dillard³, Xiaobing Tian⁴

¹Department of Foreign Languages and Literature, Beijing Normal University, Beijing 100875, China

²Institute of Developmental Psychology, Beijing Normal University, Beijing 100875, China

³College of Arts & Sciences, and the Michael F. Price College of Business, The University of Oklahoma, USA

⁴Center for Science & Technology Talents, the Ministry of Science & Technology, Beijing 100045, China

tsingan@vip.163.com

Abstract: Previous studies on the relationship network between personality, coping, and well-being, were restricted almost only to the concepts and instruments proposed or constructed by Western psychologists. In 2017, Li Tsingan integrated the patience of Buddhism, one of the most important concepts in Eastern wisdom (Deng & Li, 2017), into the network. Based on the classical works of Buddhism, the patience of Buddhism is divided into three components: patience with a harsh world, patience with hostile people, and patience with abstruse books. By recruiting 650 middle school students from Beijing and Southwestern China as participants, and by employing the Questionnaire of Buddhist Patience constructed by Li Tsingan and his students (Deng & Li, 2017) as a primary research tool, the current study is intended to explore the relationships between Dark Triad, Buddhist patience, and subjective well-being (SWB) in the cultural background of China. The most prominent findings of the study are as follows: (1) Machiavellianism was correlated positively to patience with a harsh world, negatively to patience with hostile people, and to patience with abstruse books; (2) psychopathy can negatively predict the three dimensions of patience; (3) patience with hostile people was a mediator between Machiavellianism and negative affect, and a mediator between psychopathy and negative affect.

[Kharkwal G, Mehrotra P, Rawat YS. **The Mediating Role of Buddhist Patience in Linking the Dark Triad and Subjective Well-being.** *Nat Sci* 2017;15(11):62-68]. ISSN 1545-0740 (print); ISSN 2375-7167 (online). <http://www.sciencepub.net/nature>. 8. doi:10.7537/marsnsj151117.08.

Keywords: Dark Triad; Buddhist patience; Subjective Well-being

1. Introduction

Studies within the field of positive psychology gave rise to a deep exploration of happiness, with the most attention paid to the relationship between personality traits and subjective well-being (SWB). In contrast to the bright side of the Big Five, the past dominant paradigm in theories of personality, there has been an exponential increase of interest in a set of socially aversive traits collectively referred to as the Dark Triad (Machiavellianism, narcissism, and psychopathy). While current studies have examined the relationship of the Dark Triad with SWB (Aghababaei & Blachnio, 2015; Aghababaei, Mohammadtaber, & Saffarina, 2014; Egan, Chan, & Shorter, 2014; Furnham et al., 2013; Jonason et al., 2015), they were almost entirely restricted to the concepts and instruments proposed or constructed by Western psychologists. Studies examining cultural variables to illustrate SWB are almost non-existent. Thus, we assume that the employment of Chinese traditional belief systems, such as Buddhism, one of the three pillars of the traditional Chinese culture (Confucianism, Buddhism and Taoism), may contribute significantly to future studies conducted in China which investigate the relationship between the Dark Triad and SWB.

In Buddhist tradition, six pāramitās, or six perfections, are invaluable qualities for those seeking to approach Buddhism, and patience as one of the six perfections, along with giving, morality, energy, meditation, and wisdom, is appreciatively admired as indispensable on the route to wisdom and happiness. There are studies already showing positive relations between patience and SWB (Connor and Davison; 2003; Curry, Price, & Price, 2008; Richardson, 2002; Schnitker, 2012; Stevens & Stephens, 2008); however, the influence of patience on the relationship between Dark Triad and SWB is a relatively new topic. Curry (*et al*, 2008), for example, found that individuals with high levels of patience who were found to exhibit a stronger preference for future rather than immediate rewards were more cooperative and more likely to attain social approbation. Deng and Li (2017) also explored the impact of a patient attitude on the reactions of individuals to stressors, with findings suggesting that higher levels of patience improve individuals' self-regulation. Thus, we hypothesized that patience would also be significantly correlated with the Dark Triad and SWB.

Based on prior studies, Li Tsingan and his students integrated the concept of Buddhism patience (Deng and Li, 2017) into the relationship network existing between personality, coping, and well-being.

Working from a foundation composed of the *Sandhinirmocana Sūtra*, one of the classics of Buddhism, Deng and Li classified types of Buddhist patience into three dimensions—patience with hostile people, patience with a harsh world, and patience with abstruse books, corresponding respectively to social relationships, the physical and mental environment, and truth and reality. Patience with hostile people is the way individuals attain inward peace without any anger or hatred, especially while being complaint or even injured. Patience with a harsh world refers to the way individuals accept the environment surrounding them, while facing hazards, disasters, illnesses, pains, and mental anxieties. Patience with abstruse books is the way people break habitual thinking patterns and constantly pursue the attainment of truth through the understanding of profound Buddhist law or concepts of truth within the universe.

Utilizing this classification, Deng & Li (2017) constructed the Questionnaire of Buddhist Patience, which consists of six independent stories. Each story has a specific setting, characters, and an event, which correspond with the physical and mental environment, social relationships, and the truth and reality of the attitude of patience. The subjects speculate about the development of each story, and the reasons behind possible decisions, which actually reflect the subjects' psychological statuses. This study will utilize the questionnaire developed by Deng and Li to discuss the relationships between the Dark Triad, a patient attitude, and SWB within the cultural background of China. The questionnaire was carefully selected for reliability, and a factor structure permitting the functioning mechanism of a patient attitude in the relationship between the Dark Triad and SWB to be examined with clarity.

This study strives to address five issues: (1) Does Buddhist patience (i.e., patience with hostile people, patience with a harsh world, and patience with abstruse books) correlate with the Dark Triad (i.e., Machiavellianism, psychopathy, and narcissism)? If so, is the correlation positive or negative? (2) Does Buddhist patience correlate with SWB (i.e., positive affect, negative affect, and life satisfaction)? If so, is the correlation positive or negative? (3) Does Buddhist patience act as a mediator between the Dark Triad of personality and SWB? This study pioneers an examination of whether Buddhism patience provides a medium for associations of personality traits with SWB. The current project is thus largely exploratory, but still based on previous publications (Carver & Connor-Smith 2010; Li, 2016; McCrae & Costa, 2008; Romero et al., 2009), and three hypotheses, as follows, have been formulated: (1) the personality Dark Triad (negative personality traits) is hypothesized to be negatively associated with Buddhist patience; (2)

Buddhist patience is hypothesized to be positively associated with SWB; (3) Buddhist patience could mediate the relationship between Dark Triad and SWB. The most important aspect of this study is an exploration of the potential predictors and outcomes of SWB on Chinese cultural perspectives.

2. Material and Methods

2.1 Participants

The subjects of this study included 650 middle school students from Beijing and Southwestern China. 49 (7.53%) were excluded because of the participants' invalid or incomplete responses. The final sample consisted of 601 students (44.6% males, 55.4% females) ranging from 11 to 20 years old ($M = 14.7$, $SD = 1.54$). Furthermore, 92 (32.0%) were in seventh grade, 256 (42.7%) were in eighth grade, while 152 (25.3%) were in ninth grade; 343 (57.1%) did not have religious belief, 169 (28.1%) believed in Buddha, and 27 (4.5%) were Taoists.

2.2 Materials

1. The Questionnaire of Buddhist Patience by Deng & Li (2017) describes an 18-item measure of patience with hostile people, a harsh world, and with abstruse books, with six items pertaining to each category *g*. Participants are asked to respond to a proposition on a 6-point scale ranging from 1 ("very low") to 6 ("very high"). Each category has three reversed-scored items to prevent or reduce social desirability bias. Furthermore, the total score, comprising the added scores of each category, represents the participants' level of the attitude of patience. The scale has an overall internal reliability of 0.858, with subscales being also reliable: patience with hostile people (0.671), patience with a harsh world (0.788), and patience with abstruse books (0.792).

2. The Dirty Dozen Scale (D12). The 12-item Dirty Dozen Scale (Jonason & Webster, 2010), which has been revised and translated into Chinese by Li (*et al* 2014), was applied to measure the Dark Triad (4 items each): Machiavellian, psychopathy, and narcissism. The revised questionnaire adopts a Likert 6-point scale, ranging from 1 ("very slightly") to 6 ("very much"), and higher scores in any of the three dimensions indicated greater endorsement of the Dark Triad. Overall, the Dirty Dozen Scale demonstrated good internal consistency (0.848). When evaluated separately, the internal consistency for each component is Machiavellianism (0.704), psychopathy (0.705), and narcissism (0.603).

3. The Positive and Negative Affect Schedule (PANAS). The PANAS is a 20-item scale used to measure positive affect and negative affect, revised and translated into Chinese by Li and Wei (2015). The revised version sought answers on a 6-point scale

from 1 (“very slightly”) to 6 (“very much”). Higher scores within either of the two categories indicates higher levels of either positive affect or negative affect. The overall internal reliabilities for the scale are $\alpha=0.779$, with subscales also being reliable: ten positive affect items (0.796) and ten negative affect items (0.813).

4. The Satisfaction with Life Scale (SWLS). The 5-item SWLS is a brief, highly reliable ($\alpha=0.702$), and well validated measure of life satisfaction. It was put forward by Diener (1984) and later revised and translated into Chinese by Li and Wei (2015). The revised version of SWLS adopts a Likert 6-point scale, ranging from 1 (“very low”) to 6 (“very high”), and higher scores of the scale indicates higher levels of satisfaction with life. This study used a simple calculation to measure scores of subjective well-being: subjective well-being = positive affect + life satisfaction – negative affect.

2.3 Procedure

In the study, six hundred and fifty middle school students from Beijing and minority areas were recruited, and participants were clustered to complete the surveys. To guarantee the accuracy and authenticity of the research data, instructions were printed on the cover page of the questionnaires, and participants were informed by researchers serving as the experimenters, of the following instructions: (1) the results would be carefully guarded and used only for scientific research; (2) The questionnaire would be anonymous. Besides gender, grade, age, and so on, no additional personal information would be required; (3) There were no standard responses, and participants should fill out the questionnaire independently; (4) Participants should complete the questionnaires at their own speed. All participants should finish the questionnaire within 50 minutes and experimenters would collect the questionnaires immediately.

2.4 Analysis

All the questionnaires were reviewed and filtered out (1) if participants selected multiple options or no option for one item; (2) if selections showed high consistency and regularity: i.e. participants selected more than 10 items with the same option, and obvious regularity appeared more than twice; (3) the items of reverse-scoring contradicted with other items. Forty-nine questionnaires were excluded due to invalid or incomplete responses, and the final sample consisted of 601 valid questionnaires. SPSS 22.0 and AMOS 17.0 were used to analyze the data and calculate structural equation models.

3. Results

3.1 Common-method variance testing

The basic hypothesis of Harman’s single factor test is that if common method variance exists largely

in a factor analysis, then either a common factor can explain most variances, or a factor should be separated. This study involved all variable item and completed an exploratory factor analysis. The results present 14 common factors with eigenvalue greater than one. The total variance for these 14 factors is 57.499%, and the maximum total variance for a single factor is 15.318 % . From this perspective, single factors cannot explain most covariance; hence, this study does not have common method biases.

3.2 Mediation Analysis

Table 1 shows significant negative correlations of each dark trait with SWB; significant negative correlations of each Dark Trait and each category of patience; significant positive correlations of each patience with SWB. Thus, the research data can examine the mediating effect of patience on the relationship between the Dark Triad and SWB.

Besides establishing a mediating effect model, this study also establishes and evaluates another two competitive models. Model 2 adds a direct path from three dimensions of the Dark Triad and three dimensions of SWB. Model 3 hypothesizes no mediating effect and presumes direct effects between the Dark Triad, patience, and SWB. As Table 2 suggests, these three models all fit fairly well. However, paths between Machiavellianism and positive affect, psychopathy and positive affect, and narcissism and positive affect are not significant in Model 2; only 6 paths out of 18 paths are significant in Model 3. Thus, the mediation model reflects the relationships among these observable variables most effectively and most accurately.

Figure 1 shows that the three components of the Dark Triad all factor within the model, and have predictive effect on negative affect, within which psychopathy and narcissism have direct predictive effect on the affect. However, positive affect and life satisfaction in SWB do not enter factor in the model and this suggests that the Dark Triad does not have predictive effect on positive affect and life satisfaction. Further, the three components of patience all factor within the model and Figure 1 presents the mediating effect of patience with hostile people on the relationship between Machiavellianism and negative affect, as well as the mediating effect of patience with hostile people on the relationship between psychopathy and negative affect. On the basis of this model, a further Bootstrap analysis was performed to assess whether the mediation is significant and whether the mediation is complete or partial.

Table 3 indicates the significant mediating effect of patience with hostile people on the relationship between Machiavellianism and negative affect, and patience with hostile people on the relationship between psychopathy and negative affect. According

to Baron and Kenny (1986), when the indirect effect of the mediating variable is significant, and the direct effect of the independent variable is not significant, then the mediating effect is complete mediation; however, if the direct effect of the independent

variable is still significant, the mediating effect is partial mediation. Thus, patience with hostile people functions as a full mediator between Machiavellianism and negative affect, and as a full mediator between psychopathy and positive affect.

Table 1. Pearson’s correlation of the Dark Triad, patience, and Subjective Well-being (n=601)

	1	2	3	4	5	6	7	8	9	10
1.Machiavellianism	1									
2.psychopathy	.680**	1								
3.narcissism	.652**	.565**	1							
4.patience with hostile people	-.336**	-.324**	-.255**	1						
5.patience with a harsh world	-.290**	-.320**	-.194**	.483**	1					
6.patience with abstruse books	-.454**	-.380**	-.327**	.380**	.544**	1				
7.positive affect	-.051	-.040	.104*	.140**	.226**	.197**	1			
8.negative affect	.336**	.421**	.375**	-.170**	-.180**	-.121**	.026	1		
9.life satisfaction	-.016	-.047	.026	.111**	.120**	.060	.343**	-.215**	1	
10.subjective well-being	-.207**	-.260**	-.130**	.210**	.263**	.189**	.648**	-.607**	.761**	1
gender	-.101*	-.091*	-.137**	.113**	.071	.080	-.009	.095*	-.077	-.090*
M	1.778	2.210	2.148	4.040	4.195	4.593	3.758	2.866	3.701	4.593
SD	0.895	0.906	1.009	0.953	1.036	1.003	0.884	0.920	0.852	1.780

Table 2. Comparison of structural equation models (n=601)

Model	description	χ^2	df	χ^2/df	$\Delta\chi^2$	GFI	CFI	AGFI	RMSEA
1	Mediation model	11.507	6	1.918		0.994	0.996	0.974	0.039
2	Mediation model with direct path	27.209	7	3.887	15.702	0.988	0.986	0.95	0.069
3	Direct effect model	0.2	1	0.2	11.307	1	1	0.997	0

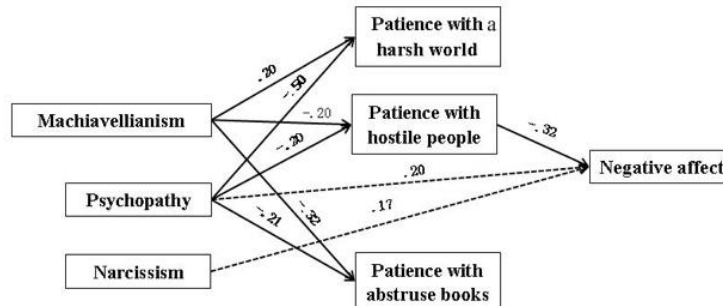


Figure 1. An illustration of the mediating role of Buddhist patience in the link between the Dark Triad of personality and negative affect of SWB

Table 3. Bootstrap analysis: indirect effect, standard error, and error rate of 95% confidence interval

path	indirect effect	SE	error rate of 95% confidence interval	
			lower limit	upper limit
Machiavellianism → patience with hostile people →negative affect	.0222	0.0152	-0.0067	0.0540
psychopathy→ patience with hostile people →negative affect	.0122	0.0139	-0.149	0.0399

***p < 0.001

4. Discussions

4.1 Relationship between the Dark Triad and patience

Machiavellianism correlates positively with patience with a harsh world, and negatively with the other two components of patience. Psychopathy

correlates negatively with all components of patience. However, there is no direct correlation between Narcissism and any of the three components of patience. The highest correlation coefficients are between psychopathy and patience with a harsh world (r=-0.50), and Machiavellianism and patience with

abstruse books ($r=-0.32$). The lowest correlation coefficient is between Machiavellianism and patience with a harsh world ($r= 0.20$), Machiavellianism and patience with hostile people ($r= -0.20$), and psychopathy and patience with hostile people ($r= -0.20$).

The results also indicate that Machiavellianism correlates negatively with patience with hostile people and abstruse books. Furthermore, the higher psychopathy possessed by an individual, the lower the score of patience—hence psychopathy can negatively predict patience. Researchers such as Onley and Veselka (2013) have also found significant negative phenotypic correlations of psychopathy and Machiavellianism with mental toughness. Thus, once facing pressures and obstacles, individuals scoring high on the Dark Triad are more likely to attribute their failures to external reasons and thus show hostility and aggression to others and society. On the other hand, Buddhist peace, emphasizing inward peace without anger or hatred, is a positive psychological adjustment to others and the environment and provides a new way for social interaction. For instance, patience with hostile people is a means for individuals to obtain inward peace while being complaint or even injured. This is opposite to the immorality, selfishness, callousness, remorseless of Dark Triad, which leads to the negative correlation between Dark Triad and patience.

This negative correlation relationship is concerned with the influence of eastern and western cultural backgrounds. The Dark Triad was an extreme development of the west to encourage competition and individual heroism (Smith & Griffith, 1978); patience, on the other hand, originates from traditional Chinese Buddhism, with the principle of benefitting others and saving all human beings. This highly suggests the vital role of morality and duty for both individuals and society.

Among these correlations, the positive correlation between Machiavellianism and patience with a harsh world, as an exception, may be explained from a perspective which considers the features of Machiavellianism. Sakalaki (2000) indicated that “High Machs have a greater tendency to seek to maximize their economic profit and not to trust their potential economic partners” (p. 1188); thus, encountering a harsh world, these individuals will still be patient in order to “maximize their own profit in situations of asymmetric information” (p. 1183). This consideration of the correlation between Machiavellianism and patience with a harsh world explains even why “a Machiavellian child may be particularly suited to the types of behavior involved in indirect bullying” (Kaukiainen, et al., 1999, p. 453).

4.2 Relationship between patience and SWB

There are few correlations between the components of patience and SWB, while patience with hostile people correlates negatively with negative affect, indicating individuals with higher scores of patience with hostile people may experience reduced negative affect, though they will not necessarily experience more positive affect. These results may be explained from the following two viewpoints: (1) Those scoring higher in patience with hostile people are more capable of adjusting themselves and adapting to society; thus, they receive less negative affect and more approval and trust from other people. However, positive affect and negative affect are two independent variables rather than two poles of one dimension; thus, coping with hostile people does not guarantee positive affect and life satisfaction. (2) From the perspective of groups and society, patience represents the spirit of tolerance within Chinese culture. Groups and society may attain harmony by wisely adopting the practice of patience, differing from the strategy of combating violence with violence, even while conflicts are increasingly taking place in the world. Through this means, individual members of groups and society receive less negative affect.

4.3 Mediation effect of patience between the Dark Triad and SWB

Results of this study show the complete mediation effect of patience with hostile people between Machiavellianism and negative affect, and patience with hostile people between psychopathy and negative affect. The mediation effect may be explained from the following two viewpoints: (1) higher scores in both Machiavellianism and psychopathy are related to more negative affect, while having little influence on positive affect and life satisfaction; hence, they correlate with lower SWB. However, if individuals adopt Buddhist patience with hostile people in inter-personal and intra-personal interactions, their ability to adjust emotions and adapt to the environment improves, thus enabling them to obtain a higher level of SWB. (2) According to the social dilemma and reciprocity theory, patience with hostile people helps improve cooperation, properly attribute resources, maximize common benefit for groups, and resolve the bad effects of anti-social behaviors stemming from Machiavellianism and psychopathy, thus improving SWB in groups.

As for the complete mediation effect of patience with hostile people between Machiavellianism and negative affect, as well as between patience with hostile people, psychopathy, and negative affect, possible reasons are given as follows: (1) For personal gains, individuals with high Machiavellian scores generally behave “with amoral action, sharp dealing, hidden agendas, and unethical excess” (Nelson & Gilbertson, 1991, p. 633), resulting in more radical,

unprincipled, and remorseless individuals producing more negative affect. Patience with hostile people, on the other hand, is a means of constantly focusing on individual goals to pursue truth, regardless of negative factors from the environment. Thus, high patience provides people with less negative affect. (2) Psychopathy is characterized by impulsivity, a lack of empathy, a lack of anxiety and responsibility, and continuing antisocial behavior. Individuals high in psychopathy experience more negative affect. On the other hand, individuals attaining patience with hostile people do not attribute and pass on frustrations and failures to others or the society. They do not overreact, thus encountering fewer inter-personal conflicts and intra-personal confrontations, which in turn leads to less negative affect.

As for the insignificant mediation effect of patience between the Dark Triad and positive affect, and the Dark Triad and life satisfaction, the reasons may be explained with the following two perspectives: (1) improving SWB does not equate to increasing positive affect, nor to decreasing negative affect (Bradburn, 1969). Positive affect and negative affect are two independent variables rather than of two poles of one component. (2) Concerning life satisfaction, positive affect and negative affect represent the immediate responses by individuals to daily events, while life satisfaction is the integrated evaluation of the life condition of an individual, in different aspects. For instance, joys and sorrows in the past several days may have a huge influence on the affect of an individual, while life satisfaction may remain nearly the same.

In conclusion, this study utilized the Buddhist Patience Questionnaire (Li & Deng, 2014) to research and further discuss relationships between the Dark Triad, Buddhism patience, and SWB within Chinese culture. The results of this study indicate that (1) Machiavellianism correlates positively with Buddhist patience with harsh world, and negatively with both patience with hostile people, and with abstruse books; (2) psychopathy can negatively predict patience; (3) patience with hostile people provides a medium between Machiavellianism and negative affect, and psychopathy and negative affect. This study endeavors to provide a foundation for future worthwhile studies concerning the influence of Chinese traditional culture on individual psychological aspects and make ups, as well as to call attention to the significant role of Buddhism in perfecting individual personalities and adjusting psychological states.

Acknowledgements:

The authors of this paper are very grateful to Alvin Clarence Dueck from Fuller Graduate School of

Psychology in the United States for their funding of our project (Funding Number: FP03LTA) and for their suggestions in the research designs of our studies!

Corresponding Author:

Professor. Li Tsingan
Institute of Developmental Psychology
Beijing Normal University
Beijing 100875, China
Telephone: 185-1597-9798
E-mail: tsingan@vip.163.com

References

1. Aghababaei N, Błachnio A. Well-being and the Dark Triad. *Personality and individual differences* 2015; 86: 365-368.
2. Ali F, Chamorro-Premuzic T. The dark side of love and life satisfaction: associations with intimate relationships, psychopathy and Machiavellianism. *Personality and Individual Differences* 2010; 48 (2): 228-233.
3. Baron RM, Kenny DA. The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of personality and social psychology* 1986; 51(6): 1173.
4. Bradburn N. M. The structure of psychological well-being 1969.
5. Curry OS, Price ME. Patience is a virtue: cooperative people have lower discount rates. *Personality & Individual Differences* 2008; 44(3): 780-785.
6. Deng JJ. The Mediating Effect of the Enduring Coping between the Big Five Personality and Job Burnout 2014; Master's Thesis. Retrieved from <http://etd.lib.bnu.edu.cn/>.
7. Deng JJ, Li T. Development and validation of the Buddhist patience questionnaire. *Mental Health, Religion & Culture* 2017; 19(8): 807-817.
8. Diener E. Subjective well-being. *Psychological Bulletin* 1984; 95(3): 542-575.
9. Egan V, Chan S, Shorter GW. The Dark Triad, happiness and subjective well-being. *Personality and Individual Differences* 2014; 67: 17-22.
10. Inglehart RF. Faith and Freedom: Traditional and Modern Ways to Happiness. *International Differences in Well-Being* 2010.
11. Jonason PK, Webster GD. The Dirty Dozen: A concise measure of the Dark Triad. *Psychological Assessment* 2010; 22: 420–432.
12. Karasawa M, Curhan KB, Markus HR, Kitayama SS, Love GD, Radler BT, Ryff CD. Cultural perspectives on aging and well-being: A comparison of Japan and the United States. *The International Journal of Aging and Human Development* 2011; 73(1): 73-98.

13. Láng A, Birkás B. Machiavellianism and perceived family functioning in adolescence. *Personality & Individual Differences*, 2014; 63(63): 69-74.
14. Larsen RJ, Prizmic Z. Regulation of emotional well-being. *The science of subjective well-being* 2008; 258-289.
15. Li ML, Yang GS. Chinese patience: conceptual analysis and empirical studies. *Indigenous Psychology* 1998; 10: 3-68.
16. Love AB, Holder MD. Psychopathy and subjective well-being. *Personality and Individual Differences* 2014; 66: 112-117.
17. Nelson G, Gilbertson D. Machiavellianism revisited. *Journal of Business Ethics* 1991; 10(8): 633-639.
18. Onley M, Veselka L, Schermer JA, Vernon PA. Survival of the scheming: a genetically informed link between the dark triad and mental toughness. *Twin Research and Human Genetics*, 2013; 16(06): 1087-1095.
19. Sakalaki M, Richardson C, Thépaut Y. Machiavellianism and economic opportunism. *Journal of Applied Social Psychology*, 2007; 37(6): 1181-1190.
20. Smith RJ, Griffith JE. Psychopathy, the Machiavellian, and anomie. *Psychological reports* 1978.
21. Sutton J, Keogh E. Social competition in school: Relationships with bullying, Machiavellianism and personality. *British Journal of Educational Psychology* 2000; 70(3): 443-456.
22. Xu A. L. The Study on the Relationship Between Self-Construal and Job Burnout: The Mediating Effect of Enduring Coping 2015; (Master's Thesis). Retrieved from <http://etd.lib.bnu.edu.cn/>.
23. Yang YT. Construct Happy Yunnan from Cultural Perspective. *Technological Innovation* 2013; 2: 215-216.
24. Zhang SS, Liu W. Personality: Predictor of Subjective Well-being. *Psychological Research* 2011; 4(2):3-7.
25. Wang SG. Personality and Cultural Identities 1991. *Social Science Research*. 1: 66-71.

10/17/2017