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The Light and Dark Triad of Personality in the Context of Three Non-Material Human Capitals

Jasna i ciemna triada osobowości w kontekście trzech niematerialnych kapitałów człowieka

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Abstract

Aim. The research presented in this article examined the relationships between three non-material human capitals (psychological, cultural, and social) and the dark and light personality triads. The study was designed to provide information on the psychometric properties of the tools used to measure these capitals and to verify their validity.

Methods and materials. The material was obtained from a sample of adults aged 18 to 30. The sample was completed using the snowball method. The variables were measured using standardised questionnaires: *CPC-12R, CulCap-15, SocCap-21* (measure capitals), and *Dirty Dozen-DD*, *Light Triad Scale-LTS* (measure personality triads). The relationships between variables were determined using Spearman's *rho* correlation coefficient.

Results and conclusion. The study revealed, as expected, positive correlations between all capital measures and the light personality triad. The relationships between the dark

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personality triad and capital proved to be less consistent. Narcissism, contrary to expectations, correlated positively with psychological, cultural, and social capital. The other components of the dark triad mostly did not correlate significantly with the capital measures or correlated very weakly. Relatively strong relationships linked good manners and access to social network resources and trust in people with Machiavellianism and psychopathy. The correlations were negative. The dark triad may interfere with the acquisition of cultural and social capital. The relationships between variables provide arguments for recognising the validity of all capital measurement tools. This applies to the relationship between capital and the light triad, and partly also to the relationship between capital and the dark triad.

***Keywords*:** psychological capital, cultural capital, social capital, dark triad, light triad

Abstrakt

Cel. Prezentowane w artykule badania miały na celu sprawdzenia związków pomiędzy trzema niematerialnymi kapitałami człowieka (psychologicznym, kulturowym i społecznym) a ciemną i jasną triadą osobowości. Badania miały dostarczyć informacji na temat właściwości psychometrycznych narzędzi do pomiaru kapitałów – służyły sprawdzeniu trafności tych narzędzi.

Metody i materiały. Materiał pochodził z próby osób dorosłych w wieku od 18 do 30 lat. Próbę pozyskano metodą kuli śnieżnej. Zmienne zmierzono za pomocą standardowych kwestionariuszy: *CPC-12R, CulCap-15, SocCap-21* (pomiar kapitałów) oraz *Dirty Dozen-DD, Light Triad Scale-LTS* (pomiar triad osobowości). Zależności między zmiennymi określono za pomocą współczynnika korelacji Spearmana.

Wyniki i wnioski. Badanie wykazało, zgodnie z oczekiwaniami, pozytywne korelacje między wszystkimi miarami kapitału a jasną triadą osobowości. Związki między ciemną triadą osobowości a kapitałem okazały się mniej spójne. Narcyzm, wbrew oczekiwaniom, korelował pozytywnie z kapitałem psychologicznym, kulturowym i społecznym. Pozostałe elementy ciemnej triady w większości nie korelowały znacząco z miarami kapitału lub korelowały bardzo słabo. Stosunkowo silne powiązania łączyły dobre maniery i dostęp do zasobów sieci społecznej oraz zaufanie do ludzi z makiawelizmem i psychopatią. Korelacje te były ujemne. Ciemna triada może zakłócać nabywanie kapitału kulturowego i społecznego. Związki między zmiennymi dostarczają argumentów za uznaniem trafności wszystkich narzędzi pomiaru kapitału. Dotyczy to szczególnie związków między kapitałami a jasną triadą, a częściowo także związków między kapitałami a ciemną triadą.

***Słowa kluczowe*:** kapitał psychologiczny, kapitał kulturowy, kapitał społeczny, ciemna triada, jasna triada

Introduction

This text is a report of a correlational study whose primary aim was to detect the relationship between the three non-material human capitals (psychological, cultural, and social) and the dimensions of the dark and light triad of personality. In this approach, attention was not focused solely on the role of the capitals in promoting an individual's personal well-being but considered their importance from the point of view of an individual's community productivity, or social adaptation. Confirmation of the expected relationships between the dark and light triad and the three capitals was intended to provide arguments in assessing the relevance of the tools for measuring capitals[1].

Theoretical Background

Social science interest in the non-material capitals of people and communities has so far been concerned with three capitals: cultural, human, and social (Bourdieu, 1986; Coleman, 1988; Putnam, 2000). The first two capitals can easily be related to each other. Both are forms of knowledge and attitudes accumulated by human beings. They are therefore located in individuals, in their relationship with the socio-cultural environment. Social capital, meanwhile, is in the socio-cultural environment, in its relationship with the individual subject. However, the two capitals are differentiated by the field of activity in which the resources they contain operate, yielding returns to the individuals and/or systems/organisations. Cultural capital is a set of educational and cultural competences acquired by the individual (including knowledge, habits, values, norms, roles, attitudes, and linguistic/communication skills – collectively referred to as *habitus*), which, when used in different fields, are supposed to provide the individual with an advantage in competition with others to maintain or raise their status (it thus helps to exclude others from this competition – the less affluent, those who fit less well into the requirements of the social elite, or even just the middle class). Human capital, on the other hand, is analysed mainly in an organisational-systemic context. It denotes the set of competences, knowledge and attitudes through which the individuals can contribute to the success of the organisation and which,

[1] The research was conducted as part of the project *Kapitał psychologiczny, kulturowy i społeczny w kontekście pozytywnej adaptacji – konstrukcja i walidacja baterii standaryzowanych narzędzi pomiaru* [Psychological, cultural and social capital in the context of positive adaptation – construction and validation of a series of standardised measurement tools], funded by the University of Wrocław as part of the programme *Inicjatywa Doskonałości Uczelnia Badawcza* [Research University Excellence Initiative], 2021–2022.

in the above sense, determine their value from an institutional perspective, above all in the labour market. The two constructs are not entirely separate, as the connecting factor is education, or more precisely, its "embodied" product. Some of the competences acquired in the education process can be related to both capitals. Instead of using overlapping constructs, they have been reduced to the category of cultural capital, while human capital has been replaced by a relatively new theoretical category in the literature – *psychological capital*.

This capital is a construct derived from the field of positive psychology and introduced into scholarly circulation by Luthans and co-authors in their work on career development and originally analysed exclusively in a vocational context (Luthans *et al*., 2004; Luthans & Youssef, 2004; Youssef & Luthans, 2011). However, it was considered that the four constructs constituting psychological capital *(Hope*, *Efficacy*, *Resilience,* and *Optimism*, or HERO for short) were categories sufficiently general and meaningful from a self-regulatory perspective not to be confined to an occupational context. It has been accepted that they should be analysed in a broad perspective of positive human development (Kwiatkowski, 2016; Wylęgły, 2025). The availability of valuable and free tools by Lorenz *et al*. (2016) and Dudasova *et al*. (2021) provide opportunities in this regard. The author's own research to date (Kwiatkowski, 2024, 2025a, 2025b) has succeeded in establishing that psychological capital acts as a mediator between family resources, cultural capital, and social capital. Mostly, psychological capital determines social capital – the abundance of a social network and an individual's access to its resources through personal relationships. This individual social (network-relational) capital further translates into a prosocial attitude of the individual based on generalised trust in people and personal commitment to people and communities. It thus determines the social productivity of the individuals – their participation in the creation of relational-community capital. The author's research to date, therefore, shows that it is reasonable to expect positive causal relationships between psychological, cultural, and social capital. This means that consistent patterns of correlation can be sought with personality traits that determine how people function in the context of social norms and roles. Such traits that can be easily connected to the thread of social adaptation is *the dark triad* of personality (Furnham *et al*., 2013, Paulhus, & Williams, 2002). The three traits that comprise it are well-known constructs in psychology. *Narcissism*, *Machiavellianism*, and *psychopathy* are here understood in a subclinical sense. They are not ascribed the status of disorders, but only specific orientations or specific forms of activity, which in low intensity do not pose a problem (sometimes they may even predispose to significant — from an individual and social perspective — achievements and constructive performance of social roles), but which in extremely high intensity become

troublesome primarily for the environment, although sometimes also for the person. These characteristics are conceived dimensionally rather than categorically.

In scientific discourse, much less attention is paid to the properties opposite to *the dark triad*. Here, positive psychology provides support. Following its assumptions, a theoretical construction of the light triad of personality was developed, which was built from three concepts: *humanism*, *Kantianism,* and *belief in people*, reflecting a kind of sacredness in a person's life attitude (Gerymski & Krok, 2019; Kaufman *et al*., 2019).

A content analysis of these three positive qualities of mind does not allow us to assume that they are obvious opposites of the qualities of the dark triad (Kaufman *et al.*, 2019; Ramos-Vera *et al*., 2023). This is because they are all pro-social attitudes. Meanwhile, dark triad traits are more complex. Only Machiavellianism could be ascribed the status of an attitude, although not necessarily, as it can include not only the inclination but also the ability to manipulate people or exploit them in a cold and calculating manner, which in turn is an individual trait. The other two traits of the dark triad also cannot be subsumed into the simple opposite of the traits of the light triad. Narcissism is first and foremost an attitude towards one's own person, from which, at most, there are some consequences for dealing with people. Psychopathy — in the dark triad — on the other hand, seems to be a construct reflecting more a deficit of internal control and a disregard for social norms than a hostile attitude towards people. However, without treating the two triads as a simple antinomy, one might expect negative correlations between these traits (Kaufman *et al*., 2019). In terms of social adaptation, the dark triad can be considered as an indicator of possible problems in social adaptation, while the light triad can be considered as an indicator of good social adaptation. The available research (Kaufman *et al*., 2019) indicates that not only the social but also the intrapsychic dimension of adaptation (mental health, internal resources, efficiency of self-regulatory processes) can be related to both triads in the above way.

Hypotheses

All three capitals — psychological, cultural, and social — express an unambiguously positive course of human development and socialisation. The mutual opposition of the traits of the dark and light triads of personality implies the expectation that if the light triad correlates positively with the positive orientation of development and socialisation, then the dark triad should correlate negatively with them. Therefore, it was expected that all components of the dark triad would correlate negatively with all measures for each of the three capitals, whereas all features of the light triad would correlate positively with all capital measures.

Variables and measurement

Psychological capital

A revised version of the *Compound Psychological Capital Scale – Revised* (CPC-12R) tool, developed by Dudasova, Procházka, Vaculík, and Lorenz (2021), in a Polish-language version prepared by the author of the present study, was used to measure psychological capital. The scale is used to measure four components of psychological capital: self-efficacy, optimism, hope, and resilience. The tool consists of 12 statements with positive content, three for each of the underlying components. Responses are given on a six-point Likert scale, where 1 means "strongly disagree" and 6 means "strongly agree." The total score can be interpreted as an overall indicator of psychological capital, while analysing the individual components. In the sample analysed in this study, the fit indices for the model of the four factors mutually correlated in the confirmatory factor analysis are satisfactory (*RMSEA* = 0.077, *CFI* = 0.95). Furthermore, the factors are homogeneous and very strongly correlated with each other. It was, therefore, considered appropriate to use the overall measure, especially as it is homogeneous according to the exploratory factor analysis, and its internal reliability index is high (α = 0.91).

Social capital

The 3-factor *SocCap-21* scale was used to measure social capital. The tool constructed by Kwiatkowski (2025b, in print) consists of 21 Likert-type items (ranging from "definitely not true" to "definitely true" on a 7-point numerical scale). Factor analysis demonstrated the desirability of separating three mutually correlated subscales, with seven items per subscale. In psychological terms, the subscales should be understood as: 1) subjective self-assessment of *the ability to use the resources of the social network* (perceived ability to effectively mobilise the resources of the social network), 2) declared *trust in people/belief in people*, 3) declared *pro-social commitment of the individual* (willingness to act for the benefit of other people and/or the community). The scale, therefore, describes the functioning of the individual in the related roles of *recipient/consumer* of social resources and their *giver/creator*. This framing allows the two paradigms of social capital — network-relational and system-community — to be interrelated (Esser, 2008). The three-factor model of mutually correlated factors was satisfactorily confirmed by confirmatory factor analysis in the validation sample. In the study analysed in this paper, similar model fit indices were obtained (*RMSEA* = 0.072, *CFI* = 0.89). The subscales of the tool can be considered factor-homogeneous in the view of the validation study. Some doubt is raised by the subscale *trust in people/belief in people*, which reveals a two-factor hierarchical structure with one secondary factor. However, this means that it is possible to treat the secondary factor as a univariate measure and reliably estimate a reli-

ability index (Cronbach's *alpha*) for it. For all three subscales, Cronbach's coefficients were satisfactory in the validation sample (alphas ranging from .76 to .85), and almost identical indices were obtained in the studies presented in this paper (access to network resources: α = .85, trust/belief in people: α = 0.75, pro-social commitment: α = 0.86). In the research presented next, the three subscales of the tool will be analysed as separate variables, as each reveals a different aspect of an individual's functioning in relation to their social environment.

Cultural capital

The *CulCap-15* 3-factor scale was used to measure cultural capital. The tool was constructed by Kwiatkowski (2025a). It consists of 15 Likert-type items (from "definitely not true" to "definitely true" on a 7-point numerical scale). Factor analysis demonstrated the desirability of distinguishing three mutually correlated subscales in the scale structure – 5 items per factor. The factors are to be understood as: 1) *academic habitus* – an individual's high commitment to education (measured by self-assessment of performance at school and motivation to learn), 2) *participation in high culture*, and 3) *good breeding and personal culture/kindness* (social standing, speech culture, and politeness in dealing with people). These dimensions are the consequence of adopting a traditional conception of cultural capital (as conceived by Bourdieu, 1986, or DiMaggio, 1982). These variables are mutually correlated but not very strongly. The structure of the three correlated factors has a satisfactory fit in the view of confirmatory factor analysis (*RMSEA* = 0.063, *CFI* = 0.95). The above subscales can be considered factor-homogeneous according to the validation studies. This means that reliability indices (Cronbach's α) can be reliably estimated. The Cronbach's coefficients for all three subscales are satisfactory (alphas in earlier validation studies: from .80 to .87, in the sample discussed in this text: *Kinderstube* [germ., good breeding, personal culture]: α = 0.80, participation in high culture: α = 0.82; academic habitus: α = 0.*85*). The scale describes an aspect of an individual's functioning in the environment, which can be defined as a set of competences useful for strengthening one's own status by excluding culturally less well-equipped individuals and/or for increasing one's own social mobility. At the same time, high scores on individual scales can be taken as indicators of a conformist adaptive orientation according to the Mertonian model (*i.e.*, recognising values valued in society and respecting social norms).

Dark triad

The dark triad was measured using the *Parszywa Dwunastka* [The Dirty Dozen] questionnaire in the Polish adaptation (Czarna *et al*., 2016). This tool consists of 12 statements and contains three subscales corresponding to the components of the dark triad (narcissism, Machiavellianism, and psychopathy). The subscales are therefore

short (4 items each). In the concept of the personality triad in question, narcissism manifests itself in the need to expose oneself, attract people's attention and exalt oneself associated with an attitude of entitlement towards others; Machiavellianism is the tendency to coldly manipulate other people and instrumentally use them to achieve one's own goals; psychopathy is the tendency to antisocial actions, expressed by all disregard for norms, and a deficit of self-control – a lack of restraint in situations of temptation. The three correlated factors model for the DD scale items has an acceptable fit in confirmatory factor analysis (*RMSEA* = 0.078, *CFI* = 0.94). The individual subscales are factor-homogeneous and have satisfactory reliability as calculated by Cronbach's method (narcissism: α = 0.83, Machiavellianism: α = 0.84, and psychopathy: α = 0.73).

Light triad

To measure this trait, there is one tool known as the *Light Triad Scale – LTS* (Kaufman *et al*., 2019). The Polish adaptation was made by Gerymski and Krok (2019). The questionnaire, built from 12 statements, contains three subscales: *humanism* (appreciating the value and dignity of every human being, listening to others and valuing their perspective); *Kantianism* (acting ethically, being guided by moral principles and treating others with full respect, as an end of action rather than a means to achieve one's own goals); *belief in people* (the belief that people are inherently good and usually have good intentions). In the sample, confirmatory analysis revealed satisfactory fit indices for the three-factor mutually correlated model (*RMSEA* = 0.053, *CFI* = 0.94). The subscales are factor-homogeneous, but do not have very high internal reliability as measured by Cronbach's *alpha* (humanism: α = 0.69, Kantianism: α = 0.53, belief in people: α = 0.69). Similarly, low reliability indices are reported by the authors of the Polish adaptation of the scale cited above. Undoubtedly, the tool is not perfect – corrections would be desirable. However, there is currently no alternative test.

Sample and method

The material for the study was obtained through a survey-type study. The form for respondents was in electronic form, and a link to it was sent out via email by a group of students of pedagogy. Two preconditions were communicated to them: to be limited to adults but not older than 30 years, and to invite an equal number of women and men. The procedure used resulted in 785 eligible questionnaires being collected after checking the age criterion and eliminating forms with numerous missing data. The few missing data (max. one per subscale of a given questionnaire) were replaced by the arithmetic mean value of the given item in the sample. Most of the sample was female (nearly 54%). The mean age was 22.70 (with a spread from 18 to 30). Urban residents are in the major-

ity (66.3%). A permanent job is declared by 47.7% of respondents. Studying is reported by 58.1% of the people surveyed.

A correlation procedure was used to verify the statistical hypotheses. Statistical calculations were made after checking the distributions of the variables. For this purpose, the skewness and kurtosis of each variable were analysed (marking as significant values higher than twice the standard error of these parameters). A Kolmogorov-Smirnov test of normal distribution was also performed (marking significant values with $p < .01$). Almost all variables showed statistically significant deviations from the normality of the distribution. It was therefore necessary to use a non-parametric test to assess the relationships between the variables. Spearman's *rho* correlation coefficient was chosen. When large samples are used, its values are close to Pearson's correlation, making it easier to interpret the strength of the relationship. Calculations were performed in three datasets: the whole sample and subsets of men and women.

Research results

The results of the statistical analysis are contained in the following two tables. Table 1 provides information on the fit of the individual variables to the Gaussian curve. The calculations indicate that none of the variables tested has a satisfactory fit to a normal distribution. Therefore, a non-parametric test, the Spearman rank correlation coefficient (*rho*), was used to estimate the significance of the correlation.

Table 1

Distributions of each variable considered for further analysis in the study sample (N=785)

Variables	Descriptive statistics and distribution fitting			
	M **(*SD*)**	***skewness*** **(*SE* = .09)**	***kurtosis*** **(*SE* = .17)**	**Test K-S *d***
Psychological capital	49.70 12.36	-.38*	-.30	.06
Academic habitus	16.98 4.70	-.31*	-.43*	.07*
Kinderstube	18.87 3.99	-.47*	-.37*	.11*
Cultural participation	16.10 4.83	-.11	-.65	.06*
Access to network resources	26.39 5.55	-.62*	.08	.09*
Trust in people/belief in people	2.86 5.24	-.19*	.04	.07*

Variables	Descriptive statistics and distribution fitting			
	M **(*SD*)**	***skewness*** **(*SE* = .09)**	***kurtosis*** **(*SE* = .17)**	**Test K-S *d***
Pro-social commitment	2.06 5.80	.13	-.71*	.06*
Humanism	14.94 3.28	-.58*	.14	.11*
Kantianism	14.74 2.96	-.50*	.25	.10*
Belief in people	13.07 3.46	-.25*	-.29	.09*
Narcissism	14.19 6.16	.24*	-.74*	.07*
Machiavellianism	11.42 5.89	.72*	-.24	.12*
Psychopathy	1.82 5.36	.78*	.04	.12*

Note. *M* – arithmetic mean, *SD* – standard deviation, *SE* – standard error, K-S *d* – Kolmogorov-Smirnov test, * statistically significant value (*i.e.*, absolute value of skewness or kurtosis above two standard error values, and K-S *d* test significant with $p < .01$.

The verification of the statistical hypotheses is possible after analysing the significance and signs of the correlations in the designated set of variables. The data are contained in Table 2. The highest number of significant correlations is found within its sector, covering the relationship between capital and the light triad. All these correlations are consistent with the assumptions made at the outset. They have positive signs. This means that as the values of the capital variables increase, the values of the characteristics of the light triad increase. For the whole sample and the male subset, all possible capital correlations with the light triad are statistically significant. The correlations are mostly weak and sometimes moderately strong. Only one correlation was found to be non-significant (participation in high culture *vs*. Kantianism, in the female subset). In contrast, the data in the sector of the table connecting capitals to the dark triad are different. The correlations are clearly weaker than those observed in the light triad sector. There are often non-significant correlations. The observed correlations are stronger in the male subset than in the female subset. The correlations of capitals with narcissism occur with a positive sign, so contrary to expectations, the higher the intensity of narcissism, the higher the values taken by the capital variables. This is how narcissism correlates with psychological capital, academic habitus, *Kinderstube*, cultural participation, and commitment in pro-social activities. Two variables from the social capital construct — access to social network resources and trust in people — were found to be completely uncorrelated with the dark triad trait discussed.

Table 2

The three capitals — psychological, cultural, and social — in relation to light and dark personality triad traits – correlation analysis (Spearman's rho) in a sample of young adults (N = 785) and in subsets of women (n = 422) and men (n = 343)

Capital variables	Sample	Light triad traits			Dark triad traits		
		Human	***Kant***	***Belief***	***Narc***	***Machia***	***Psych***
Psychological capital	Total	.22***	.25***	.25***	.10**	-.03	-.00
	Women	.20***	.28***	.25***	.09	-.04	-.01
	Men	.29***	.22***	.26***	.12*	-.04	-.02
Academic habitus	Total	.27***	.19***	.16***	.16***	-.07*	-.05
	Women	.23***	.17***	.14**	.11*	-.11*	.00
	Men	.28***	.19***	.19***	.23***	.03	-.01
Kinderstube	Total	.30***	.26***	.19***	.09**	-.15***	-.20***
	Women	.31***	.23***	.23***	.10*	-.17***	-.13**
	Men	.24***	.28***	.13*	.12*	-.04	-.17
Participation in culture	Total	.31***	.12**	.18***	.09*	-.09*	-.11**
	Women	.27***	.07	.17***	.06	-.09	-.01
	Men	.26***	.13*	.17***	.14**	.02	-.06
Access to social network resources	Total	.47***	.34***	.40***	.05	-.14***	-.17***
	Women	.46***	.35***	.45***	.03	-.12*	-.17***
	Men	.44***	.31***	.35***	.07	-.14*	-.10
Believe in people	Total	.23***	.19***	.53***	-.02	-.26***	-.25***
	Women	.20***	.20***	.49***	-.05	-.27***	-.23***
	Men	.24***	.16**	.56***	.05	-.22***	-.21***
Pro-social commitment	Total	.33***	.17***	.27***	.14***	.01	-.09*
	Women	.31***	.16***	.27***	.09	-.06	-.06
	Men	.31***	.16**	.26***	.20***	.17**	-.04

Note. Significance of correlations: * $p < .05$, ** $p < .01$, *** $p < .001$; abbreviations in table: *Human* – humanism, *Kant* – Kantianism, *Belief* – belief in people (light triad traits): *Narc* – narcissism, *Machia* – Machiavellianism, and *Psych* – psychopathy (dark triad traits).

Conclusion and interpretations

Psychological capital is positively correlated with the light triad. Both variables may be the result of the same factors and processes (learning and development over the life course), or psychological capital is a source of positive attitudes and sensitivity towards people. It demonstrated marginal correlations with the dark triad and, contrary to expectations, these correlations were positive instead of negative. The only dimension of the dark triad associated with psychological capital appeared to be narcissism.

This may be an artefact resulting from overlapping constructs or similarity in the content of the measurement tools. A positive attitude towards oneself falls within the scope of both constructs discussed. However, it cannot be ruled out that narcissism (a trait built earlier in the life course) is one source of the psychological capstone or may favour its creation through the influence of other factors. It is possible, however, that the result of the discussion indicates the lack of relevance of the tool to measure the dark triad. The short form of the tool did not accommodate several traits of narcissism that are not positive, but aggravating to relationships with people. This very short measure may be a narcissism scale in name only, because it diagnoses another trait, *e.g.*, self-esteem or self-worth. The DD scale has been criticised from this perspective. The results of the present study seem to support this criticism.

Academic habitus, pro-social commitment, and participation in high culture, *i.e.*, the components of cultural capital, positively correlate with all the features of the light triad, so they all seem to be conducive to building a positive relationship between the individual and other people. Perhaps, according to Maslow's pyramid of needs, confirmation of one's own status, in the context under analysis, occurring because of the effective construction of an academic habitus, the acquisition of social graces and constant participation in high culture, opens the individual up to people to a greater extent and makes them socially sensitive. The light triad would be a manifestation of the activation of the pursuit of higher hierarchical needs.

In the above context, the dark triad would express the integration of the personality around lower hierarchical needs – a kind of fixation on the aspirations generated by deficits in these needs. However, the data on narcissism contradict such an interpretation, as it correlates positively with the three dimensions of cultural capital. The rest of the data in this sector of the table are not very convincing – the correlations are very weak or insignificant. Only the set of negative correlations of academic habitus and *Kinderstube* with Machiavellianism and psychopathy are consistent with expectations. However, these are weak. These correlations can be interpreted in many ways. It may be that these dimensions of cultural capital and the dark triad have a common origin in developmental and socialisation processes regulated by biological factors, and/or early experiences in family and school (Robinson, 2003). Besides, dark triad traits (in the present case, only two – Machiavellianism and psychopathy) may significantly limit the acquisition of cultural capital. An influence in the opposite direction is less likely, as both Machiavellianism and psychopathy are strongly determined by brain properties (Fallon, 2020) and relatively less influenced by social factors. Of particular interest are the relationships of the light and dark triad with the three dimensions of social capital. First, relatively strong correlations of all dimensions of social capital with all dimensions of the light triad were observed. These were most strongly revealed in relation to the light triad and access to social network resources, as well

as trust in people. Slightly weaker correlations associated the light triad with pro-social commitment. All correlations were positive. Positive experiences in relationships with people (experiencing support that builds trust in people) can therefore create the positive attitudes towards people contained in the light triad. These positive attitudes may, in turn, foster pro-social motivation – a commitment to be active for the benefit of people and the community. Less clear is the relationship of the dark triad with social capital. In this case, narcissism does not correlate with capital or — unexpectedly — correlates weakly positively with pro-social commitment. Machiavellianism and psychopathy, on the other hand, correlate negatively with access to social network resources and trust in people. It may therefore be that the two dark triad traits in question limit positive social experiences over the life course and, secondarily, shallow relationships with people, with all the implications for social adaptation. This latter interpretation, however, is not supported by the relationships of the dark triad with pro-social engagement – these relationships are very weak and inconsistent in terms of correlation signs. The issue, therefore, requires further research.

The analyses presented here allow us to formulate reservations about the accuracy of the narcissism scale from the *DD* questionnaire, which appears to be an indicator of the positive orientation of the individual regarding people, knowledge, culture, and the self. Apparently, therefore, this subscale does not adequately reflect the socially disruptive aspects of narcissism, particularly the traits of superiority narcissism (Gościniak, 2017). Thus, it seems that combining it with the dark triad construct may not be appropriate. Further research using other tools to measure the variables of the construct in question should be recommended — for the dark triad, this could be the *Short Dark Triad scale — SD3* (Jones & Paulhus, 2014), and to measure narcissism itself, the *Narcissistic Personality Inventory – NPI* (Raskin & Hall, 1979).

The traits of the light triad, in the context of the self-reported research presented here, appear as universal markers of an individual's good adaptation. They unequivocally positively correlate with all the non-material capital dimensions analysed. Measuring the light triad can provide valuable information not only about social functioning. The correlations of this positive triad with psychological capital (this one reflects an individual's self-regulatory capacity) allow a conclusion to be drawn about its relationship to a person's mental health. This conclusion is consistent with the findings of other researchers (Jankiewicz & Michalek-April, 2024; Kaufman *et al*., 2019).

The studies presented above, due to their cross-sectional nature and consideration of only the simplest layer of analysis in the form of simple correlations, do not provide a basis for concluding causal relationships. Further research aimed at testing the two triads and the three capitals in more complex schemes of relationships (considering other individual factors and personal experiences) to gain insight into the nature of these seems advisable.

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