# IMPACT OF DARK TRIAD PERSONALITY, GENERAL INSECURITY ON COLLECTIVE ACTION: ROLE OF MORALITY AND PERCEIVED SOCIAL INJUSTICE AMONG YOUNG ADULTS



**By**

**Walijah Mehmood**

**DEPARTMENT OF APPLIED PSYCHOLOGY**

**NATIONAL UNIVERSITY OF MODERN LANGUAGES**

**Islamabad-Pakistan**

**2025**

**IMPACT OF DARK TRIAD PERSONALITY, GENERAL INSECURITY ON COLLECTIVE ACTION: ROLE OF MORALITY AND PERCEIVED SOCIAL INJUSTICE AMONG YOUNG ADULTS**

**By**

**Walijah Mehmood**

A Research Report submitted in

Partial fulfilment of the requirement for the

Degree of M-Phil Psychology

**DEPARTMENT OF APPLIED PSYCHOLOGY**

**NATIONAL UNIVERSITY OF MODERN LANGUAGE**

**Islamabad- Pakistan**

**2025**

# IMPACT OF DARK TRIAD PERSONALITY, GENERAL INSECURITY ON COLLECTIVE ACTION: ROLE OF MORALITY AND PERCEIVED SOCIAL INJUSTICE AMONG YOUNG ADULTS

*By*

**Walijah Mehmood**

Approved By

_____

Dr. Ulfat Nisa

(Supervisor)

_____

Prof. Dr. Aneela Maqsood

(HOD Department of Applied Psychology)

_____

External Examiner

# CERTIFICATE

This is to certify that M-Phil Research Report on **"Impact of Dark Triad Personality, General Insecurity on Collective Action: Role of Morality and Perceived Social Injustice among Young Adults"** prepared by Walijah Mehmood has been approved for submission to National University of Modern Languages, Islamabad.

_____

**Dr. Ulfat Nisa**

Supervisor

**IMPACT OF DARK TRIAD PERSONALITY, GENERAL INSECURITY ON COLLECTIVE ACTION: ROLE OF MORALITY AND PERCEIVED SOCIAL INJUSTICE AMONG YOUNG ADULTS**

# ACKNOWLEDGEMENT

# TABLE OF CONTENT

## LIST OF TABLES

# LIST OF FIGURES

# LIST OF APPENDICES

**Appendix A**   Consent Form & Demographic Sheet

**Appendix B**   General Insecurity Questionnaire (GI) (cc)

**Appendix C**   Social Justice Scale (SJS)

**Appendix D**   Moral Foundation Questionnaire (MFQ)

**Appendix E**   Activism & Radicalism Intention Scale (ARIS)

**Appendix F**   Dark Triad Personality (SD3)

**Appendix G**   Permission of Scale (ARIS)

**Appendix H**   Permission of Scale (MFQ)

**Appendix I**   Permission of Scale (SD3)

**Appendix J**   Permission of Scale (SJS)

# Abstract

The study examined the impact of dark triad personality traits (narcissism, psychopathy, and Machiavellianism) and general insecurity on collective action i.e. activism and radicalism, among young adults. It further explored the mediating role of perceived social injustice and the moderating role of morality, as well as group differences on study variables. A cross-sectional design was employed in two phases, phase I involved pilot testing, while phase II was conducted for main study. Data were collected from 301 university students (139 males, 162 females; age 17–26 years) from Rawalpindi and Islamabad, using self-report measures through convenience sampling. Findings of correlation analyses showed that psychopathy and narcissism were positively associated with radicalism, whereas Machiavellianism and general insecurity were positively associated with activism. Morality did not significantly moderate the relationships between dark triad personality and collective action. Mediation analysis indicated that perceived social injustice significantly mediated the association between Machiavellianism and activism, general insecurity and activism, also narcissism and radicalism. Group differences revealed that younger participants (ages 17–19) reported higher insecurity, stronger binding morality, and greater collective action intentions. Females scored higher on insecurity and morality (particularly in care and fairness). Participants with stronger ethnic identity reported higher scores on perceived social justice and morality. Students involved in gender-related group identity scored higher on psychopathy, activism, and radicalism. The findings of the study offer valuable insight about the relationships of dark triad personality, general insecurity, morality, perceived injustice and collective action.

Keywords: collective action, dark triad, personality, general insecurity, morality, perceived social injustice, young adults.

**Chapter 1**

# Introduction

In times of political and social unrest, collective action has become a powerful method through which individuals express dissatisfaction and seek systemic change. While much of the existing literature has emphasized on structural factors such as group identity, ideology, or perceived injustice (van Zomeren et al., 2008), recent studies highlighted individual-level psychological characteristics including personality traits (e.g., Duncan, 2018), emotional vulnerability, and moral beliefs as important drivers of participation (Anderson et al., 2019). In particular, socially aversive traits and insecurity may predispose individuals to perceive societal structures as unjust, hence motivating them to collective action (Jost et al., 2017). Understanding these dynamics is critical in regions experiencing socio-political flux. In respect to Pakistani context, limited researches explore the psycho-social aspect of collective action, despite frequent protests and politically motivated sit-ins (Al Jazeera, 2024; Dawn, 2024).

The present literature suggests that collective action motivations can be analyzed at both macro e.g., economic conditions, governance, security etc. and micro levels e.g., personal income, interests, education etc. (Ribeiro & Borba, 2016). Crucially, personality traits may directly shape behavioral outcomes in collective contexts (Duncan, 2018). This study seeks to address this gap by empirically assessing the association of personality factors with intentions to participate in collective action. Among the most influential frameworks in personality psychology is the five-factor model (FFM) developed by Costa and McCrae (1992). This model represents a comprehensive and hierarchically organized approach to personality assessment and interpretation. The FFM conceptualizes personality structure through five core dimensions:

openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism (OCEAN).

The past studies suggest that, the individual differences in psychology have claimed that personal characteristics should be addressed when analyzing participative behavior of individual (Mondak, 2010). It is also needed to expand understanding of the individual personality along with its relation to other factors (Ribeiro & Borba, 2016). Researches incorporating the social aspect of psychology have revealed that personality factors such as extroversion and openness to experiences are acclimatizing variables for collective action (more specifically political action) (Ribeiro & Borba, 2016). Over the past few decades, empirical studies have increasingly examined the impact of personality traits on various manifestations of collective action, such as access to information, contact with authorities, voter turnout, campaign engagement, and participation in demonstrations and protests. Among personality traits, extraversion and openness to experience have shown the most prominent associations with collective action. (Mondak, 2010). These results are consistent with studies suggesting that extraversion and openness to experience are key contributing factors to activism, particularly political activism (Ribeiro & Borba, 2016). Similarly, Brandstätter and Opp (2013) examined protest behavior in relation to the Big Five personality traits and found that individuals high in agreeableness, openness, and emotional stability were less likely to participate in protests.

Mondak and Halperin (2008) identified extraversion as a common personality trait among participants in protests, rallies, and meetings. Ribeiro and Borba (2016), in a study conducted on a Brazilian population, found that while these personality traits may be prevalent, they do not directly influence an individual's intention to join or leave collective action. Instead, they appear to influence an individual's curiosity and motivation to seek further information, which may then

guide their decision to participate. While the dark triad are conceptually distinct from the Big Five personality dimensions, research has demonstrated considerable empirical overlap. Jakobwitz and Egan (2006) found that dark triad are negatively associated with agreeableness and conscientiousness, two dimensions central to pro-social behavior and social responsibility. Despite these correlations, the dark triad encompasses a more socially aversive profile, characterized by manipulation, emotional coldness, and self-interest. This intersection highlights the value of shifting from broad personality frameworks to a more targeted focus on the dark triad, particularly when examining psychological factors that may underlie individual motivations for collective action, including both activism and radicalism.

**Dark Triad Personality**

Paulus & William in 2002 researched and formulated socially callous personality types. These traits are not of clinical or criminal level, but rather they flourish every day in society. Socially averse personalities are subclinical, which means they do not exhibit clinical or criminal conduct but can still function in ordinary society. The SD3 are the basis for studying these characters, as they complement with each other conceptually and psychometrically. The dark triad personality consist of three theoretically distinctive but moderately correlated and socially invasive traits of personality also known as dark dispositions or negative tendencies of personality. They are psychopathy, narcissism and machiavellianism (Jones & Paulus, 2014; Jones & Paulus, 2017; Paulus & William, 2002).

*Narcissism*

Narcissism associated with feeling of superiority, arrogance and self-importance masking the actual feeling of meagerness (Jones & Paulus, 2017). Entitlement, Grandiosity and a desire for admiration are the three main characteristics of narcissism, according to the SD3 paradigm. These

characteristics are explained as follows: Grandiosity: People with narcissistic tendencies overstate their sense of significance. They frequently think they are unique or better than other people and should be given preferential treatment or special acknowledgment (Paulus & William, 2002). Entitlement: Narcissism is characterized by a strong conviction that one is naturally worthy of receiving special attention. People with high levels of narcissism assume that other people will automatically satisfy their needs and wants (Jones & Paulus, 2014). Need for Admiration: People who are narcissistic are always looking for other people's approval, admiration, and attention. They thrive on receiving praise, so if they feel neglected or undervalued, they could retort severely (Jones & Paulus, 2014; Jones & Paulus, 2017; Paulus & William, 2002).

*Psychopathy*

Psychopaths are callous and are related to clinical disorder antisocial personality disorder. Associated with lack of empathy manipulation, emotionally cold and impulsive without any remorse (Hare, 1999; Jones & Paulus, 2014). According to this study, callousness, impulsivity, and manipulative are the three main features that characterize psychopathy. An outline of these traits is provided as, callousness in psychopathy is characterized by emotional indifference and the absence of empathy. People with high levels of psychopathy may take advantage of or hurt others without feeling bad about it. Psychopathic individuals are impulsive and they frequently follow their impulses without considering the repercussions. They have trouble exercising self-control and frequently participate in dangerous, careless activities. One aspect of psychopathy is the propensity to trick and control people for one's own benefit. Psychopaths frequently use charm and are crafty. They often use these qualities to strategically take advantage of others (Jones & Paulus, 2014; Jones & Paulus, 2017; Paulus & William, 2002).

*Machiavellianism*

The Machiavellian individuals possess traits such as: deception, manipulation, strategic corruption and these individuals manipulates, deceive and trick other individuals to attain their goals. "High Machiavellian" or "high Mach" means the person is highly manipulative. Machiavellianism is based on the works of Sun Tzu a Chinese Scholar and Niccolo Machiavelli character in a then famous novel 'Prince' on the character of "prince". The key characteristics of this personality type are: Strategic manipulation which entails planning and premeditated behavior. Callous affect refers to lack of morality and less empathic. Machiavellian individuals believes in coalition or alliance building, which entails forming alliances while keeping a positive image which is different from psychopathy by its reliance on strategic thinking and impression control (Jones, 2016; Jones & Paulus, 2014; Jones & Paulus, 2017; Paulus & William, 2002).

At its core, collective action emerges from ideological frameworks that motivate individuals to participate in mass movements or coordinated protest. Individuals scoring high on dark triad measures have been observed to exploit ideological frameworks opportunistically, without developing authentic attachments to them. (Bélanger, 2023). These socially aversive traits have shown significant associations with motivations for violence, activism, and radicalization (Maglić et al., 2021). Research also suggests that the influence of dark personality traits on behavior may vary across nations, depending on the context (Brandstätter & Opp, 2013). Empirical studies revealed different patterns between dark triad personality constructs (narcissism, psychopathy and Machiavellianism) and collective action participation, suggesting trait-specific motivational pathways. Although a direct association was not tested, Thomson and Kjaervik (2024) found that individuals with antisocial personality disorder (noting that approximately one-third of those with APD meet criteria for psychopathy) demonstrated positive associations with extremism, violence, low emotional regulation, and radicalism, but not with activism. In contrast,

narcissists are described as lacking substantive values or principles beyond self-interest, adhering to an ideology that primarily serves self-glorification (Thomson & Kjaervik, 2024). Narcissists relocate meaning and power to themselves presenting themselves as sole authority in a situation (Diederichsen, 2011). Radicalism's cultural prestige for example its association with uncompromising politics, aesthetic purity, and historical uniqueness makes it an appealing criterion to mask narcissistic tendencies. Radicalism is a performative intensifier, narcissists adopt it to promote self-image (Diederichsen, 2011). Narcissism, characterized by grandiosity and a need for admiration, may drive engagement in activism to enhance social status or self-image. However, its association with risk aversion and self-preservation (Paulhus & Williams, 2002) may reduce support for high-risk radical actions. For instance, narcissistic individuals may prefer visible, socially rewarded activism over covert or violent radicalism (Jonason et al., 2015; Braddock & Horgan, 2016).

Narcissists focus on self-enhancement and social dominance (Paulhus & Williams, 2002) which may drive engagement in activism for status-related rewards, whereas its aversion to physical risks (Jonason et al., 2015) may deter support for radical actions. While a research in exploring the dark side of environmental activists' personality, study found that Machiavellianism and narcissism had positive association with activism (Zacker, 2024). Duspara and Greitemeyer (2017) identified positive correlations between psychopathy and narcissism with political extremism, while finding no significant association between Machiavellianism and extremist tendencies (Pavlović & Wertag, 2020), but this is not always the case for example another study found that when radical actions are perceived as strategically advantageous to Machiavellian individuals, they emphasis on manipulation and long-term goal pursuit which may foster support for radicalism as a calculated mean to destabilize opponents or gain power (Braddock et al., 2020).

The present study seeks to explore whether similar associations are observed within the Pakistani cultural context. Given that individuals high in dark triad personality traits may show interest in protest behavior, an important question is whether this interest extends to involvement in extreme or unlawful demonstrations, such as radicalism. Literature states that there is a positive relationship from which we can also hypothesize based on study objectives. Research on the dark triad in relation with collective action in Pakistan remains limited, highlighting the need for culturally contextualized investigation.

Dark triad personality demonstrated consistent correlations with norm-violating behaviors, particularly misconduct such as fraud, theft, bullying bribery etc. and interpersonal transgressions such as cheating and deception etc. (Dickinson, 2023). The dark personality traits has shown to have low pro-social tendencies, high tendency for dishonest behavior, and an elevated readiness to involve in morally questionable decision-making (Dickinson, 2023). They demonstrate a propensity to prioritize self-interest over collective welfare, accompanied by a marked attenuation of concern for fundamental moral principles (Jonason et al., 2014). Although measures of dark personality traits demonstrate substantial inter-correlations, the association between narcissism and unethical decision-making remains empirically ambiguous (Muris et al., 2017). Contradictory findings highlight this complexity. Zuo et al. (2016) observed a positive relationship between narcissism and self-reported personal morality, particularly among narcissists with low self-esteem. In contrast, evidence links Machiavellianism and psychopathy but not narcissism to deficits in moral development and heightened moral disengagement (Campbell et al., 2009).

While empirical evidence consistently associates narcissism with unethical behavior this relationship demonstrates significant contextual moderation, rendering its manifestations more conditional than those of other dark triad traits. This contingent pattern - particularly when

compared to the more consistently antisocial outcomes linked to Machiavellianism and psychopathy - has led some scholars to characterize narcissism as a comparatively 'lighter' dark trait particularly in contexts where grandiose self-views can be maintained through pro-social means (Dickinson, 2023). This shows that narcissists link to morality is highly conditional and depends on context this relationship is flexible that mean results may fluctuates in accordance with context, they may show negative or positive or no relationship at all. As for psychopathy and Machiavellianism has shown to have no relationship with morality of all triads. Psychopathy and Machiavellianism has predicted moral disengagement in past researches (Egan et al., 2014).

**General Insecurity**

It can be defined as an inclusive of anxious feeling about life or life threatening fear due to security concerns or because of the social situation or it can also be described as a person's overall feeling of being unsafe or uncertain about their life circumstances (Yuan & Wand, 2016). The general insecurity is described in broader terms without actually pointing to the source or cause of the insecurity. Kruglanski et al. (2019) said that threats to one's existence, meaning, or identity can alter the way people act, especially in the context of extremism or radicalism. The concept explains why people or groups may adopt radical views or actions in reaction to perceived dangers. Threats to life constitute perceived risks to one's life, purpose, or identity. These threats might be either literal (war, terrorism) or metaphorical (moral ideals, loss of cultural identity or purpose). Some examples involve economic insecurity, repression in politics, cultural loss, and personal tragedies. Existential threats constitute perceived risks to one's life, purpose, or identity.

These threats might be either literal or metaphorical, existential risks can lead to a search for meaning, in which people struggle to reclaim a sense of a reason, identity, or self-worth. This quest may lead to individuals adopting extremist ideas or joining groups that promise meaning,

affiliation, and a sense of significance. The unification of existential fear, cognitive closure, and desire to achieve significance can lead to radicalization. Extremist groups frequently capitalize on these mental weaknesses by providing clear doctrines, a sense of belonging, and opportunity for significance via displays of heroism or martyrdom (Kruglanski et al., 2019). It is also consistent with idea such as the existential threat and relative deprivation theories, they states that insecurity drives extreme or collaborative actions to regain influence or justice (Kruglanski et al., 2019).

From this we can hypothesize that there is a positive relationship between general insecurity and collective action i.e. activism and radicalism. The present study aim to expand the vision regarding the insecurity, which believes in potential harmful outcomes i.e. violence/ radicalism along with intent to explore its role in potential motivation to activism. The threats or feeling of insecurity constitute perceived risks to one's life, purpose, or identity. The study help understand the way perceived risks to existence, purpose, or identity might lead people to extremism (Pyszczynski, et al., 2015). Another study also states that perceptions are impacted by fear and insecurity, which encompasses the possibility of losing their survival, safety, or mode of existence as more liberal or conservative or other elites of the opposite view gain prominence (Sobhy, 2024) hence they use mean to remove that feeling of insecurity or threat by organizing movements to make themselves stronger and dominant these movements are not necessarily of extreme nature but in-fact can be harmless and non-violent as stated in the study. We can also hypothesize from the reviewed literature that there is a positive relationship between general insecurity and activism.

The feelings of ambiguity about oneself or the world lead people to identify deeply with groups. When people are unclear about their self-perception or social identity, individuals pursue direction and clarity by joining organizations that provide defined rules, values, and an impression

of belonging. This idea highlights that groups with established boundaries, power structures, and ideologies are more desirable in times of uncertainty because they provide a cohesive identity and decrease ambiguity. Extremist or extremely cohesive groups frequently attract persons facing significant uncertainty because they provide a strong, unequivocal identity (Hogg et al., 2007).

As for the relationship between general insecurity and perceived injustice recent research has started to explore the relationship between general insecurity and perceived social injustice, though direct empirical studies specifically linking these constructs remain limited. However, several studies provide insights into how feelings of insecurity can influence perceptions of injustice and related attitudes for example a research suggested that individuals' personal experiences of insecurity may lead to heightened perceptions of social injustice, especially in relation to the allocation of resources and group entitlements (Duman, 2023). The research study showed that psychological vulnerabilities like general insecurity can significantly influence political behavior by amplifying sensitivity to societal threats (Jost et al., 2017). This heightened vulnerability leads individuals to interpret social conditions as more unjust, potentially increasing their willingness to engage in collective action. The theoretical foundation for this relationship comes from Van Zomeren et al. (2008) model, which identified perceived injustice as a critical mediator between personal grievances and collective action tendencies (Van Zomeren et al., 2012; Duncan, 2018). The model emphasized that individuals who face detriment in society are more likely to engage in collective action, this feeling of insecurity may increase due to rise in sensitivity towards injustice prevailing. However, while their work emphasized affective injustice and identity-based motives, few studies have applied this framework to examine how general insecurity might function through perceptions of social injustice to provoke individuals into collective action i.e. mediating role of perceived social justice between general insecurity and

collective action. While theory suggested that perceived social injustice may explain general insecurity leading to collective action, few studies have tested this, especially outside Western contexts. This study examines the mediation effect among Pakistani university students.

**Collective Action**

Understanding the psychology of collective action, such as intents to act, protest, petition, and crowd behavior, is critical for understanding the dynamics that propel social movements and create social change. Participating in collective activities, often known as social protests, is one of the key ways that citizens can participate in democracy and seek social change (Duncan, 2018). The crowds express social determinism and brings about a psycho-social change in society (Drury, 2014). Collective action is the foundation of Social coalitions and, at its best, transforms society via providing an opportunity for individuals to voice their disagreement and patronage a better tomorrow. It can take place offline in public spaces, through the internet via social media channels, in a politician's helm, or in homes in secretive residential blocks. Regardless of its form, those who actively participate in collective action share a common goal (Gulliver et al., 2021). According to Van Zomeren et al. (2013), participatory efficacy also known as the belief in the significance of individual efforts, envisions collective action.

When in feat collective action has many examples in history as explained above collective action is a core of social change in democracy especially, some of the immense variations that occurred through collective action involves union and labor movement in Australia (Bradley, 2011) movement associated to woman around the world with significant demonstration, hunger strikes and campaigns etc. (Gulliver et al., 2021). The dynamics of social movement is very complex it is composed of multiple individuals, different kind of actions undertaken, different groups and factions with different potentials, enthusiasms and goals (van Zomeren & Louis, 2017)

to fathom the nature and efficiency of collective action it becomes indispensable to comprehend the psychological process of individuals that undertake that action (Gulliver, 2021). Collective Action can also be referred to the intention to engage in any legal or non-legal action with a political or social purpose, whether violent or non-violent. Assimilating of variables that help us understand the individual differences in study of motivating factors that contributes to collective action allows deeper and more complex understanding of intention to collective action. It can help us understand the individual difference in the participation in action (Duncan, 2018), this participation can be either in form of legal and non-violent nature (i.e. Activism) or of illegal and violent nature (i.e. Radicalism) (Moskalenko & McCauley, 2009).

The psychological aspects of collective action is a complicated and varied phenomenon that includes cognitive, emotional, and social components. These processes are influenced by elements like social values, morals and personality etc. Social components serves as the psychological foundation for collective action by giving individuals a sense of belonging and solidarity within a broader group or campaign (Duncan, 2018; Thomas & Louis, 2014). The idea that humans are social beings is both philosophical and intuitive. Engaging in specific events and movements, such as going to war or refusing to go to war, all contribute to our personal growth. The aspiration to partake is a crucial incentive (Hardin, 2013). After the world wars many social campaigns have transformed society, bringing about profound changes in legislation and public opinion (Coglianese, 2001, Giugni & Grasso, 2015).

As for collective action, there is a point of the conflict the participants take upon their own life to fight for what they think is correct hence it becomes difficult to handle the situation. Increase in the intensity can result to unplanned consequences and this will make it even harder to reach to a peaceful resolution (Bercovitch & Jackson, 2009; Kriesberg, 2007). This type of behavior is

understandable in term of extremism and radicalism that often occurs after activism or peaceful conflicts are influenced by external factors such as authorities etc. that makes them turn violent. Van Zomeren et al. (2008) proposed a popular social psychological approach to collective action which is in accordance with present study as most of the work done on individualism and collective action is by Van Zomeren and his colleagues. He stated that individuals may become aware of the injustices happening in society if they have a sense of shared humanity with others who are affected by it. This shared identity may also lead to a belief in the effectiveness of collective action (Furlong & Vignoles, 2021). This can lead to feelings of injustice and give rise to collective self-worth, leading to identification with a new group based on person's opinion, this give rise to collective action.

Literature also highlights how emotionally demanding these complaints are. Inequality is not only understood intellectually by people; they also experience embarrassment, resentment, and wrath. These feelings are strong inducers. They have the power to stoke a yearning for change, inspiring people to join social movements, take part in rallies, or, in the worst situations, use force (Snow & Souls, 2010). This implies that people's perception of deprivation is more related to how they perceive their circumstances in relation to others than it is to their actual degree of poverty or disadvantage.  Even if someone is quite well off, they may feel cheated if they believe others have far more resources for no apparent reason (Snow & Souls, 2010).

*Activism*

Activism usually prevails in political and social domains of life. It is with the intent to bring about change or a desired transformation in society. Research described activism as person's deliberate readiness to participate in collective efforts, such as protests or petitions, aimed at driving social or political change (van Zomeren, 2013). Klandermans & van Stekelenburg's, (2013)

determined that intentions account for approximately 30% of the variance in participatory behaviors across diverse social movements. Their findings further indicate that individuals who establish strong intentions to engage in activism (for example through petitions, demonstrations, or campaigns etc.) are considerably more likely to take action, particularly when their personal values align with the movement's objectives. This correlation between intention and behavior is consistently observed across various forms of collective action, emphasizing its significance in understanding mobilization dynamics.

According to Duncan (2018) not all members of society participate in collective action. Youth is prominently involve in activism which usually arise from sense of empowerment, personal experiences and injustice in society. Most of the activism is related to socio-political movements. One of most successful form of activism practiced today are peaceful protest and demonstration, they proved to be significant tactic to bring about a successful change (Shah & Khan, 2023; Satell & Popovic, 2017). Activism intention usually predicts non-violent action that occurs in the form of marches, protests and boycotts etc. in other words activism is said to be normative and planned participation in collective action (Moskalenko & McCauley, 2009).

### *Radicalism*

Radicalism is usually defined as a process where individual develops an attitude of engaging in violent activities in recreation of extreme grounds (Franc & Pavlović, 2021). McCauley & Moskalenko (2008) defined radicalism as: Radicalism means when a person's thoughts, emotions, and actions gradually become more extreme - to the point where they see violence against other groups as acceptable and believe in sacrificing themselves for their own group. Other words associated with radicalism are extremism, terrorism or fundamentalism etc. described radicalism as 'spiritual poisoning' distinct by state of destitution (Rakusa-Suszczewski,

2017). This ideology is very rare in life and seemingly only present in social outskirts. This ideology is usually present in radical social actions (Rakusa-Suszczewski, 2017).

Albert Wolfe described radicalism as adopted defense mechanism of sublimation and empowerment that is formed as result of combined feelings of anxiety, helplessness and discomfort stemmed out of individual's environment. Van den Bos, (2020) found that radicalism intention usually correlates with moral detachment that is when person justifies harm for certain cause, political anger which is driven by prevailing systematic injustice and strong group identification. As for intention to action, McCauley & Moskalenko, (2017) stated that radical intentions if measured correctly are reliable short-term predictor of potential violent acts that may occur. While background factors like economic hardship may contribute to radicalization, intentions specifically reveal an individual's current state of preparation for violent action, which makes them especially important for preventive efforts (Doosje et al., 2016). Academic investigations consistently show that declarations of radical intent commonly appear before involvement in hate crimes, or other forms of violence (political or of other nature), as these statements demonstrate both acceptance of extremist beliefs and determination to use aggressive tactics (Thomas et al., 2009). This makes it important to identify the social and psychological precursors of radicalism intention.

Intensification in a collective action (i.e. radicalism) can be driven by misunderstandings and inaccuracies. Each party may overemphasize its individual asset and undervalue the determination of the other party, resulting in actions that unintentionally intensify the encounter. Radicalism intention can also be driven by and are tied to group identity and perceived social injustice (McCauley & Moskalenko, 2017). Research studies also indicates that activism intention also correlates with radicalism that is when the activists have strong group identity and there is an outrage, it is also when activists find violence as only option left as an effective mean (Thomas et

al., 2009). At a point when activist justify harming as only mean to achieve their goal, threat to their group's existence or when they think system is incurable (McCauley & Moskalenko, 2017). However, prior studies with some exception have not yet explored whether younger people exhibit greater tendencies toward activism and radicalism than older adults which is the primary objective of this study.

**Morality**

Morality can be simply defined as the belief in what is right and wrong, though psychology lacks a universally agreed-upon definition (Sunar, 2018). Factors such as childhood experiences, culture, society, and parental influence all shape moral judgments. Early foundational work, like Kohlberg's stages of moral development and Gilligan's research, focused on morality as a concept of right and wrong but the definition later carried broader meaning (Sunar, 2018).

*Cultural Difference in Morality*

Moral values differ across cultures, with Western societies (e.g., the U.S. and Europe) emphasizing care, fairness, and authority i.e. individual right and welfare, while Eastern cultures (e.g., South Asia and the Middle East) place greater importance on loyalty and purity i.e. social harmony and group cohesion, largely due to collectivist values and spiritual concerns, especially in South Asia. Earlier moral theories were based mainly on Western perspectives, but newer approaches, like moral foundations theory, explores morality beyond what Henrich et al. (2010) describe as WEIRD (Western, Educated, Industrialized, Rich, and Democratic) cultures (Graham et al., 2011; Henrich et al., 2010).

**Moral Foundations.** Haidt & Joseph (2004) formulated a theory known as the Moral Foundations Theory (MFT), a psychological structure, to explain the genesis and diversity of human moral thinking. It suggests that morality is based on innate, modular principles that are

influenced by social and cultural factors (Haidt & Graham, 2007). Moral foundation theory explains that although the concept of right and wrong varies between societies, the core idea of morality is universal. It helps us understand political polarization, moral choices, multicultural variations and cultural clashes not as matters of one side being morally wrong, but as differences in what each side values more. What they claim is that some cultures focus on individualistic morals like concern for others' pain (care/harm) and fairness in relationships (fairness/reciprocity). Others emphasize "binding morals" that support group unity and tradition, such as "loyalty" to one's community, respect for "authority" and social order, and maintaining moral or physical "purity". For example, a place may be considered sacred in one culture but not in another, not because one is immoral, but because of differing moral priorities Graham et al., 2009).

Van Stekelenburg & Klandermans (2023) states that there are many causes that originate are voiced in terms of global protection, global cause and in respect of human rights of individuals. Regardless of the achievement of a movement in relation to the political system, peoples' understandings from participation may likely influence the activists' life and commitment. Research also found that perception also changes how they will perceive and approach different situations and hence finally it will lead them to change their action pattern according to it (Zacker et al., 2024).

Social norms regulate human conduct on a daily basis, and reliably anticipate certain types of activism. Humans tend to avoid dissent and disapproval when they do not comply with norms, as it can jeopardize their sense of affiliation (Renström et al., 2018). Moral motivations play a crucial role in large-scale acts, because narrow self-interest alone cannot inspire cooperation (Hardin, 2013). Peer to peer and individual interactions shape people's social knowledge, which guides their moral and immoral deeds (Arsenio & Gold, 2006). During Covid-19 phase a research

study found a strong relationship between morality and activism for hygiene (Francis & MsNabb, 2022). Moral or psychological motivations such as compassion, compunction, or an overwhelming feelings of discrimination at having to suffer harm in order to benefit others are likely invoke an individual into action and a large number of individuals are more likely to be morally motivated (Hardin, 2013).

He also argued that without individual moral motivation to participate there will be very little to no contribution to political programs. Hardin, (2013) also stated that from late sixties especially newer groups that were formed then, most of the members were morally or politically motivated to contribute to their associated groups. Demonstrations require minimal organizational financing, but substantial amounts of genuine participation (Hardin, 2013) this also is an evidence of an intrinsic underlying motivation that influence person's behavior. In a study by Furlong & Vignoles (2021), they found that perceived injustice and morality as a predictor to collective action.

**Moral Foundations and Activism.** Research suggests that morality plays a significant role in shaping engagement in activism, with different foundations predicting distinct forms of collective action. Individuals who prioritize harm and care tend to participate more in activism aimed at protecting vulnerable groups, such as animal welfare or humanitarian efforts, as their moral concern for suffering drives them to support causes that alleviate harm (Haidt, 2012; Van Stekelenburg & Klandermans, 2013). Those who emphasize fairness are more likely to engage in movements promoting equality, such as racial or gender justice, as they are motivated by perceptions of injustice and the desire for equitable treatment (Skitka & Wisneski, 2011).

In contrast, people who strongly value authority often avoid activism that challenges established systems, such as anti-government protests, but may support movements that reinforce

traditional hierarchies (Graham et al., 2013). Similarly, loyalty to one's group predicts greater involvement in activism aligned with in-group interests, such as nationalist or partisan campaigns, while decreasing support for causes associated with out-groups (Waytz et al., 2019). Finally, individuals who prioritize purity concerns are more likely to engage in activism targeting behaviors they perceive as morally degrading, but are less likely to support progressive movements advocating for personal freedoms (Koleva et al., 2012). These patterns highlight how distinct moral foundations shape different forms of activism, with some values promoting social change and others reinforcing existing norms.

**Moral Foundations and Radicalism.** Research consistently demonstrates that the harm/care foundation, rooted in empathy and protection of others, serves as a protective factor against violent radicalization. Individuals scoring high on care foundations show greater activation in brain regions associated with empathy and exhibit lower support for violence across ideological causes, as empathic concern creates an aversion to harming others that overrides ideological justifications (Kruglanski et al., 2019). The fairness foundation produces a dual effect, predicting participation in non-violent movements addressing inequality while reducing violent radicalism due to its emphasis on procedural justice. However, when fairness is framed as reciprocity against oppressors, it may justify violence in marginalized groups (Kugler et al., 2014). Authority values correlate with radicalism in specific defensive contexts, particularly when protecting traditional hierarchies or when violence is sanctioned by authorities (Skitka et al., 2021). Loyalty foundations become radicalizing under group survival threats, with experiments showing individuals will endorse violence when their group is framed as endangered. This effect is particularly strong in collectivist cultures where identity fusion and sacrificial narratives are emphasized (Van de Vyver et al., 2016).

Purity foundations drive radicalism through disgust-based moralization, with research showing purity concerns predict violence against groups framed as polluting or degenerate. Some studies link purity ideals to brain regions processing disgust, which correlates with out-group dehumanization (Feinberg & Willer, 2013). The binding foundations (loyalty, authority, purity) collectively create radicalism when combined with sacred values and zero-sum thinking, while individualizing foundations (care, fairness) typically inhibit violence through humanization and structural solutions. However, most studies focus on western samples, leaving gaps in cross-cultural validation on moral shifts during radicalization processes. The literature showed context-dependent link between moral foundations and radicalism. Under non-threatening or non-politicized circumstances, moral foundations do not significantly predict support for radicalism. However, under conditions of perceived threat, injustice, or authority-sanctioned violence, specific moral foundations (e.g., fairness, loyalty, authority) may contribute to radicalizing attitudes.

Individual differences in moral foundation systematically predict individual variations in moral decision-making. Dark triad personality triads have low morals and empathy towards other people, whether they are narcissists, psychopaths or machiavellian individuals who are characterized with egocentrism, manipulation etc. Due to low morality, there is a high chance for them to risk lives of other for their respective concerns, but considering the fact that not all individuals with dark personality disposition engage in collective action or radicalism specifically, suggests there are some factors that amplify or buffer these traits from demonstrating themselves.

Previous researches support the idea that moral constructs such as empathic concerns, moral conviction and moral identity can moderate the effects of personality traits on behavior. (Jia et al., 2022; Skitka, 2010; Wu et al., 2020) especially moral conviction has been acknowledged as a crucial factor in shaping political attitudes and resistance to social influence (Skitka, 2010). The

literature suggests that morality in many form has in fact masked or enhanced personality traits depending on the moral strength. As moral foundation theory, authors suggests that morality is based on decisions that are considered acceptabl*e or unacceptable in one's view. The moral values* formed moderate the effect of emotional reactivity on person's decision to engage in any behavior like activism or radicalism especially if there lies any issue that violate their moral norms (Graham et al., 2005).

While prior research has established associations between personality traits and collective action tendencies, limited empirical work has examined how underlying moral foundations might shape or moderate these associations. Van Zomeren et al. (2008) proposed that collective action may arise via identity-based or emotional pathways. However, research studies have yet to fully account for how socially relevant personality constructs such as the dark triad personality traits, interact with normative moral reasoning to predict activism or radicalism.

The dark triad personality traits have been linked to self-serving, manipulative, and emotionally detached behaviors (Paulhus & Williams, 2002), which may predispose individuals toward certain forms of collective action, particularly those that serve personal or ideological gain. At the same time, moral foundations theory (Haidt, 2012) offers a lens through which individual differences in morality, especially between individualizing and binding foundations may amplify or mitigate these tendencies. Integrating this, the present study proposes that moral foundations moderate the relationship between dark triad personality and collective action, helping to explain when and why individuals high in these traits engage in activism or radicalism.

**Perceived Social Injustice**

According to John Lock, justice incorporates "perfect duties" that are associated together with rights. An act is considered fair whenever it doesn't breach someone's privileges and is

considered unlawful if it does, it encompasses fair distribution of resources and recognition and representation of all individuals, and their voices be heard (Fraser, 2009; Hassan, 2024; Rawls, 1971). Due to different forms of activism the understanding of shared term justice is lacking, this result in colliding concept of justice often results in radicalism (Fraser, 2009). Justice judgment is also linked to collective level in form of rebellion and protest. Most of the justice movements started in society are based on justice for all and freedom, particularly the political collective action is associated with pro-democracy and social justice as their agenda (Sobhy, 2024). In fact the same article also proposed that many oppositional movements from their initial phase construct their political ideology based on "Justice, inequality prevailing in society and the right and necessities for all" (Sobhy, 2024) showing a positive link between perceived social injustice and collective action. As for social justice relationship with dark triad personality, psychopaths exhibit less sensitivity towards societal injustice especially if it doesn't concern them i.e. giving them no benefit (Marshall et al., 2018), narcissists shows concern for social injustice for self-entitlement (Freis & Hansen-Brown, 2020) and for machiavellian individuals exploit it for personal gain (McCormick, 2012).

Pakistan's swift change of social configuration makes conditions conducive to radicalization, with socialization directly linked to emerging radical tendencies. Azam (2024) stated that one of the reason to these developing inclination is prevailing social injustice in society others being weak social bonds, inflation and unemployment. He also stated that individuals perceived system as unstable and showed distrust towards institutions.

The frameworks of collective action, such as those proposed by Van Zomeren et al. (2008), identify perceived injustice as a key motivational force driving individuals to engage in activism or protest. The model suggests that perceived group-based disadvantage experienced in society

triggers emotional and cognitive responses hence predicting in collective mobilization. This Social Identity Model of Collective Action (SIMCA) positions perceived injustice as a central mediating mechanism through which perceptions are translated into action-oriented responses. Duncan (2018) further emphasized that personality characteristics, along with context (injustice in this case), shape individuals' prospect to mobilize in response to societal issues. Researches remain limited on the standing of socially averse personality traits such as the dark triad within this framework. Given their association with antagonistic interpersonal styles and high sensitivity to ego threats (Jonason et al., 2012), individuals high in dark triad traits may be especially reactive to perceived injustice when it aligns with self-interest or status concerns. Perceived social injustice may serve as a critical mediator in this process. Specifically, we conceptualize perceived injustice as a mediator because individuals high in Dark triad traits interpret social events through a self-serving lens, often perceiving threats to their status or entitlement as systemic unfairness (Jones & Paulhus, 2014; Rauthmann & Kolar, 2013). These interpretations can lead to emotionally charged responses, such as anger or resentment, which in turn increase the likelihood of engaging in collective behavior (Duncan, 2018; Van Zomeren et al., 2008).

A study demonstrated that perceived injustice mediated the relationship between group identity and collective action (Becker & Tausch, 2015), highlighting how individuals translate subjective social evaluations into mobilizing behaviors. While their focus was not on personality pathology, the mechanism supports the idea that perceptions of injustice can bridge internal dispositions and external actions. Hence, perceived injustice functions as a psychological device that channels personality-driven appraisals into collective behavior. Considering that, individuals high in dark triad personality traits may perceive injustice in ways that justify radical or disruptive responses, thereby influencing collective engagement. Insufficient empirical investigations have

tested this mediational link in the context of dark personality traits, underscoring the need for research that integrates dispositional and motivational constructs in explaining political and social behavior.

Based on the reviewed literature, the current study conceptualizes dark triad personality traits and general insecurity as independent variables, relating with collective action intentions (activism and radicalism), which serve as the dependent variables. Perceived social injustice is proposed as a mediator that helps explain the link between dark triad personality traits and collective action as well as between general insecurity and collective action (activism and radicalism), while moral foundations are considered as moderators that may moderate the relationship between dark triad personality and collective action.

**Demographics**

People take active part in collective action to oppose institutional prejudice based on race and gender etc. (Van Zomeren & Iyer, 2009). The present study is to uncover the social and psychological elements that drive collective activity among members of different of young adults of age groups falling under 17 to 26 years along with gender difference and different identity groups.

*Age*

Activism in young adults has expressed itself in many forms such as in digital activism like in (digital platform tiktok, twitter), in form of music, in fashion, memes (Juris & Pleyers, 2009). The same study also found that young people play a demonstrably significant role in the global justice movement. While participation in protests and forums spans multiple generations, empirical observations indicate that frontline resistance efforts are frequently led by youth, with activists predominantly ranging from late teens to their early thirties (Juris & Pleyers, 2009). Youth

involvement in politics has a longstanding and well-known history in the debate on socio-political transformation not only that but future politics is highly dependent on the youth political choices (Weiss, 2020). Though it is very rare for any kind of mobilization to turn violent i.e. radical, these kind of actions are now increasing in their popularity (Wong et al. 2018). The study is concerned on the psychological factors that influence youth intention to become more engaged in collective action, and also to observe if the same factors also explicate their willingness to proceed in radical activities.

Even peaceful public activities most of the time give way to controversial or even violence later on, it's no wonder that public engagement in organized movements is becoming increasingly tense. Studies on social engagement among young adults demonstrate that youth response to the political setting and their pathways from inactivity to radicalism varies greatly depending on their personal circumstances and views of the social situation (McCauley & Moskalenko, 2008). Youth have been instrumental in rallying support for democratic revolutions during elections that led to political change. Youth has organized democratic alliances in many countries for example in Serbia in year 2000 while in Ukraine in year 2004 and Georgia in 2003 (Kuzio, 2006). In a study, it was found that individuals under 30 were nearly three times more inclined to participate in the revolutionary activity than to those over thirty (Kuzio, 2006). Young people join rebellions because they have minimum to lose. Most people do not have families, home loans, or occupations to risk losing by joining the opposition, youth NGOs, or revolutions. As their followers expanded, youth feel less frightened to attend meetings and rallies because education institutions can't expel all students (Kuzio, 2006). Youth activism has maintained its prominence in both academic and social realities and in generating shifts through both aggressive and peaceful means (Wong et al., 2018).

Thus it is also important to give due consideration to dissimilarities among youth's participation in demonstration. The important is what lies in the intention behind the behavior. It is also imperative to give deep understanding to the psychological process of youth, the difference in psychological and demographic characteristics of young adults who intent to become an activist from those whose intention is to turn it into violent activity if there is any. As stated above activism is prevalent in youth below 30 and in early stages of 30s. Students from age 17-19 are also prone to activism, in fact mid-teens age group are found to have more activism and radicalism intention than later age groups (Pfundmair et al., 2020). Student activism is usually carried out by university student and they adopt different strategies for activism to make their voices heard (Cini, 2017). As for the age distribution among university students the population consists of mix of three stages that includes 17-19 (Erikson), 20-22 (Arnett, 2000) and 23-26 years (De Luca et al., 2003). Similar age brackets were used in past researches such as (Pew Research, 2021; Lenhart, 2015; Steinberg et al., 2017).

A study explored age related insecurity, it states that the insecurity fluctuates in young adults (Arnett, 2000; Schwartz et al. 2005). While Arnett, (2000) also stated that young adults are in phase of instability and identity exploration which can give us age related relationship with general insecurity as well as morality. Age demonstrates predictive value for anticipatory injustice, but only when examined in conjunction with other variables, such as race/ethnicity or prior experience with the justice system etc. (Woolard et al.., 2008). As for moral foundation in different age group, research states that moral foundations increase from adolescence to middle adult and further to late adulthood and becomes stable at that point (Sagel, 2015). As for relationship of age with dark triad personality, study showed that psychopathy and Machiavellianism decrease with age while narcissism exhibit minute decline (Jonason et al., 2020).

*Gender*

Female are found to have strict moral appraisal compare to males, also females tend to score high in all moral foundations than males (Gouwy et al., 2025). The research literature suggests that on average, women tend to demonstrate greater concern for preventing harm, maintaining fairness, and upholding purity standards compared to men. They typically exhibit higher levels of empathy and show more reluctance to engage in harmful behaviors. In contrast, men generally place greater emphasis on maintaining loyalty within their social groups and showing respect for authority figures. These gender differences in moral orientation and social behavior have been observed across multiple studies, though individual variations certainly exist within each gender. The findings suggest distinct patterns in how men and women approach moral decision-making and social relationships, with women showing more care-based considerations and men demonstrating stronger group-oriented values (Efferson et al., 2017).

As Maslow have said security from threat is one of the basic human need. Feeling of insecurity emerge as a result of presence of harmful source in society that leads to insecure social and personal consequences. A study found that woman are found to be more insecure compare to males living in same society and conditions. The possible factors that induce this feelings are because woman are more vulnerable, biological and socializing difference, evolutionary factors and sexual harassment risk (Ahmadi & Heidari, 2014). Males scored higher than females in narcissism, Machiavellianism and psychopathy but the gap constricts with increase in age (Jones & Paulhus, 2014). In perception of injustice among gender though females are found to perceive unfairness more than males the difference is this perception is not much (Adriaans & Targa, 2022). Not much is known on difference between male and female in collective action some studies

however, found that women tend to have more prosocial attitude than males hence they stand up for inequality even when their own self is not involved (Pandolfelli et al., 2008).

### Ideologies

The study also included ideologies in demographic variables to understand participant's interest in social change in society. Liberal in terms of those who prefer change in society while conservative as those who prefer as it is. In reaction to perceived structural dangers and societal injustices, liberals may feel insecure. Liberals may feel more vulnerable as a result of their emphasis on justice and compassion, which might heighten their awareness of social injustices (Jost et al., 2007). As for activism, liberals and conservatives both take active part in movements both movements' results from perceived danger to their values (Easterbrook, 2002). Liberals are in often case are found to have no genuine intent for prevailing injustice instead the motive maybe to justify extremism and violence to fulfill ego base needs (Krispenz & Bertrams, 2023). Moral foundations also showed different trends of morals in conservatives and liberals, liberals are found to have scored high on individualistic morals i.e. harm/care and fairness/ reciprocity while conservatives scored high on binding morals i.e. in-group, authority and purity morals (Graham et al., 2009).

Duspara and Greitemeyer (2017) found that the dark triad personality traits are linked with conservative ideologies and are predictive of both political correctness–authoritarianism and political correctness–liberalism. As for on testing the relationship between psychopathy and ideologies, one of the trait of psychopathy i.e. cold heartedness had positive relationship with conservatives while they also found to have binding morals than individualistic morals (Gay et al., 2019), narcissism also had relationship with conservatism (Hatemi & Fazekas, 2018) while study found relationship of Machiavellianism with liberalism (Jonason, 2014).

*Group Identity*

Van Zomeren et al. (2008) proposed in a study that group identity drives collective action. Group identity lay as a foundation and foster emotional and cognitive response arise from injustice and other factors in environment that leads to collective action. The study also states that people take action when they trust their group can make a difference. A strong group identity strengthens this trust by bringing cohesion and teamwork. As for violent and illegal type collective action i.e. radicalism group identity plays an important role. Doosje et al., (2016) found that when an individual identify with a group or individuals with extreme mentality, with sense of belonging and shared purpose person's violent actions become justified. The 'us' vs. 'them' mentality justifies individual's violent actions.

Research literature suggests various forms of group identity that shape collective action. Social group identities (e.g., racial, national) (Hopkin & Reicher, 2017), religion based (Hogg et al., 2010) Political/ideological group identities (Kruglanski et al., 2014; Van Zomeren, 2016), Organizational group identities (e.g., corporate, NGO affiliations) (Jasper et al., 2020), Research on subcultural group identities highlights their dual role in online-offline movements, where cultural expression merges (Fominaya, 2020), stigmatized group identities remain central to marginalized communities' mobilization (Dovidio et al., 2008) and lastly, digital group identities (e.g., algorithmically linked networks, influencer communities) (Bennett & Segerberg, 2012; Freelon et al., 2020) etc. among others.

**Politics based Collective Action.** Simon & Klandermans (2001) investigated the formation of politicized collective identity, demonstrating how group members' recognition of shared grievances against institutional authorities transforms social identity into a catalyst for political mobilization. The split of political beliefs and attitudes into diametrically opposed

extremes is known as political polarization. This has been a major problem in Pakistan, frequently fueled by regional and racial divisions. The research looks at how polarization has gotten worse recently and how that has affected the public's discussion stability in democracy, and governance (Jalal & Hassan, 2025). People who are polarized are not as inclined to participate in negotiation or cross-party discussion, but they are far more likely to attend party meetings and rallies and other partisan political events. By reinforcing echo chambers, this selective conduct exacerbates partisan tensions and hinders cross-party cooperation. Because partisanship trumps cooperation and makes it difficult for politicians to stray from party lines, such polarization can result in legislative deadlock and deepen political divisions among voters (Jalal & Hassan, 2025). Seeing the current political situation it became necessary to understand individual psychology of youth having strong affiliating to any political party.

**Gender based Collective Action.** The gender related mobilization has always used activism as a tool to express their concerns (Grasso & Giugni, 2025). Not limited to feminism or pro-woman movement there are many movement that are based on gender. In past decade, gender based movements has increased, some of these attracted global attention through social media platforms (Mendes et al., 2018). As for Pakistan, gender-based movement is a potent force for transformation, fighting against structural discrimination and promoting the rights of underprivileged communities, including women. However, it functions within a complex context where the discourse is shaped by intolerance. Studies on this subject offer important new perspectives on the tactics, obstacles, and successes of these activists in Pakistan (Kamal, 2022; Rafaqat et al., 2024).

For gender based activism, feminist movement are most common in Pakistan and they face backlash from local community and face accusation of Western influence (Kamal, 2022; Rafaqat

et al., 2024). While some researchers found that most of the movements taking place in Pakistan are accused of "elite dominance" with no actual representation of rural and underprivileged women (Lilburn, 2000; Rafaqat et al., 2024; Khan et al., 2021). Our concern in gender related activism is not specific to feminism or female related movement, it does include it but is not limited to it.

**Ethnicity Based Collective Action.** An important area of study in the social and political sciences is ethnicity-based collective action, which looks at how ethnic identities can be used as a basis for organizing communities to fight systematic oppression, accomplish shared goals, or defend their rights. Studies found that most of the ethnicity based activism emerge as a result of institutional exclusion people face due to their ethnicity (Cebotari & Vink, 2013). The case study of Latvia, Estonia, and Lithuania showed that politicians used ethnicity as a tool for popular vote gain to form government (Beissinger, 2008).

Discrimination, economic inequality, or cultural repression are examples of perceived injustices that often serve as triggers for collective action, and the state's response (whether it incorporates or represses ethnic demands) determines the extent and course of such movements. In certain cases, transnational influences, such as support from communities of immigrants intensify competition for essential resources, such as water, land, employment opportunities, or political power, frequently intensifies ethnic tensions and motivates groups to organize for mobilization (Cebotari & Vink, 2013).

In Pakistan, many cases disputes and struggles once emerged as ethnic conflicts, later becomes part of political activism. Siddiqi (2012) explored how ethnicity has shaped Pakistan's political development, focusing on significant movements like the Sindhi movement in rural Sindh, Pashtun nationalist movements (PTM) in KPK, balouch movement in tribal and the Muhajir Qaumi Movement (MQM) in urban Sindh. The research centers on the ways in which the political

landscape of the nation has been influenced by these ethnic-based movements (Siddiqi, 2012). The ethnic movements emerged in Pakistan were found to be result of state repression (Aslam & Neads, 2020) and resource competition (Siddiqi, 2012). This shows that a wide population of Pakistan has strong affiliation to their ethnic identity.

**Collective Action for Country.** Klandermans & van Stekelenburg (2013) suggest in their study that national identity also foster mass rallies and protests (e.g. indignados and Arab spring etc.). Research on post-apartheid South Africa reveals anti-colonial resistance tactics persist in contemporary activism, with studies demonstrating the continued relevance of grassroots mobilization in challenging structural inequalities (Booysen, 2020; Nieftagodien, 2018; Southall, 2019). One of the key role of activism was in the history of Vietnam, a country which gained freedom through activism. The Vietnamese freedom struggle influenced other anti-colonial movements around the world with its enduring legacy of action and resistance (Duiker, 2000). This along with Algerian Freedom movement from French colonialism (Vince, 2010) Catalonia (Crameri, 2015). The Mau Mau Uprising in Kenya (Elkins, 2015), activism had a key part in it.

**Theoretical Framework**

The present study draws on the Theory of Planned Behavior (TPB), a central framework for understanding behavioral intentions and their precursors (Ajzen, 1991). According to the TPB, behaviors do not occur randomly or automatically rather, they result from conscious intentions, which in turn are influenced by three key factors: attitudes, subjective norms, and perceived behavioral control, Theory of planned behaviour provides a flexible framework in understanding behavior intentions and while not all these constructs are directly measured in this study, It also provides a strong basis for explaining how psychological and contextual factors contribute to behavioral intentions. Ajzen (2005) emphasizes that background or antecedent factors such as

personality, values, emotions, and social context, indirectly influence intentions through their effects on beliefs and perceptions. In this extended interpretation, personality traits, morality, perceived injustice, and insecurity are positioned as background influences that help explain collective action intentions, including both activism and radicalism (Ajzen, 2020). The theory has previously been used by Duncan (2018) to explain collective action intention.

Dark triad personality traits (Machiavellianism, narcissism, and psychopathy) represent dispositional orientations that shape attitudinal evaluations toward collective action. These traits (Paulhus & Williams, 2002) can influence how individuals interpret power, fairness, and social responsibility. In line with Social Dominance Theory (Sidanius & Pratto, 1999), such traits may drive competitive or dominance-seeking motivations that affect whether individuals support or resist social orders. Within the theory, these personality tendencies function as background factors shaping belief structures underlying attitudes toward engaging in activism or radicalism. Morality, grounded in Moral Foundations Theory (Haidt & Graham, 2007), operates as an internalized normative influence guiding behavioral evaluation. While theory of planned behavior typically conceptualizes subjective norms as perceived social expectations, this study interprets morality as an internalized moral compass reflecting one's sense of duty, fairness, and harm avoidance. Moral foundations theory states that when any of the moral foundation that a person individual hold important to them is violated in society they move toward collective action to defend their values.

General insecurity serves as a contextual psychological antecedent influencing perceptions of social threat. The Uncertainty-Identity Theory (Hogg, 2007), insecurity is understood as heightened self-uncertainty that drives individuals to seek meaning and stability through group-oriented actions. When individuals feel threatened or uncertain, they may become more sensitive to injustice and more inclined toward activism or radicalism to restore a sense of security. In TPB

terms, insecurity functions as a background factor that indirectly shapes belief formation and motivational processes leading to intention. Perceived social injustice reflects individuals' evaluations of unfairness and inequality. Perceived injustice aligns with attitudes and believes against prevailing inequity.

Within this integrated framework, collective action intention comprising activism and radicalism serves as the dependent variable, representing individuals' readiness to engage in behaviors aimed at achieving or defending group-related goals. TPB provides the structural logic for how beliefs and attitudes form intentions, while the additional theories explain the psychological and contextual mechanisms underlying these beliefs. Importantly, the study focuses on behavioral intention rather than actual behavior, acknowledging a key limitation of the design but maintaining alignment with TPB's predictive structure. By incorporating dark triad personality traits, perceived injustice, moral foundations, and general insecurity within the TPB framework, this study adapts TPB theory to help understand the psychological factors underlying the political and ideological engagement among young adults.

**Conceptual Framework**

**Rationale**

Collective action serves as a crucial means through which individuals express grievances, resist injustice, and strive for social change. In present societies, both normative forms of activism and extreme forms of radicalism have gained prominence, particularly among youth. Research has shown a striking increase in demonstrations and protests in last 3-4 years for example in year 2023 alone 326,000 occasions relating to political ferocity and demonstration were reported (Armed Conflict Location & Event Data, 2023) and Allianz's Political Violence and Civil Unrest Trends (2025) for year 2024 reported 80,000 movements in just 20 countries while for year 2017 only 800 protests in 150 countries (Allianz Commercial, 2025)., while the same reports suggests large number of participants of these protests included youth participants also known as Gen-Z activism (Thapa, 2025). The inclusion of youth in prevailing protests in south Asian countries like Nepal, Bangladesh and Sri Lanka coined the term "Gen-Z political tsunami" (Al-Jazeera, 2025; Siddiqui & Roy, 2025; Thapa, 2025). As for Pakistan there are number of protests recorded in past with huge political and economic consequences, these protests were of political regional and ethic nature where Islamabad has always been the center of these events (Akbar & Shah, 2024), along these protest Pakistan has also witness orchestrated regional protests in areas like Baluchistan and Azad Jammu & Kashmir leading to the concerns in understanding the motivating factors behind collective action. The following study investigates the psychological underpinnings of motivation behind protest or collective action especially regarding Pakistani or non-WEIRD context.

Understanding the psychological processes that motivate individuals to engage in such actions is crucial for explaining how these processes translate into behavior intention. The present study addresses this gap by examining how dark triad personality traits, general insecurity, morality and perceived injustice in society influence collective action intentions among young adults in Pakistan, a context as described above characterized by social instability, political

tension, and identity-based divisions, which makes understanding youth engagement particularly important.

This study examines relationships between psychological variables using Ajzen's (1991) Theory of Planned Behavior (TPB) as a framework for understanding intentions toward collective action (i.e. activism and radicalism). It has always been an interest of psychologist to explain how personality characteristics and individual life experiences explain collective action (Duncan, 2018) the psychological aspect of collective action is an understudied research domain in Pakistani context. Considering the reviewed literature, the individual differences and personality characteristics are studied previously (Duncan, 2018) personality types such as dark triad personality is not the focus of protest and collective action especially concerning the relationship of dark triad with activism and radicalism. Collective action is examined through pro-social motivations, emerging literature suggests that the dark triad personality traits (Machiavellianism, narcissism, and psychopathy) may also drive commitment towards activism or radicalism. However, the mechanisms linking these traits to collective behavior intentions remain insufficiently explored in non-Western settings. The present study based on the Theory of Planned Behavior (Ajzen, 1991) among others, investigates how perceived social injustice functions as a mediator (Duncan, 2018; Van Zomeren et al., 2017), and moral foundations (Haidt & Graham, 2007) moderates the relationship between dark personality traits and collective action both in activism and radicalism intention. Additionally, the study also explores general insecurity and intention to collective action, and investigate the mediating role of perceived social injustice among them. The moderating effect of morality between personality traits and collective action (van Stekelenburg & Klandermans, 2013) has not been paid attention to, seeing how introduction of strong moral concerns impact the relationship between predictor and outcome variables. The

research thus addresses understudied aspects with respect to Pakistani context as it moves beyond economic or structural explanations of collective action by focusing on psychological associates, and it distinguishes between normative activism and radicalism as distinct behavioral outcomes. This study investigating these dynamics among Pakistani youth, hence it contributes both to theoretical advancement and to practical implications for youth engagement in political and civil unrest. It situates this framework within the sociopolitical realities of Pakistan, where youth frequently face uncertainty, injustice, and socio-political polarization. The study thus provides insights into how personal and contextual vulnerabilities can shape collective behavior intention, which in future might help in offering implications for interventions aimed at promoting constructive activism and preventing radicalization among young people.

# Method

**Research Design**

The study investigated the relationship between dark triad personality traits, general insecurity, and collective action (i.e., activism and radicalism), while examining the mediating role of perceived social injustice and the moderating role of morality between dark triad personality traits and collective action. To meet this criteria, a cross-sectional correlational research design was employed, utilizing survey-based method. Pre-existing scales were used to measure the study variables, however, since many of these scales had not been previously validated in local settings, the study was conducted in two phases. Phase I involved pilot testing, while phase II the main study aimed to fulfill the research objectives and address the existing gap in the literature.

**Phase I: Pilot Study**

The first phase of the study involved pilot testing aimed to find the reliability and other properties of the scales in the local context. This phase also explored the relationships between the study variables.

**Phase II: Main Study**

The second phase comprised the main study, which served as the primary focus of the research. The phase II was designed to test hypotheses and address the study's core objectives.

**Instruments**

The instruments used in the study were as follows

*Dark Triad Personality (SD-3)*

The Dark Triad Personality scale (Paulhus et al., 2021) measures three traits: Psychopathy, Narcissism, and Machiavellianism. The revised version comprises 21 items (7 per subscale), rated

on a 5-point Likert scale (1 = *strongly disagree* to 5 = *strongly agree*). Prior studies reported acceptable reliability for the subscales: Psychopathy ($\alpha$ = .82), Narcissism ($\alpha$ = .83), and Machiavellianism ($\alpha$ = .78). In Pakistani samples, reliability estimates were slightly lower but acceptable: Narcissism ($\alpha$ = .81), Psychopathy ($\alpha$ = .79), and Machiavellianism ($\alpha$ = .66; Akhtar et al., 2022).

### *General Insecurity Scale (GIS)*

The General Insecurity Scale (GIS; Yuan & Wang, 2016) assesses individuals' perceived safety in society using 4 items (e.g., 'I think current social conditions make me feel insecure'; 'I feel insecure when walking on the street sometimes'). Responses were recorded on a 7-point Likert scale (1 = totally disagree to 7 = totally agree). The scale demonstrated high internal consistency $\alpha$ = .86 in prior research (Yuan & Wang, 2016).

### *Social Justice Scale (SJS)*

The Social Justice Attitude subscale, part of the Social Justice Scale (SJS; Torres-Harding et al., 2011), comprises 11 items measuring attitudes toward societal equity. Items were rated on a 7-point Likert scale (1 = disagree strongly, 4 = neutral, 7 = strongly agree). The subscale exhibited excellent reliability ($\alpha$ = .95; Torres-Harding et al., 2011).

### *Activism & Radicalism Intention Scale (ARIS)*

The Activism and Radicalism Intention Scales (Moskalenko & McCauley, 2009) comprises of two correlated subscales totaling 10 items. The Activism Intention Scale (AIS; 4 items) assesses willingness to engage in normative collective action, while the Radicalism Intention Scale (RIS; 4 items) measures endorsement of extreme actions. Participants rate items on a 7-point Likert scale (1 = completely disagree, 4 = neutral, 7 = completely agree). The past study reported strong reliability for both subscales (AIS $\alpha$ = .86; RIS $\alpha$ = .83).

*Moral Foundation Questionnaire (MFQ-30)*

The Moral Foundations Questionnaire-30 (MFQ-30; Graham et al., 2011) assesses moral intuitions across five domains: Harm/Care, Fairness/Cheating, In-group/Loyalty, Authority/Respect, and Purity/Sanctity. The 30-item measure requires participants to rate the moral relevance of statements using a 6-point Likert scale (0 = not at all relevant to 5 = extremely relevant). Previous research established following reliability coefficients for subscales: Harm ($\alpha$ = .70), Fairness ($\alpha$ = .65), In-group ($\alpha$ = .71), Authority ($\alpha$ = .74), and Purity ($\alpha$ = .84). In Pakistani sample, the internal consistency estimated was as follows: Harm ($\alpha$ = .53), Fairness ($\alpha$ = .43), Ingroup ($\alpha$ = .50), Authority ($\alpha$ = .41), and Purity ($\alpha$ = .58; Niazi et al., 2020)

*Demographic Sheet and Consent Form*

The demographic variables that were included in the study are: age, gender, residence, family system, mother and father's education, group identity, ideologies, ethnicity and socio-economic status. The participants' willingness was confirmed through informed consent.

**Operational Definition of variables**

The variables of the study are operationalized as follows:

*Dark Personality Triad*

The Dark Triad refers to three overlapping yet distinct negative personality dispositions: narcissism (characterized by grandiosity and entitlement), psychopathy (marked by callousness and impulsivity), and Machiavellianism (defined by manipulation and cynicism) (Paulhus & Jones, 2014). These traits are typically measured using self-report tools such as the Short Dark Triad (SD3; Jones & Paulhus, 2014), where high scores on each subscale indicate stronger manifestations of these tendencies, while low scores reflect weaker dispositions.

*General Insecurity*

General Insecurity refers to an individual's pervasive sense of threat or instability, characterized by undirected anxieties about personal safety and well-being (Schmidt & Joiner, 2002). Measured using the General Insecurity Questionnaire (GIQ), high scores reflects threat to one's security, while low scores indicate a weak sense of vulnerability

*Morality*

Morality was assessed using five dimensions that includes harm/care, fairness/reciprocity, in-group/loyalty, authority/respect, and purity/sanctity (Graham et al., 2011). Following Moral Foundations Theory (MFT), these dimensions form two higher order factors including individualizing foundations (harm/care, fairness/reciprocity), where higher scores reflect high liberal moral priorities (e.g., empathy, equity; different from ideologies), and binding foundations (in-group loyalty, authority, purity), where high scores indicates high moral priorities. Low scores across all subscales suggest weaker endorsement of moral intuitions.

*Perceived Social Injustice*

Perceived Social Injustice was operationalized using the Social Justice Attitudes subscale of the Social Justice Scale (SJS; Torres-Harding et al., 2012). Higher scores reflect stronger beliefs that societal justice is not being achieved i.e. "Society systematically disadvantage certain groups", while low score indicates more neutral or accepting attitudes toward current social equity conditions.

*Collective Action*

The Activism and Radicalism Intention Scale (ARIS; Moskalenko & McCauley, 2009) contains two distinct subscales measuring behavioral intentions that includes Activism (non-violent collective action participation) and Radicalism (willingness to engage in potentially violent or illegal collective action). High Activism subscale score indicates stronger motivation for

normative protest behaviors (e.g., petitions, peaceful demonstrations), while high Radicalism subscale scores reflect greater intention toward extra-normative actions (e.g., property damage, violence). Composite ARIS scores emphasize radical intentions when elevated.

**Data Analysis**

Subsequent to data collection, statistical analyses were conducted using SPSS (version 25). The study adhered to established protocols, including data entry, cleaning for outliers, and handling of missing values. A total of 320 participants were initially approached, and after data cleaning, 301 valid cases remained. Various statistical techniques were employed, including Pearson correlation coefficients, t-tests, one way ANOVA, as well as mediation and moderation analyses, which will be discussed in detail later. The modest sample size did not pose any difficulties during the data collection process.

**Phase I: Pilot Testing**

**Objectives**

The study aimed to achieve following objectives through the pilot study:

1. To investigate the psychometric properties of all the scales and subscales.

2. To determine the relationship trend among all the scales and subscales on local population.

3. To determine factors like feasibility, time, clarity, logistics, and participant feedback etc. in filling questionnaire.

**Sample**

The sample consisted of 100 participants, with 50 males and 50 females with an age range of 17 to 26 years (M = 23.29, SD = 2.24). Participants were selected using convenience sampling method. Participants were approached both individually and in groups, and the objectives of the study were explained to them.

**Table 1**

*Frequencies and Percentages of Demographic Variables of Sample (N = 100)*

| Sr No | Variable name | Categories | *N* | % |
|---|---|---|---|---|
| 1 | Age | 17-19 | 8 | 8 |
| | | 20-22 | 32 | 32 |
| | | 23-26 | 60 | 60 |
| 2 | Gender | Male | 50 | 50 |
| | | Female | 50 | 50 |
| 3 | Ethnicity | Punjabi | 59 | 59 |
| | | Pashtoon | 20 | 20 |
| | | Other | 21 | 21 |
| 4 | Family System | Nuclear | 70 | 70 |
| | | Joint | 30 | 30 |
| 5 | Socio-economic Status | Lower-middle | 33 | 33 |
| | | Upper-middle | 67 | 67 |
| 6 | Residence | Urban | 82 | 82 |
| | | Rural | 18 | 18 |
| 7 | Father's Education | Matric or under | 29 | 29 |
| | | Inter | 15 | 15 |
| | | Graduate | 56 | 56 |
| 8 | Mother's Education | Matric or under | 53 | 53 |
| | | Inter | 16 | 16 |
| | | Graduate | 31 | 31 |
| 9 | Political ideology | Conservative | 51 | 51 |
| | | liberal | 49 | 49 |
| 10 | Identity Group | Political Party | 11 | 11 |
| | | Gender related | 13 | 13 |
| | | Ethnicity | 31 | 31 |
| | | Country | 23 | 23 |
| | | Other | 20 | 20 |
| | | Rather not say | 2 | 2 |

**Procedure**

Participants were recruited from universities located in Islamabad and Rawalpindi. They were approached in classroom settings and group spaces. Each participant was provided with the research instruments, along with detailed guidelines and an explanation of the study's purpose and significance. Only individuals who voluntarily agreed to participate were included in the sample.

Informed consent was obtained prior to participation. The researchers assured participants of the confidentiality and privacy of their responses, and all ethical guidelines were strictly followed. Participants were encouraged to respond thoughtfully and with honesty. Informed consent forms also included demographic questions; however, no personally identifying information (e.g., name, phone number, or ID) was collected to maintain anonymity. The questionnaire took approximately 20–30 minutes to complete. During data collection, the researchers provided written consent forms to the participants to ensure voluntary participation. Participants were fully informed about the aims and objectives of the study, as well as the significance of their contribution. They were explicitly informed of their right to withdraw at any point without any consequences. Confidentiality and privacy were maintained throughout the entire process.

**Results**

The results validated the psychometric properties of all the scales and subscales. The Cronbach's alpha reliability of all the scales is shown in Table 2.

**Table 2**

*Descriptive statistics of Scales and their subscales (N=100)*

| Variable | k | M | SD | α | Ranges Potential | Ranges Actual | Skew | Kur. |
|---|---|---|---|---|---|---|---|---|
| GI | 4 | 15.76 | 6.06 | .77 | 4-28 | 4-28 | .00 | -.87 |
| SJS | 11 | 57.84 | 18.69 | .95 | 11-77 | 16-77 | -.94 | -.48 |
| MFQ | 20 | 64.92 | 23.08 | .95 | 0-100 | 0-100 | -.77 | .28 |
| Harm | 4 | 13.17 | 11.51 | .84 | 0-20 | 0-20 | -.61 | -.36 |
| Fair. | 4 | 13.03 | 5.71 | .83 | 0-20 | 0-20 | -.65 | -.40 |
| Auth. | 4 | 11.17 | 4.37 | .78 | 0-20 | 0-20 | -.66 | -.04 |
| Ingrp. | 4 | 11.86 | 5.09 | .73 | 0-20 | 0-20 | -.65 | .02 |
| Puri. | 4 | 11.94 | 5.44 | .77 | 0-20 | 0-20 | -.45 | -.37 |
| SD3 | 21 | 61.71 | 14.73 | .89 | 21-105 | 21-82 | .14 | .33 |
| Nar | 7 | 20.44 | 5.99 | .81 | 7-35 | 7-28 | -.08 | -.03 |
| Mach | 7 | 22.82 | 5.39 | .67 | 7-35 | 7-28 | -.38 | -.10 |
| Psy | 7 | 18.46 | 6.71 | .87 | 7-35 | 7-28 | .27 | -.46 |
| ACT | 4 | 14.28 | 7.54 | .93 | 4-28 | 4-28 | .04 | -1.05 |
| RAD | 4 | 13.17 | 7.91 | .94 | 4-28 | 4-28 | .38 | -.72 |
| ARIS | 10 | 34.18 | 17.54 | .94 | 10-70 | 10-70 | .11 | -.59 |

Note: GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale.

Tables 2 shows the alpha reliability of General Insecurity scale is .77, while for social justice scale is .95, reliability of MFQ is .95. The reliability of subscales Harm/ Care = .84, Fairness/ Reciprocity = .83, Authority = .78, In-group= .73, Purity= .77. The SD3 had alpha reliability of .89 while its subscales and their associated reliability is: Narcissism = .81, Machiavellianism = .67 and Psychopathy = .87. The ARIS scale had alpha reliability of .94 while its subscales had reliability as Activism = .93 and Radicalism = .94. The alpha reliability of all scales and subscales were satisfactory and were within acceptable range. Table 2 shows satisfactory Cronbach's alpha reliability value of all the scales and subscales. The skewness and kurtosis values of the data was also within +1 and -1 range which is acceptable. Table 2 also list the Mean and Standard Deviation values of all the scales along with their subscales.

**Table 3**

*The Correlation between Study Variables General Insecurity, Perceived Social Injustice, Morality, Dark Personality Triad and Collective Action (N = 100)*

| Var | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| GI | | .37** | .26** | .21* | .24* | .07 | .18 | .17 | .28** | .24* | .28* | .33** | -.11 | -.20* | -.16 |
| SJS | | | .60** | .20* | .34** | .48** | .53 | .49** | .18 | .26 | -.01 | .16 | .08 | -.21* | -.12 |
| 3MFQ | | | | .49** | .83** | .78** | .82 | .81** | .09 | .35 | .05 | .19 | .07 | -.11 | -.06 |
| Har. | | | | | .01 | -.03 | -.03 | .01 | .15 | .19 | .15 | .20* | .11 | .05 | .08 |
| Fai. | | | | | | .80** | .87 | .86** | -.03 | .31 | -.08 | .06 | -.02 | -.24* | -.17 |
| Aut. | | | | | | | .87 | .76** | -.01 | .27 | -.04 | .08 | .10 | -.09 | -.04 |
| Ingp | | | | | | | | .86** | .06 | .26 | .01 | .12 | -.01 | -.17 | -.13 |
| Pur. | | | | | | | | | .05 | .28 | .00 | .12 | .01 | -.05 | -.05 |
| 9SD3 | | | | | | | | | | .50 | .64 | .88** | -.04 | .01 | -.02 |
| Narc | | | | | | | | | | | .32 | .72** | -.03 | -.08 | -.07 |
| Mac | | | | | | | | | | | | .83** | .10 | .16 | .15 |
| Psy | | | | | | | | | | | | | .02 | .05 | .04 |
| ACT | | | | | | | | | | | | | | .66** | .87** |
| RAD | | | | | | | | | | | | | | | .93** |
| ARIS | | | | | | | | | | | | | | | |

*Note*: **p < .01, *p < .05

GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale, H = Harm/ Care, F = Fairness, I = In-group, A = Authority, P = Purity, N = Narcissism, P = Psychopathy, M = Machiavellianism, RAD = Radicalism, ACT = Activism.

Table 3 shows correlation among study variables on pilot study sample. Table 3 confirms significant correlation of scales with their subscales confirming their construct validity. The correlation shows general insecurity has significant positive correlation with perceived social injustice .37** (p <.00), morality .26** (p < .00) and its subscales harm .21** (p < .00) with fairness .24** (p < .00). General insecurity also has significant positive correlation with dark triad personality .28** (p < .00) along with its subscales narcissism .24** (p < .00), Mach .28** (p < .00) and psychopathy .33** (p < .00). General Insecurity also has significant negative relation with radicalism with -.20** (p < .00).

The social injustice has significant positive correlation with morality .60** (p < .00) as well as its subscales harm .20* (p < .05), fairness .60** (p < .00), authority .48** (p < .00) and

purity .49** (p <.00). It also has significant negative relationship with radicalism -.21* (p < .05). Morality has significant relationship with all its subscales, care, fairness, authority and purity. The subscales of morality also had significant relationship among them. Authority, In-group and fairness has significant positive relationship with purity .76**, .86** and .86**. Dark personality triad had significant relationship with psychopathy .88** (p < .00). Fairness had significant negative relationship with radicalism. Psychopathy has significant positive relationship with dark triad personality (.88**), narcissism (.72**) and Machiavellianism (.83**). Activism has significant positive relationship with radicalism (.66**) and ARIS (.87**).

**Discussion**

The pilot study testing showed reliability of all scales and subscale for Pakistani context. The correlation analysis showed significant relationship. General insecurity has significant positive relationship with perceived social injustice. Insecurity frequently results in heightened sensitivity to threats and injustices, hence, people who feel uncomfortable in their surroundings are more likely to perceive unfairness or injustice in society (Colquitt et al., 2001). This implies that insecurity and perceived injustice are positively correlated which is in accordance with current results.

As for the relationship with psychopathy and narcissism there is positive relationship. There are many researches that shows that people with general insecurity also exhibit negative tendencies especially sometimes with specific context. Vulnerable narcissism (a subtype of narcissism) exhibit hypersensitivity, insecurity and a desire for approval traits. According to research by Miller et al. (2011), insecurity is positively connected with susceptible narcissism, indicating that narcissistic traits and insecurity can coexist. Fossati et al. (2005) also found that people who exhibit insecurity also possess callous and impulsive behavior. It is also found in

borderline personality disorder. A study by Kowalski et al. (2018) found that people with high levels of insecurity, were more likely to engage in manipulative behaviors, which is consistent with psychopathic tendencies. Insecure people may use manipulative or psychopathic behaviors as a coping mechanism. As for collective action no relationship of independent variables was found with activism and ARIS scale while some relationships were found with radicalism. Jost et al. (2003) in a research study found that some individuals with feeling of insecurity preferred stability and smoothness in their surrounding hence they are less likely to engage in extreme behaviors such as radicalism.

The study showed that those who are fervently devoted to social justice ideals are more likely to participate in normative, non-violent forms of group action (such as advocacy or nonviolent protests) as opposed to radical or violent ones. According to the researchers, a focus on social justice frequently entails a desire for equality, fairness, and positive change, all of which are consistent with legal and nonviolent forms of action (Becker et al., 2011). The subscales of morality and dark triad personality has significant relationship with each other and is confirmed from past literature (Graham et al., 2011; Paulus & William, 2002). Radicalism has strong relationship with activism consistent to some of the past literature the current findings are valid. When activists believe conventional methods are failing, they may resort to radicalism. This change is influenced by elements including perceived determination, moral belief and authorized suppression (Moghaddam 2005; Porta, 1995). As for filling of questionnaire the sole problem mentioned by respondents was the excessive length of the surveys. Otherwise no language modifications was required. Generally no significant issues in data trends and other error was noted. Since the instruments had been verified for the Pakistani population in the pilot testing. As a result, the decision was made to pursue the main study.

**Phase II: Main Study**

The phase II of the study aimed to explore the relationship between dark triad personality traits, general insecurity, and collective action including both activism and radicalism. The research also examined the role of perceived social injustice and morality. The objectives of the study were as follows:

**Objectives**

The research objectives were as follows:

1. To determine the relationship between dark triad personality traits, general insecurity and collective action.

2. To examine the moderating role of morality in the relationship between dark triad personality traits and collective action.

3. To investigate the mediating role of perceived social injustice in the relationship between dark triad personality traits and collective action.

4. To compare mean differences on study variables based on demographic characteristics, including age, gender, ideology and identity group.

**Hypotheses**

The hypotheses of the study are as follows:

$H_{1a}$    Narcissism is positively associated with activism intentions.

$H_{1b}$    Narcissism is positively associated with radicalism intentions.

$H_{1c}$    Narcissism is positively associated with collective action intentions.

$H_{1d}$    Psychopathy is positively associated with radicalism intentions.

$H_{1e}$    Psychopathy is positively associated with activism intentions.

$H_{1f}$    Psychopathy is positively associated with collective action.

H$_{1g}$     Machiavellianism is positively associated with activism intentions.

H$_{1h}$     Machiavellianism is positively associated with radicalism intentions.

H$_{1i}$     Machiavellianism is positively associated with collective action.

H$_{2a}$     General insecurity is positively associated with activism intentions.

H$_{2b}$     General insecurity is positively associated with radicalism intentions.

H$_{3a}$     Perceived social injustice mediates the relationship between dark triad personality triats and collective action.

H$_{3b}$     Perceived social injustice mediates the relationship between general insecurity and collective action

H$_{4a}$     Morality moderates the relationship between dark triad personality traits and radicalism intentions.

H$_{5a}$     Female participants will report higher levels of morality than male participants.

H$_{5b}$     Younger students will report higher activism intentions than older students.

**Sample**

The data was collected using convenience sampling type from 320 students of universities of Islamabad and Rawalpindi. Based on the honesty and seriousness of responses 19 responses were discarded. This was because of missing information, half-filled questionnaire or incomplete information, the remaining 301 responses were selected for the main study.

**Table 5**

*Frequency and Percentage of Participants (N=301)*

| Sr# | Variables | Categories | *N* | % | *M* | *SD* |
|---|---|---|---|---|---|---|
| 1 | Age | 17-19 | 67 | 22.3 | 21.76 | 2.46 |
| | | 20-22 | 122 | 40.5 | | |
| | | 23-26 | 112 | 37.2 | | |
| 2 | Gender | Male | 139 | 46.2 | | |
| | | Female | 162 | 53.8 | | |
| 3 | Ethnicity | Punjabi | 181 | 60.5 | | |
| | | Pashtoon | 93 | 28.6 | | |
| | | Other | 27 | 10.9 | | |
| 4 | Family System | Nuclear | 192 | 63.8 | | |
| | | Joint | 109 | 36.2 | | |
| 5 | Socio-economic Status | Lower-middle | 106 | 35.2 | | |
| | | Upper-middle | 195 | 64.8 | | |
| 6 | Residence | Urban | 220 | 73.1 | | |
| | | Rural | 81 | 26.8 | | |
| 7 | Father's Education | Matric or under | 82 | 31.5 | | |
| | | Inter | 76 | 25.2 | | |
| | | Graduate | 144 | 47.7 | | |
| 8 | Mother's Education | Matric or under | 134 | 44.4 | | |
| | | Inter | 78 | 25.8 | | |
| | | Graduate | 89 | 29.6 | | |
| 9 | Ideology | Conservative | 149 | 49.5 | | |
| | | liberal | 152 | 50.5 | | |
| 10 | Identity Group | Political Party | 57 | 18.9 | | |
| | | Gender related | 14 | 4.7 | | |
| | | Ethnicity | 9 | 3 | | |
| | | country | 46 | 15.3 | | |
| | | Other | 119 | 39.5 | | |
| | | Rather not say | 56 | 18.6 | | |

**Procedure**

The main research adopted the same strategy as the pilot testing.

# RESULTS

The purpose of the study was to examine the relationship between dark triad personality traits, general insecurity, and collective action, while also investigating the mediating role of perceived social injustice and the moderating role of morality. Appropriate statistical analyses were conducted using SPSS (Version 25). Cronbach's alpha reliability coefficients were calculated to determine the internal consistency of the scales. Pearson correlation coefficients were used to evaluate the relationships among the study variables, including dark triad personality traits, perceived social injustice, general insecurity, morality, and collective action.

An independent samples t-test was conducted to compare mean differences across demographic variables such as gender and ideology. One-way ANOVA was performed to assess group differences based on age and identity group. Mediation analysis was conducted to examine the mediating role of perceived social injustice in the relationship between dark triad traits (narcissism, psychopathy, and Machiavellianism) and collective action (including activism and radicalism), only significant results are reported. Moderation analysis was also conducted to test the moderating effect of morality on the relationship between dark triad personality traits and collective action (activism and radicalism).

**Table 6**

*Descriptive Statistics and Alpha Reliability of Dark Triad Personality, General Insecurity,*

*Perceived Social Injustice, Morality and Collective Action. (N = 301).*

| Variable | Subscales | k | M | SD | α | Range | | Skew. | Kurt. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Actual | Potential | | |
| 1.GI | | 4 | 16.12 | 6.16 | .75 | 4-28 | 4-28 | .00 | -.86 |
| 2.MFQ | | 20 | 65.4 | 20.5 | .92 | 0-100 | 0-100 | -.64 | -.01 |
| | Harm/Care | 4 | 13.17 | 5.01 | .76 | 0-20 | 0-20 | -.57 | -.4 |
| | Fairness | 4 | 13.63 | 4.99 | .75 | 0-20 | 0-20 | -.53 | -.64 |
| | Authority | 4 | 13.17 | 4.37 | .67 | 0-20 | 0-20 | -.53 | -.32 |
| | In-group | 4 | 12.47 | 4.38 | .68 | 0-20 | 0-20 | -.52 | -.16 |
| | Purity | 4 | 12.52 | 4.56 | .65 | 0-20 | 0-20 | -.29 | -.62 |
| 3.SD3 | | 21 | 63.1 | 14.28 | .85 | 21-105 | 21-82 | .15 | .32 |
| | Mach | 7 | 23.06 | 5.84 | .71 | 7-35 | 7-28 | -.38 | -.08 |
| | Narc | 7 | 21.19 | 5.91 | .76 | 7-35 | 7-28 | -.09 | -.03 |
| | psychopathy | 7 | 18.85 | 6.49 | .80 | 7-35 | 7-28 | .27 | -.44 |
| 4.SJS | | 11 | 57.83 | 17.66 | .95 | 11-77 | 11-77 | -35 | -.31 |
| 5.ARIS | | 10 | 35.47 | 15.18 | .90 | 10-70 | 10-70 | .12 | -.60 |
| | Activism | 4 | 15.6 | 7.29 | .88 | 4-28 | 4-28 | .03 | -.06 |
| | Radicalism | 4 | 12.9 | 6.84 | .84 | 4-28 | 4-28 | .42 | -.64 |

*Note.* GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale.

The psychometric properties and reliabilities of all the scales used to measure study variables, such as the General Insecurity and Social Justice Scale, were computed on the full sample. The Moral Foundations Questionnaire (MFQ) was scored by combining its subscales: Harm/Care, Fairness/Reciprocity, Authority, In-group loyalty and Purity. These subscales were also computed separately for the full sample. The dark triad personality traits were scored by summing the subscales of Narcissism, Psychopathy, and Machiavellianism; the subscales of the SD3 were also calculated separately for the entire sample. The Activism and Radicalism Intention Scale (ARIS) total score was computed by summing its two subscales along with two additional items. Subscale scores for activism and radicalism were also computed separately for the full

sample (see Table 3, N = 301). Means, standard deviations (SD), skewness, and kurtosis were calculated for all computed variables.

Table 6 presents the internal consistency (Cronbach's alpha) of all scales and subscales, which fell within the satisfactory range and were consistent with the pilot testing results (see Table 1). High mean values indicated that participants did not reach the maximum scale values, reflecting mixed responses. For the SD3 subscales, low mean values suggest that the sample scored low on dark triad personality traits, which is typical for a non-clinical population. Similarly, the mean scores for ARIS, particularly for the radicalism subscale, were relatively low shows that it is consistent with patterns in non-extremist populations. Skewness and kurtosis values for the MFQ and SD3 subscales were negative, indicating the presence of higher scores. The negative skewness values observed for both the MFQ and SD3 subscales reflect a right-tailed distribution, indicating a concentration of higher scores among participants. This pattern aligns with established theoretical expectations for these measures. For the Moral Foundations Questionnaire (MFQ), binding foundations (loyalty, authority, purity) frequently demonstrate ceiling effects in conservative or religious populations (Graham et al., 2011), which would naturally produce negative skewness.

Similarly, the Short Dark Triad (SD3) commonly shows negative skew in general populations, as subclinical levels of narcissism and Machiavellianism are moderately prevalent in non-clinical samples (Jones & Paulhus, 2014). The accompanying kurtosis values, falling within the acceptable range of ±2, further confirm that these distributions represent natural variations in trait expression rather than measurement artifacts or data irregularities. Skewness and kurtosis for ARIS and its subscales, the SD3 and psychopathy subscale, and the General Insecurity Scale were all within the ±1 range, indicating a normal distribution of data. Homogeneity of variance was

assumed, as Levene's test values for all scales and subscales were not significant (p > .05). Therefore, the data met the assumptions for parametric testing.

**Table 7**

*Correlation between Dark Personality Triad, Perceived Social Justice, General Insecurity, Morality and Collective Action Along with their Subscales (N = 301).*

| Va | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| GI | | .37** | .34** | .40** | .33** | .26** | .23** | .26** | .22** | .11* | .26** | .14* | .12* | -.03 | .06 |
| SJS | | | .61** | .62** | .62** | .51** | .44** | .49** | -.17** | .11 | .32** | -.01 | .22** | -.12* | .03 |
| MF | | | | .88** | .92* | .90** | .84** | .85** | .26** | .13* | .42** | .06 | .24** | -.04 | .09 |
| Har | | | | | .85** | .71** | .62** | .66** | .20** | .08 | .39** | .01 | .19** | -.09 | .02 |
| Far | | | | | | .77** | .69** | .73** | .21** | .08 | .40** | .02 | .18** | -.10 | .02 |
| Aut | | | | | | | .79** | .71** | .29** | .20** | .40** | .08 | .23** | .00 | .11 |
| Ing | | | | | | | | .64** | .24** | .12* | .33** | .13* | .29** | .09 | .20** |
| Pur | | | | | | | | | .19** | .08 | .33** | .05 | .16** | -.01 | .06 |
| SD3 | | | | | | | | | | .83** | .71** | .80** | -.21** | .18** | .23** |
| Nar | | | | | | | | | | | .39** | .55** | .12* | .11 | .13* |
| Mac | | | | | | | | | | | | .30** | .22** | .06 | .16** |
| Psy | | | | | | | | | | | | | .15** | .24** | .24** |
| ACT | | | | | | | | | | | | | | .53** | .85** |
| RAD | | | | | | | | | | | | | | | .88** |
| ARIS | | | | | | | | | | | | | | | |

*Note.* \*\**p* < .01, \**p* < .05

GI = General Insecurity, MF = Moral Foundation Questionnaire, SD = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale, Har = Harm/ Care, Fai = Fairness, Ing = In-group, Aut = Authority, Pur = Purity, Nar = Narcissism, Psy = Psychopathy, Mac = Machiavellianism, RA = Radicalism, AC = Activism and AR = Activism and Radicalism Intention Scale (Collective Action).

To study the association between study variables Pearson Product Moment was calculated (see Table 7). The tables shows significant positive relationship between dark personality triad, narcissism, Machiavellianism, psychopathy, radicalism and collective action. Dark personality triad also has significant negative correlation with activism. It is found to have significantly positive relationship with general insecurity, perceived social justice and morality and its subscales. There is no significant relation between GI and radicalism one of hypothesis is rejected. Feelings of general insecurity is significantly related to psychopathy, narcissism and Machiavellianism. On the other hand, the general insecurity also has significant positive

relationship with morality and all its subscales. Perceived social justice has significantly positive relationship with morality and all its five domains. Perceived social justice also has significantly strong to moderate positive relationship with all the domains of morality that includes care, fairness, authority, in-group and purity. Perceived social justice is found to have significant negative relationship with radicalism, the hypothesis was accepted.

All the scales have strong correlation with their associative subscales showing the psychometric properties of scales used. Activism also seems to have significant positive relation with radicalism. Psychopathy also has significantly positive relation with radicalism and activism as well but this relationship is weak compare to radicalism, however our hypotheses were accepted. Those who scored high in collective action also had a high score in in-group authority, dark personality triad, psychopathy, narcissism and Machiavellianism along with activism as well as radicalism. The hypothesis is accepted that negative personality does influence person's radical intention. Activism also has significant relationship with all these variables and along with radicalism and ARIS (collective action). Activism also has significantly positive relationship with general insecurity, perceived sense of justice, morality and its subscales. This also accepts hypothesis that positive traits such as morality and social justice while insecurity motivates person into collective action. Narcissism is seen to have positive relationship with authority and in-group morality. Machiavellianism also have significant positive relationship with all binding morals. This relationship is stronger compare to the relationship with narcissism, psychopathy also has significant relationship with authority.

**Table 8**

*Comparing Mean Difference of Gender across Dark Personality Triad, Perceived social Justice, General Insecurity, Morality and Collective Action Along with Their Subscales (N=301)*

| Vari. | Male (n = 139) | | Female (n = 162) | | t(300) | p | 95% CI | | Cohen's d |
|-------|-----|-----|-----|-----|-------|-----|-------|-------|-------|
|       | M | SD | M | SD | | | LL | UL | |
| GI | 14.89 | 5.96 | 17.17 | 6.12 | -3.18 | .02 | -.90 | -.21 | 0.79 |
| SJS | 56.32 | 17.18 | 59.12 | 18.07 | -1.38 | .14 | -.62 | .11 | |
| MFQ | 61.60 | 20.52 | 67.69 | 20.12 | -2.60 | .01 | -10.71 | -1.48 | 0.40 |
| Harm | 12.29 | 5.18 | 13.91 | 4.76 | -2.84 | .01 | -2.75 | -.50 | 0.32 |
| Fair. | 12.77 | 5.13 | 14.36 | 4.75 | -2.79 | .01 | -2.71 | -.47 | 0.32 |
| Auth. | 12.67 | 4.44 | 13.59 | 4.28 | -1.83 | .09 | -1.91 | .07 | |
| Ingrp. | 11.72 | 4.45 | 13.10 | 4.24 | -2.77 | .01 | -2.37 | -.40 | 0.34 |
| Puri. | 12.15 | 4.50 | 12.85 | 4.60 | -1.32 | .14 | -1.73 | .34 | |
| SD3 | 64.17 | 13.52 | 62.14 | 14.86 | 1.191 | .28 | -.06 | .25 | |
| Nar. | 21.59 | 5.51 | 20.88 | 6.22 | 1.07 | .30 | -.09 | .30 | |
| Mach. | 23.14 | 5.80 | 22.99 | 5.84 | .16 | .07 | -.17 | .21 | |
| Psy. | 19.45 | 6.15 | 18.26 | 6.96 | 1.49 | .77 | -.05 | .37 | |
| ARIS | 36.37 | 14.76 | 34.96 | 15.33 | .37 | .45 | -.19 | .50 | |
| ACT. | 15.96 | 7.16 | 15.62 | 7.33 | .85 | .44 | -.37 | .46 | |
| RAD. | 13.45 | 6.75 | 12.50 | 6.77 | .20 | .23 | -.13 | .64 | |

*Note*. GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale, Fair = Fairness, Ingrp. = In-group, Auth. = Authority, Puri. = Purity, Nar. = Narcissism, Psy = Psychopathy, Mach = Machiavellianism, RAD = Radicalism, ACT = Activism.

Table 8 shows mean differences along gender on dark personality triad, perceived social justice, general insecurity, morality and collective action along with their subscales. The sample had almost 46.17% males and 53.82% females. There was no significant difference found along gender in activism, radicalism intention or both of these as a whole.

The results showed that females have high general insecurity than males. Except for consideration for authority and purity female has strong sense of morality in general as well as in harm, fairness and in-group morals. The mean for female as compare to males is high for all significant values. The largest effect was observed for general insecurity, with a large effect size

0.79, indicating a substantial difference. For moral foundation (morality as whole), the effect size was medium 0.40, while for the harm/fairness subscale and in-group loyalty Cohen's *d* values were 0.32 and 0.34 respectively, the differences were small to medium, suggesting modest but consistent differences between females and males in moral concerns. There was no difference found along gender in disposition of dark psychological triad along with narcissism, psychopathy and Machiavellianism. No difference was found in attitude towards justice as well.

**Table 9**

*Comparing Mean Differences Among Ideologies Among Dark Personality Triad, Perceived Social Justice, General Insecurity, Morality and Collective Action (N=301)*

| Variable | Cons.($n = 139$) | | Lib. ($n = 163$) | | | | 95% CI | | Cohen's *d* |
|---|---|---|---|---|---|---|---|---|---|
| | *M* | *SD* | *M* | *SD* | *t*(300) | *p* | *LL* | *UL* | |
| GI | 15.37 | 6.02 | 16.86 | 16.16 | -2.20 | .03 | -.73 | -.04 | .34 |
| SJS | 55.24 | 18.19 | 60.34 | 16.87 | -2.52 | .01 | -.82 | -.10 | .33 |
| MFQ | 64.25 | 20.15 | 65.52 | 20.88 | -.54 | .93 | -5.92 | 3.38 | |
| Harm | 12.82 | 4.97 | 13.51 | 5.05 | -1.19 | .59 | -1.82 | .45 | |
| Fair | 13.37 | 4.97 | 13.89 | 5.00 | -.91 | .56 | -1.65 | .61 | |
| Auth. | 13.08 | 4.33 | 13.25 | 4.42 | -.34 | .16 | -1.16 | .82 | |
| Ingrp | 12.35 | 4.44 | 12.59 | 4.34 | -.47 | .08 | -1.23 | .76 | |
| Puri | 12.63 | 4.49 | 12.42 | 4.64 | .40 | .46 | -.82 | 1.25 | |
| SD3 | 64.71 | 13.31 | 61.47 | 15.06 | 1.62 | .33 | -.03 | .28 | |
| Narc. | 20.71 | 6.15 | 20.71 | 6.14 | 1.42 | .60 | -.05 | .33 | |
| Mach. | 23.11 | 5.38 | 23.30 | 6.22 | -.07 | .23 | -.20 | .18 | |
| Psypth. | 15.62 | 5.87 | 17.99 | 6.77 | 2.33 | .72 | .04 | .46 | |
| ARIS | 35.95 | 15.01 | 35.22 | 15.16 | .28 | .16 | -0.30 | .39 | |
| ACT | 15.50 | 1.76 | 15.80 | 1.88 | -.48 | .57 | -0.51 | .31 | |
| RAD | 13.44 | 6.91 | 12.45 | 6.68 | 1.14 | .61 | -0.16 | .61 | |

*Note*. GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale (collective action), Fair = Fairness, Ingrp. = In-group, Auth. = Authority, Puri. = Purity, Nar = Narcissism, Psypth. = Psychopathy, Mach = Machiavellianism, RAD = Radicalism, ACT = Activism.

Table 9 shows comparing mean differences among ideologies with dark personality triad, perceived social justice, general insecurity, morality and collective action along with their

subscales. There were no difference in morality, dark personality triad and collective action (including activism and radicalism) was found in conservatives and liberals. However, there seems to be difference in perception in social justice attitudes and general insecurity. Liberals seems to have strong social justice attitude compare to conservatives. The same is true for the feelings of insecurity. As for SD3 subscale psychopathy there does seem to be difference among liberals and conservative, with liberals have high psychopathic tendencies than conservatives, but due to over generalization and misinterpretation the result will be exempted. The effect size indicated modest but consistent group differences, suggesting that liberal participants in this sample reported slightly higher levels of insecurity, psychopathic traits, and perceived social justice than conservative.

**Table 10**

*Comparing Mean Difference among Ages on Dark Personality Triad, Perceived social Justice, General Insecurity, Morality and Collective Action. (N= 301)*

| Variable | Age 17-19 (n=67) | | Age20-22 (n=122) | | Age 23-26 (n=112) | | $F(2, 298)$ | $\eta^2$ |
|---|---|---|---|---|---|---|---|---|
| | *M* | *SD* | *M* | *SD* | *M* | *SD* | | |
| GI | 18.24 | 5.58 | 14.72 | 6.13 | 16.38 | 6.14 | 6.05*** | .04 |
| SJS | 61.40 | 13.84 | 56.02 | 18.81 | 57.65 | 18.31 | 1.34 | |
| MFQ | 69.60 | 15.35 | 61.39 | 20.66 | 65.79 | 22.37 | 3.91* | .03 |
| Har. | 13.54 | 3.99 | 12.54 | 5.44 | 13.56 | 5.04 | 1.74 | |
| Fair. | 14.49 | 4.11 | 12.71 | 5.19 | 14.06 | 5.12 | 3.32* | .02 |
| Auth. | 13.81 | 3.29 | 11.81 | 4.24 | 12.33 | 4.93 | 3.05* | .02 |
| In-grp | 14.31 | 3.72 | 12.59 | 4.33 | 13.07 | 4.67 | 3.92* | .03 |
| Puri. | 13.45 | 3.78 | 11.74 | 4.47 | 12.77 | 4.97 | 3.75* | .02 |
| SD3 | 63.21 | 14.22 | 63.93 | 13.76 | 62.08 | 14.88 | .49 | |
| Narc. | 21.06 | 6.02 | 21.52 | 5.81 | 20.96 | 5.99 | .29 | |
| Mach. | 23.93 | 5.85 | 22.72 | 6.06 | 22.91 | 5.51 | 1.04 | |
| Psy. | 18.22 | 7.05 | 19.69 | 6.06 | 18.21 | 6.49 | 1.89 | |
| ARIS | 39.76 | 12.89 | 36.58 | 14.49 | 32.00 | 16.16 | 6.93*** | .04 |
| ACT | 18.03 | 6.37 | 15.92 | 7.34 | 13.95 | 7.24 | 7.60*** | .05 |
| RAD | 13.78 | 6.17 | 13.42 | 6.60 | 11.93 | 7.31 | 2.47 | |

*Note.* GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale, Fair = Fairness, Ingrp. = In-group, Auth. = Authority, Puri. = Purity, Nar = Narcissism, Psy = Psychopathy, Mach = Machiavellianism, RAD = Radicalism, ACT = Activism.
***$p < .00$ **$p < .01$, *$p < .05$

Table 10 shows difference along age with dark personality triad, perceived social Justice, general insecurity, morality and collective action. The one way ANOVA was used to find the differences along age ranges with dark personality triad, morality, general insecurity and social justice. For the scales with significant *F* values we did 'tukey's' post hoc analysis.

Results indicated that students who were in age range between 17-19 years scored high in all variables with significant value. They are more likely to possess general insecurity, strong morality in general as well as specifically in fairness, respect for authority, in-group loyalty and purity. This illustrated that the students of age 17-19 years possess high binding morals than

individualizing morals. They have high intention to activism as well as they scored high on activism and radicalism intention scale (collective action) compare to other groups. As for radicalism, dark personality triad (along with three subscales) and perceived attitude towards justice no significant difference was found among the three age groups.

**Table 10.1**

*Post Hoc Analysis Across Age Groups (N=301)*

| Variable | Groups | | | MD (I-J) | SE | 95% CI | |
|---|---|---|---|---|---|---|---|
| | I | J | I<J | | | LL | UL |
| GI | 17-19 | 20-22 | I>J | 3.52* | .91 | 1.36 | 5.67 |
| MFQ | 17-19 | 20-22 | I>J | 8.20* | 3.09 | .93 | 15.47 |
| Fair | 17-19 | 20-22 | I>J | 1.78* | .75 | .01 | 3.55 |
| In-grp. | 17-19 | 20-22 | I>J | 1.99* | .66 | .44 | 3.54 |
| Auth. | 17-19 | 20-22 | I>J | 1.72* | .66 | .17 | 3.28 |
| Puri. | 17-19 | 20-22 | I>J | 1.71* | .69 | .09 | 3.33 |
| Act | 17-19 | 23-26 | I>J | 4.08* | 1.10 | 1.50 | 6.67 |
| CA | 17-19 | 23-26 | I>J | 7.76* | 2.29 | 2.37 | 13.15 |
| | 20-22 | 23-26 | I>J | 4.58* | 1.94 | .02 | 9.15 |

Note: GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SJS = Social justice Scale, CA = Collective Action, Fair = Fairness, Ingrp. = In-group, Auth. = Authority, Puri. = Purity, ACT = Activism.
***$p< .00$ **$p < .01$, *$p < .05$

Table 10.1 shows post hoc analysis for age related group comparison, participants of age 17-19 years scored high in general insecurity, morality, fairness, in-group loyalty, submission to authority, and purity morals. They also had high activism and collective action intention than those of age 20-22 years and 23-26 years respectively.

**Table 11**

*Comparing Mean Differences in different Identity Groups with Study Variables Dark Personality Triad, Morality, Social Justice,*

*General Insecurity and collective action (N= 301)*

| Vari. | Country (n= 46) | | Political Party (n=57) | | Ethnicity (n=9) | | Gender Related (n=14) | | Rather not say (n=56) | | Other (n=119) | | $F(2, 298)$ | $\eta^2$ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | *M* | *SD* | *M* | *SD* | *M* | *SD* | *M* | *SD* | *M* | *SD* | *M* | *SD* | | |
| GI | 16.07 | 5.78 | 17.04 | 6.27 | 15.33 | 5.57 | 15.79 | 7.06 | 15.05 | 6.44 | 16.31 | 6.06 | .65 | |
| SJS | 59.61 | 17.78 | 57.32 | 17.34 | 72.11 | 4.83 | 52.29 | 20.00 | 52.82 | 15.66 | 59.30 | 18.38 | 2.69* | .04 |
| MFQ | 67.65 | 16.71 | 65.84 | 16.50 | 81.67 | 11.10 | 58.07 | 20.44 | 59.79 | 19.34 | 66.61 | 21.39 | 2.88** | .05 |
| Harm | 14.24 | 4.26 | 12.81 | 4.31 | 17.33 | 2.45 | 11.43 | 5.11 | 11.98 | 5.59 | 13.55 | 4.85 | 3.10** | .05 |
| Fair. | 14.50 | 3.68 | 13.67 | 4.19 | 18.44 | 1.67 | 11.71 | 5.55 | 12.59 | 4.97 | 14.15 | 4.87 | 3.58*** | .06 |
| Auth. | 13.87 | 3.59 | 14.00 | 3.33 | 14.89 | 4.34 | 11.71 | 4.61 | 12.36 | 3.88 | 13.39 | 4.61 | 1.79 | |
| Ingrp. | 12.83 | 3.74 | 13.04 | 3.53 | 14.78 | 3.70 | 10.86 | 3.74 | 11.84 | 3.74 | 13.08 | 4.48 | 1.87 | |
| Puri. | 12.22 | 4.41 | 12.88 | 3.66 | 16.22 | 2.44 | 12.36 | 4.81 | 11.95 | 3.61 | 12.91 | 4.73 | 1.80 | |
| SD3 | 64.59 | 13.17 | 64.96 | 13.42 | 55.33 | 8.63 | 63.86 | 15.32 | 63.32 | 13.44 | 61.99 | 15.56 | .98 | |
| Nar. | 22.50 | 5.67 | 21.26 | 5.65 | 17.89 | 6.85 | 21.71 | 5.08 | 21.88 | 5.47 | 20.55 | 6.27 | 1.47 | |
| Mac. | 23.67 | 6.13 | 23.70 | 6.01 | 24.00 | 5.02 | 21.29 | 5.74 | 21.98 | 6.39 | 23.18 | 5.35 | .94 | |
| Psy | 18.41 | 5.52 | 20.00 | 6.36 | 13.44 | 3.05 | 20.86 | 7.13 | 19.46 | 5.63 | 18.26 | 7.12 | 2.27* | .04 |
| ARIS | 39.20 | 12.68 | 37.98 | 13.29 | 28.89 | 13.57 | 42.21 | 11.27 | 34.27 | 15.41 | 33.39 | 16.51 | 2.36* | .04 |
| Act. | 18.20 | 6.42 | 16.72 | 7.26 | 14.33 | 6.63 | 19.00 | 5.99 | 14.11 | 7.22 | 14.60 | 7.39 | 3.17** | .05 |
| Rad. | 13.30 | 7.03 | 13.67 | 5.61 | 9.67 | 5.57 | 16.07 | 5.64 | 13.13 | 6.30 | 12.25 | 7.56 | 1.43 | |

Note: GI = General Insecurity, MFQ = Moral Foundation Questionnaire, SD3 = Dark Personality triad, SJS = Social justice Scale, ARIS = Activism and Radicalism Scale, Fair = Fairness, Ingrp. = In-group, Auth. = Authority, Puri. = Purity, Nar = Narcissism, Psy = Psychopathy, Mach = Machiavellianism, RAD = Radicalism, ACT = Activism.

***$p< .00$ **$p < .01$, *$p < .05$

Table 11 shows mean differences in different identity groups. The group identity included groups that participants marks as the

most important to them and holds significant meaning.

The recorded responses indicated that participants n = 57 selected political party, n = 14 marked gender related (not specific to feminism), ethnicity (n = 9), country (n = 46), there were also those who preferred not to mention as " rather not say" (n = 56) their associated groups while there were "others" (n =119), their preferred group were in many different categories because of their outnumbering it was merged with others' category. Participants who preferred ethnicity over other groups seems to have strong social justice attitude and morality compare to other groups. They also scored high on individualistic morals i.e. harm and fairness. While those who preferred gender related group had more psychopathic tendencies, they were more prone to activism and had higher collective action intention than other groups.

**Table 11.1**

*Post Hoc Analysis Across Group Identity*

| Variable | Groups | | | MD (I-J) | SE | 95% CI | |
|---|---|---|---|---|---|---|---|
| | I | J | I<J | | | LL | UL |
| SJ | Rather not say | Ethnicity | I<J | -19.29* | 6.27 | -37.26 | -1.32 |
| MFQ | Rather not say | Ethnicity | I<J | -21.88* | 7.26 | -42.72 | -1.04 |
| Harm | Rather not say | Ethnicity | I<J | -5.35* | 1.77 | -10.43 | -0.27 |
| Fair | Rather not say | Ethnicity | I<J | -6.05* | 1.76 | -11.09 | -1.01 |
| | Political party | Ethnicity | I<J | -5.23* | 1.75 | -10.27 | -0.20 |
| | Ethnicity | Gender related | I>J | 6.73* | 2.09 | 0.74 | 12.72 |
| Act | Rather not say | Country | I<J | -4.09* | 1.42 | -8.15 | -0.03 |
| | Country | Other | I>J | 3.60* | 1.24 | 0.06 | 7.14 |

*Note:* SJ = Perceived Social justice, MFQ = Moral Foundation Questionnaire, Fair = Fairness, ACT = Activism.
***p< .00 **p < .01, *p < .05

Table 11.1 shows post hoc comparisons using tukey's, results revealed significant differences between Group A and Group B

The analysis was conducted only for significant values. Results showed there is a significant difference between ethnicity and those who

didn't mention any group, participants with high ethnicity scored significantly higher on perceived social injustice than those who refuse

to disclose their identity group ('Rather not say'), $MD = -19.29$, $SE = 6.27$, 95% CI $[-37.26, -1.32]$, $p <.05$, the same is true for morality,

harm and fairness, they scored higher than participants who didn't disclose their group identity, gender related group identity and political

party related group identity. As for activism intention the participants who showed country related activism intentions showed high

score than those who didn't mention their group identity and "others".

**Table 12**

*Moderation of Morality between Dark Triad Personality and Activism (N = 301)*
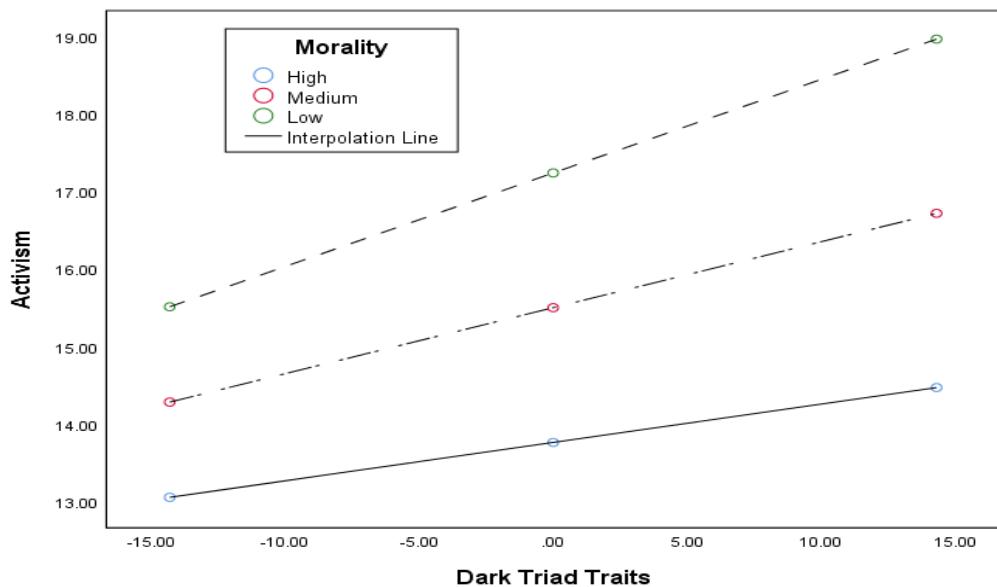
| Variable | B | SE | p | 95% CI | |
|---|---|---|---|---|---|
| | | | | LL | UL |
| Constant | 15.65 | .40 | .01 | 3.31 | 23.25 |
| Personality | 1.19 | .41 | .00 | .16 | .18 |
| Morality | 1.54 | .41 | .00 | .25 | .06 |
| Per x Mor | .43 | .41 | .069 | .00 | .00 |
| $R^2$ | .08 | | | | |
| $\Delta R^2$ | .00 | | | | |
| F | 9.55 | | | | |

*Note.* IV = Personality; DV = Radicalism; Moderator: Morality

Table 12 shows moderating role of morality between personality and activism. As the table shows the interaction between dark personality triad and morality is not significant hence morality doesn't moderate the relationship between activism and dark personality triad (see figure 1).

**Figure 2**

*Mod- graph with Moderating effect of Morality between Dark Triad Personality Traits and Radicalism*



*Note.* The moderation is based on sample of university students of Islamabad and Rawalpindi. Graph shows no moderation.

The moderating effect of morality (including harm/ care, fairness, authority, in-group loyalty and purity) between dark triad personalities (includes narcissism, psychopathy and Machiavellianism) and collective (including activism and radicalism) has been conducted including all subscales individually, the moderating effect was not significant for all interactions.

**Table 13**

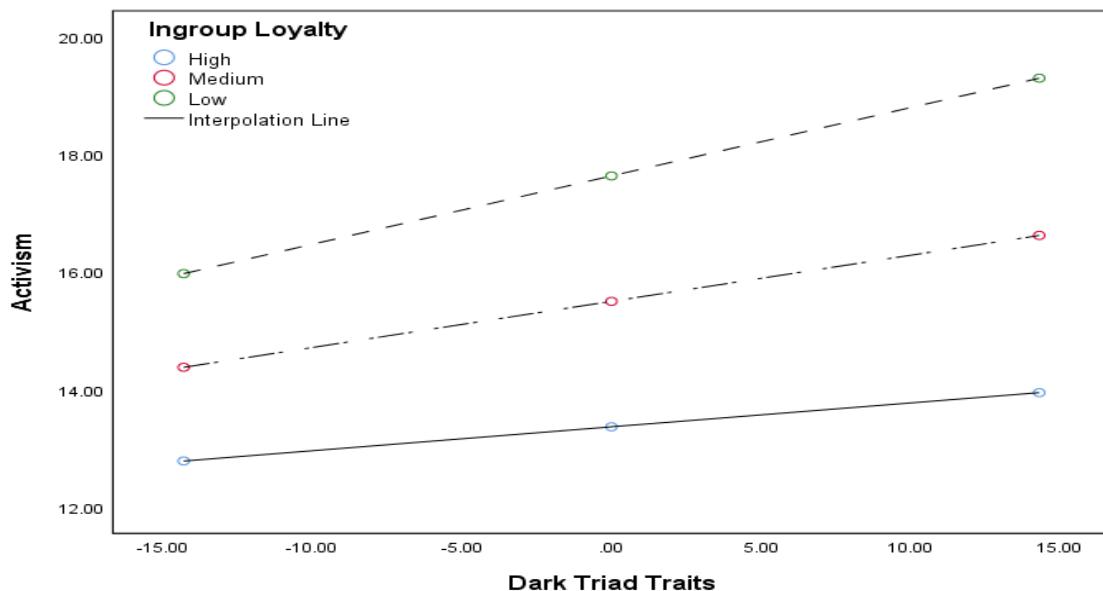*Moderating effect of In-group Loyalty between Personality and Radicalism (N = 301)*

| Variable | B | SE | $p$ | 95% $CI$ | |
|---|---|---|---|---|---|
| | | | | LL | UL |
| Constant | 12.94 | .39 | .00 | 12.18 | 13.71 |
| Personality | 1.15 | .39 | .003 | 0.38 | 1.92 |
| In-group | .40 | .39 | .079 | -0.37 | 13.61 |
| Per x Ingrp | .76 | .39 | .050 | 0.01 | 1.5 |
| $R^2$ | .03 | | | | |
| $\Delta R^2$ | .03 | | | | |
| F | 5.31 | | | | |

*Note.* Personality: Independent variable; In-group = moderator; Dependent Variable = Radicalism

Table 13 shows moderating effect of in-group moral foundation between dark personality triad and radicalism. The results shows non-significant interaction between independent variable i.e. dark personality triad and moderator in-group loyalty. This shows that moderator is causing no variation in the relationship between SD3 and radicalism. $R^2$ change shows 1% change in introduction of moderator into the following relationship. But considering the fact that moderator remain insignificant and $R^2$ change is very small moderation effect is minimal and no actual meaningful moderation exist (as evident from figure 2).

**Figure 3**

*Mod-graph with Moderating effect of In-group Loyalty between Dark Triad Personality Traits*

*and Radicalism*



*Note.* The moderation is based on sample of university students of Islamabad and Rawalpindi. Graph shows no moderation.

To find the mediating effect of perceived social justice between dark triad personality traits (narcissism, Machiavellianism and psychopathy) and collective action simple mediation analysis was conducted performed by SPSS PROCESS macro developed by Hayes, 2022. For simple mediation analysis model 4 was used with confidence interval of 95%. Mediation analysis was performed using subscales of dark triad personality and ARIS, only significant results are reported.

**Table 14**

*Mediation of Perceived Injustice between Dark Triad Personality and Activism*
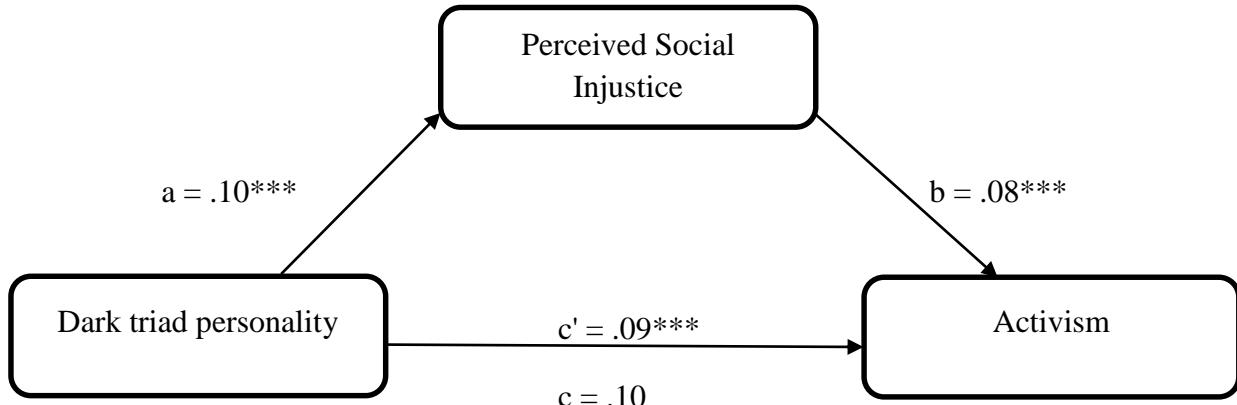
| Variables | Activism | | | | | |
|---|---|---|---|---|---|---|
| | Model 1 | | Model2 | | 95% CI | |
| | *B* | *SE* | *B* | *SE* | *LL* | *UL* |
| Constant | 9.10*** | 1.86 | 5.62** | 2.10 | 1.49 | 9.75 |
| SD3 | .10*** | .03 | .09*** | .03 | .03 | .14 |
| SJS | | | .08*** | .02 | .03 | .12 |
| $R^2$ | .04*** | | .08*** | | | |
| $\Delta R^2$ | | | 0.04 | | | |
| *F* | 8.83*** | | 12.47*** | | | |
| $\Delta F$ | | | 12.96 | | | |

Note: ***$p<.000$, **$p<.00$, *$p<.05$.

Table 14 shows the impact of personality triad and perceived social justices on activism. In step 1 $R^2$ value of .04 shows that the dark personality triad explained 4% variance in activism with $F$ (1,298) = 13.08, $p < .00$. The results revealed that dark triad personality traits predicted activism ($\beta$=.21, $p <.00$).

In step 2, the $R^2$ value of .08 revealed that dark triad personality and perceived social justice explained 8% variance in increase intention to activism with $F$ (1,298) = 12.44, $p<.00$. The results revealed that dark personality triad ($\beta$ = .17 $p<.00$) and perceived attitude toward social justice positively predicts increase in intention to activism. The delta $R^2$ value of .04 revealed 4% change in variance of model 1 and 2 with delta F (1,298) = 11.35, $p<.00$. The regression weight for dark personality triad reduced from model 1 to model 2 as .21 to .17 but remained significant which confirmed partial mediation. In other words it can be said that dark personality triad has direct as well indirect impact on activism.

**Figure 4**

*Mediation of Perceived Injustice between Dark Triad Personality and Activism*



**Table 15**

*Mediation of Perceived Injustice between Dark Triad Personality and Radicalism*

| Variables | Radicalism | | | | | |
| | Model 1 | | Model2 | | 95% CI | |
| | B | SE | B | SE | LL | UL |
|---|---|---|---|---|---|---|
| Constant | 44.53*** | 4.59 | 10.22*** | 2.00 | 6.28 | 14.16 |
| SD3 | 0.22** | 0.71 | 0.10** | 0.03 | 0.04 | 0.15 |
| SJS | | | 0.06** | 0.02 | -0.10 | -0.02 |
| $R^2$ | 0.03** | | 0.05*** | | | |
| $\Delta R^2$ | | | 0.02 | | | |
| $F$ | 8.83** | | 8.47*** | | | |
| $\Delta F$ | | | 6.25*** | | | |

Note: *** p<.000 **p <.00

Table 15 shows the impact of personality triad and perceived social justices on radicalism. In step 1 $R^2$ value of .03 shows that the dark personality triad explained 3% variance in radicalism with $F$ (1,298) = 9.55, $p<$ .000. The results revealed that dark personality triad is associated with activism (beta=.18, $p<$.000).

In step 2, the $R^2$ value of .05 revealed that dark personality triad and perceived social justice explained 5% variance in increase intention to radicalism with $F$ (1,298) = 8.47, p<.000. The

results revealed that dark personality triad ($\beta = .20$ $p<.000$) and perceived attitude toward social justice positively predicts increase in intention to radicalism.

The change in $R^2$ ($\Delta R^2 = .02$) between Model 1 and Model 2 was statistically significant, $\Delta F$ (1, 298) = 9.55, $p < .001$, indicating that perceived social justice added unique explanatory power to the model. This pattern suggests partial mediation, meaning that the dark personality triad has both a direct and indirect effect on radicalism through perceived social justice.

**Figure 5**

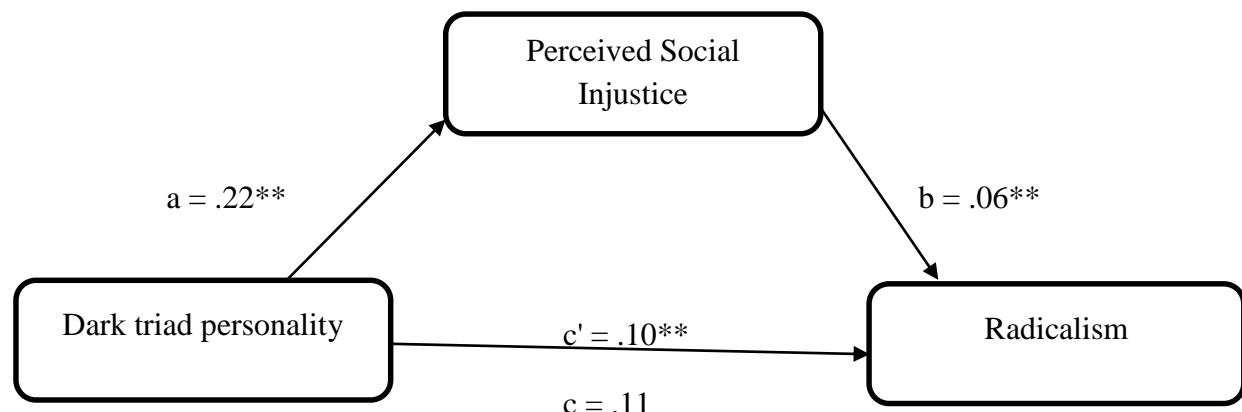*Mediation of Perceived Injustice between Dark Triad Personality and Radicalism*



**Table 16**

*Mediation of Perceived Injustice between Machiavellianism and Activism*

| Variables | Activism | | | | 95% CI | |
|---|---|---|---|---|---|---|
| | Model 1 | | Model2 | | | |
| | B | SE | B | SE | LL | UL |
| Constant | 35.05*** | 3.98 | 7.28*** | 1.87 | 3.61 | 10.95 |
| Mach. | .99*** | .17 | .19** | .07 | .05 | .34 |
| SJS | | | .07*** | .02 | .02 | .12 |
| $R^2$ | .11*** | | .07*** | | | |
| $\Delta R^2$ | | | .04 | | | |
| $F$ | 34.81*** | | 10.83*** | | | |
| $\Delta F$ | | | -12.74** | | | |

Note: ***$p <.000$, **$p < .00$, *$p< .05$

A mediation analysis showed that Machiavellianism had both direct and indirect effects on activism through social injustice. The total model was significant, $F$ (2, 296) = 10.83, $p < .001$, explaining 7% of the variance in activism. Machiavellianism increased perceived injustice ($B$ = -.99, $p < .001$), which in turn increased activism ($B = 0.07$, $p = .01$). The indirect effect was significant ($B = 0.07$, 95% CI [0.02, 0.12]). The direct effect of Machiavellianism on activism remained significant ($B = 0.19$, $p = .01$), indicating partial mediation. Despite small $R^2$ values, the effects align with theory that Machiavellian individuals may amplify injustice perceptions to motivate activism.

As for the mediating effect of perceived social justice between psychopathy and narcissism with activism are in-significant hence the results are not shown.

**Figure 6**

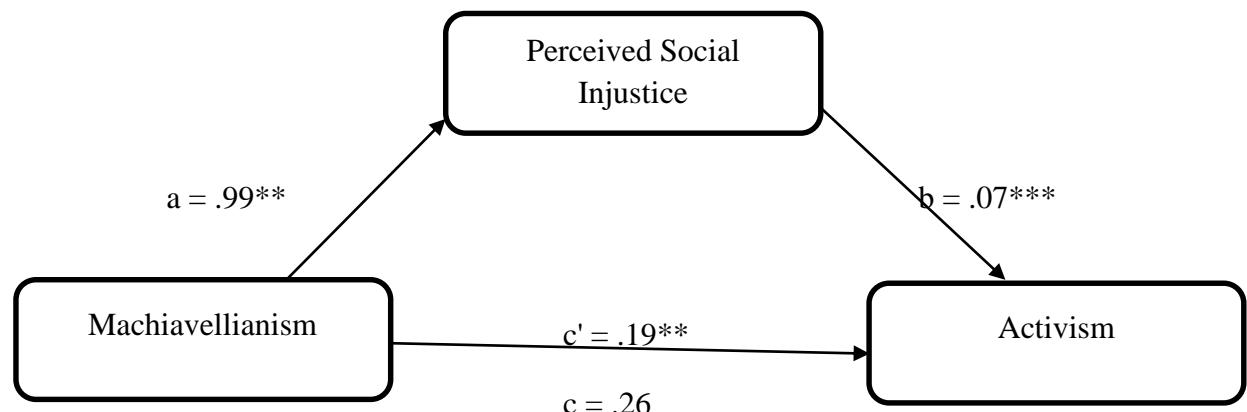*Mediation of Perceived Injustice between Machiavellianism and Activism*

**Table 17**

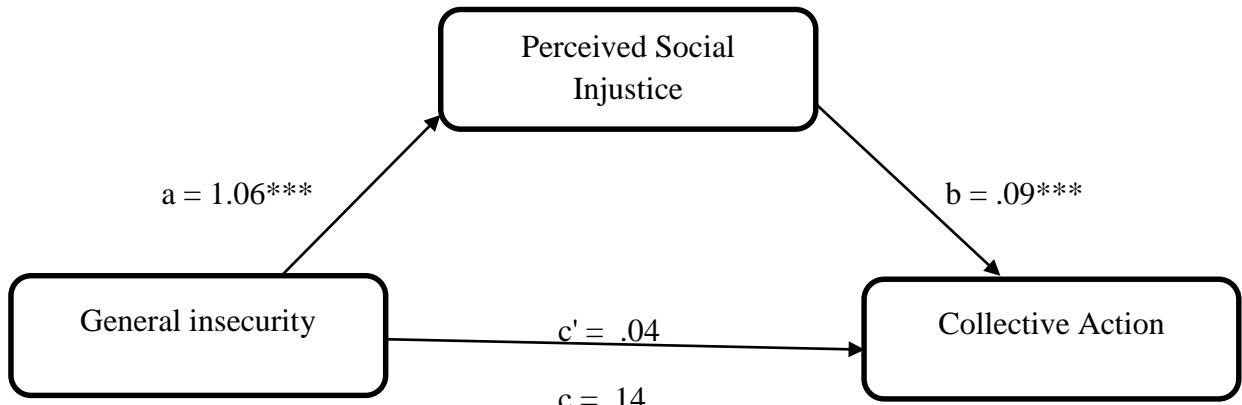*Mediation of Perceived Injustice between General Insecurity and Activism*

| Variables | Activism | | | | | |
| | Model 1 | | Model2 | | 95% CI | |
| | B | SE | B | SE | LL | UL |
|---|---|---|---|---|---|---|
| Constant | 40.68*** | 2.67 | 10.14*** | 1.53 | 7.13 | 13.15 |
| GI | 1.06*** | .15 | .04 | .07 | -.10 | .18 |
| SJS | | | .09*** | .02 | .04 | .13 |
| $R^2$ | .14 | | .05*** | | | |
| $\Delta R^2$ | | | .04 | | | |
| F | 47.25*** | | 7.67*** | | | |
| $\Delta F$ | | | 12.54*** | | | |

*Note.* ***$p < .000$, *$p < .05$

The results of the mediation analysis revealed a significant indirect effect of general insecurity on activism through perceived social justice supporting full mediation. The analysis demonstrated that general insecurity significantly predicted the mediator, perceived social justice (B = 1.06, SE = 0.15, $p < .001$, 95% CI [0.76, 1.37]), which in turn significantly predicted activism (B= 0.08, SE = 0.02, $p = .001$, 95% CI [0.04, 0.13]). The direct effect of general insecurity on activism was non-significant when controlling for perceived social justice (B = 0.04, SE = 0.07, $p = .60$, 95% CI [–0.10, 0.18]), indicating that the relationship was fully mediated. The indirect effect was statistically significant (B = 0.09, SE = 0.03, 95% bootstrap CI [0.04, 0.16]), with the model explaining 5% of the variance in activism ($R^2$ = .05, F (2, 298) = 7.67, $p < .001$). The change in F ($\Delta F$ = 12.54) further confirms that adding perceived social justice significantly improved the model's predictive power. These findings suggest that perceived social justice serves as a key mechanism through which general insecurity influences activism, with no remaining direct effect after accounting for mediation. The results align with theoretical expectations, emphasizing the importance of the mediator in this relationship.

**Figure 7**

*Mediation of perceived social injustice between general insecurity and collective action*



The mediating effect of perceived social justice between general insecurity and radicalism as well as between general insecurity and collective action (ARIS as whole) was non-significant hence were omitted.

## Discussion

The study aimed to explore the relationship between the dark triad personality traits, general insecurity, and collective action along with mediating role of perceived social injustice and moderating role of morality. A cross-sectional correlational research design was employed using the survey method. The scales used to measure the variables were: the Short Dark Triad (SD3), the Social Justice Scale (SJS), the General Insecurity Scale, the Moral Foundations Questionnaire (MFQ), and the Activism and Radicalism Intention Scale (ARIS). The present study was conducted in two phases. The first phase involved a pilot study to assess the psychometric properties and cultural appropriateness of the scales within the Pakistani context. Among the five scales, only the MFQ and SD3 had been previously used in Pakistani research, while the other three were newly introduced, therefore, pilot study was necessary. The pilot study was conducted with a sample of 100 university students from various institutions in Rawalpindi and Islamabad. The alpha reliabilities along with descriptive statistics of all scales and subscales were found to be satisfactory. These results indicated that the scales were reliable to proceed with the main study.

The second phase of the research comprised the main study, during which the hypotheses were tested. A sample of 301 university students from Rawalpindi and Islamabad was recruited. To understand the characteristics of this sample, demographic information was collected and frequencies and percentages were calculated (see Table 4). Analyses were conducted on demographic variables including age, gender, ideological orientation, and group identity. Variables such as residence, socioeconomic status, parental education, family system, and ethnicity were excluded from compare mean analysis due to the homogeneity of responses and substantial disparities in group sizes, which made mean comparisons statistically unfeasible.

All scales and subscales showed acceptable psychometric properties and reliability coefficients. Total scores, means, and standard deviations were calculated. Skewness and kurtosis values for all scales were within acceptable limits ($\pm 1$), indicating approximate normality and supporting the use of parametric tests. The correlation analysis also revealed strong internal consistency of each scale and their corresponding subscales. Each subscale of dark triad correlated positively with the total dark triad score, supporting its psychometric validity, same is true for all other scales like GI, MFQ, SJS and ARIS. Having established these preliminary associations and after confirming the adequacy and reliability of the measurement instruments, the discussion now turns to interpreting the key findings in light of existing theory and previous research with respect to socio-political Pakistani situation.

Before proceeding further in discussing results section, considering a look into contexts of prevailing socio-political situation in Pakistan, Pakistan's recurrent governance crises and declining institutional trust and individual concern therefore manifest increasing insecurity in general population (Nasrullah et al., 2025). The previous studies commenting on current Pakistani situation showed that persistent political instability fosters public mistrust, social fragmentation, and perceived inequality, reinforcing the notion that moral awareness increases under conditions of institutional and societal uncertainty (Baber et al., 2024; Nasrullah et al., 2025) motivating individuals to release these uncertainties in form of activism and radicalism.

To meet the study objectives, the initial hypothesis discussed the relationship of individual dark traits (i.e. Narcissism, Psychopathy and Machiavellianism) with activism and radicalism intentions respectively. Considering the relationship of overall computed score of SD3 with activism and radicalism the results showed that SD3 scores were negatively correlated with activism, supporting prior findings (Kaufman et al., 2019; Zacker, 2024) that individuals high in

socially aversive traits are less likely to participate in collective or pro-social forms of action as supported by (Haidt, 2005) moral intuition framework. Contrariwise, dark triad personality traits (SD3) was positively correlated with radicalism and ARIS scores (see Table 5). As the previous literature suggests individuals high in these traits are more likely to endorse radical ideologies and that such individuals often repel perceived restrictions on autonomy and are drawn to ideologies that validate their self-serving motives (Kruglanski et al., 2018; Zmigrod et al., 2019). Combining the social structure of Pakistan having socio-political unrest and insecurity prevailing in society with negative personality dispositions having self-focused interests, may further reduce collective moral engagement and inhibit willingness to participate in constructive social change and instead increase the risk of youth radicalization (Chabrol et al., 2020) compromising the overall stability of country.

While considering the individual dark triad the present study showed Psychopathy had strong positive relationship with radicalism, consistent with prior literature (Jonason & Webster, 2010; Neumann & Hare, 2008; Zeigler-Hill et al., 2017). Corner et al. (2021) noted that psychopathic traits such as impulsivity, emotional detachment, and lack of empathy contribute to a susceptibility to extremism. Often, such radicalization stems from personal insecurities or dominance-seeking motives rather than ideological bases. The findings are consistent with what had been hypothesized, hence hypothesis is approved.

The psychopathy has positive relationship with radicalism as hypothesized ($H_{1d}$), this relationship can be comprehended along with psychopathy and in-group loyalty (a moral foundation) in this present study, provides a valuable insight concerning Pakistani context. Individuals high in psychopathy are exploitative strategist (John & Paulhus, 2009), and they are manipulative, impulsive and are callous to out- groups, these traits channel into radical ideologies

providing justification for violence against the perceived outsiders. Most of the groups functioning in Pakistan includes ethnicity based, political party biradri/ tribe etc. which demands strong in-group loyalty (Azhar & Muhammad, 2017). The present study findings suggests that these communal feelings of in-group loyalty are not based on legitimacy and genuineness instead psychopaths use instrumental loyalty to exploit it. They can control the language of group loyalty and honor to gain power, recruit followers, and legitimize aggressive actions against rival groups, all while shielding themselves within the group's structure. This explains how leaders or violent political party workers etc. can exhibit ruthless behavior towards out-groups while being fiercely 'loyal' to their own, this loyalty serves their own need for power and dominance rather than the group's genuine welfare (Glenn et al., 2009). This research moves beyond seeing radicalism merely as a product of ideology or poverty. It highlights the role of personality, suggesting that the intersection of psychopathic traits with rigid in-group structures may be a key engine for inter-group conflict and violence in Pakistan.

Narcissism also showed a significant positive relationship with activism and collective action. Bélanger et al. (2023) describe narcissists as self-serving activists seeking recognition rather than mutual benefit, the hypothesis formulated were accepted ($H_{1a}$ and $H_{1c}$). Their activism is often short-lived and ego-driven. They avoid self-sacrifice and tend to pursue actions offering high reward with low personal cost (Górska et al., 2022; Marinthe et al., 2025). The narcissist, grappling with a profound sense of insecurity amplified by Pakistan's competitive and status-conscious society (i.e. the narrative: log kia kahen gai?), finds in activism a perfect theater: a platform to project grandeur, demand admiration, and convert personal vulnerability into public power. This compels us to look beyond the stated goals of activism and consider the complex personality dynamics that fuel its most visible and often most influential, actors. While they may

lead radical groups, their motivation is control and status, not ideological commitment (Horgan et al., 2008).  It reveals that the energy behind some social and political movements may stem not only from a pure desire for justice but also from the personal psychological needs of its participants.

Machiavellianism was also positively related to both activism and ARIS our hypothesis related to it were accepted ($H_{1g}$ and $H_{1i}$) however, past research on this relationship is limited. Notably, Machiavellianism was correlated positively with all study variables except radicalism. Some studies suggest Machiavellians engage in low effort activism (Bélanger et al., 2023) or join radical groups opportunistically, without genuine commitment (Bélanger et al., 2019) meaning their radical intentions depend on circumstances. These individuals use manipulation to mask vulnerability (Lan, 2025). They engage in "strategic morality," justifying unethical actions when they align with self-interest (Zeigler-Hill et al., 2019; Jonason et al., 2015).  In the Pakistani socio-political context, where economic volatility and institutional uncertainty are pervasive, such traits might represent psychological adaptations to chronic insecurity and social unpredictability. Radicalism showed no significant relationship with narcissism or Machiavellianism, rejecting our hypothesis ($H_{1b}$ and $H_{1h}$), the reason to this as described in previous researches maybe as narcissists may avoid radicalism unless it enhances their image (Bélanger et al., 2014), while Machiavellians act only if it serves strategic goals (Jones & Paulhus, 2017) this means that they would show radical intentions depending upon circumstances.

As for Hypothesis $H_{2a}$ and $H_{2b}$ it was assumed that individuals with general insecurity i.e. those who felt insecure and threatened in society were more likely to be motivated with activism and radicalism intentions, the results indicated that $H_{2a}$ was accepted, Klandermans (2005) and other researchers (Ahmed et al., 2020; Drury & Reicher, 2000; Van Zomeren et al., 2008)

suggested that insecurity can trigger person's moral resolve and activism. However, no significant relationship was found between insecurity and radicalism rejecting $H_{2b}$. This aligns with the idea that insecurity is not the sole driver of radicalization; contextual factors such as group dynamics and ideology play a more crucial role (Doosje et al., 2016; Horgan, 2008). These results suggests that youth of Pakistan especially with educated background intent to use lawful and legal means as an outlet of their insecurity instead of adopting violent and extreme route for collective action, the case with perceived social injustice (see table 7) is however different, results found that perceived social injustice was significantly related to both activism and radicalism, consistent with prior research linking injustice to extremism and group violence (Stekelenburg & Klandermans, 2013; Drury & Reicher, 2000).

To test the mediating effect of perceived social injustice $H_{3a}$ hypothesized that perceived social injustice mediated the relationship between dark triad personality traits and collective action. The mediating effect of perceived social injustice on the relationship between dark triad personality traits and collective action was examined separately for activism and radicalism. The mediation was significant for activism, consistent with prior research suggesting individuals with dark triad personality traits do engage in pro-social protest when they perceive injustice in society, the motive might be to assert dominance and power for example, narcissists use social morals for self-enhancement (Leniarska et al., 2023), Machiavellian individuals employ them as strategic façades (Jones, 2016), and psychopaths exploit them as manipulative tools (Glenn et al., 2009). The overall effect size was modest ($R^2 = .07$), possibly due to measuring social justice attitudes rather than behaviors and potential influence from unmeasured variables. The non-significant mediation effects observed for psychopathy and narcissism subscales may also reflect the relatively small sample size, as mediation analyses generally require larger samples for adequate

power (Fritz & MacKinnon, 2007). The mediation of the overall Dark triad traits and activism by perceived social injustice, but not the individual traits, suggests that activism is driven by the shared "dark core" of these personalities rather than their distinct motives. Common traits such as self-interest and low empathy may increase the perceptions of injustice, prompting activism as a way to regain control or influence, particularly within social contexts where collective action offers legitimate outlets for personal expression, as in Pakistan.

Specifically, the mediation involving narcissism and radicalism revealed a non-significant path from narcissism to perceived social justice, but significant paths from perceived social justice to radicalism and a direct effect of narcissism on radicalism. This pattern suggests narcissism may not represent genuine concern for social justice. As Zeigler-Hill (2021) notes, narcissists often adopt social justice rhetoric instrumentally to gain status or dominance rather than from authentic endorsement, therefore, perceived social justice may function as an independent predictor of radicalism rather than a mediator in the narcissism radicalism relationship. Narcissism may directly influence radical intentions without social justice serving as a mediating factor (Krizan & Herlache, 2018).

Contrariwise, perceived social justice significantly mediated the relationship between Machiavellianism and activism. Although Machiavellianism is typically characterized by manipulative, self-serving tendencies, individuals with these traits may strategically engage in justice-oriented actions when it benefits their interests, such as gaining social influence or control. For example, Jones and Paulhus (2014) found Machiavellians may publicly endorse equity or fairness to secure trust, leadership roles, or other advantages. This strategic alignment with social justice ideals is consistent with the positive association between Machiavellianism and perceived

justice observed here. While direct research on Machiavellianism and activism remains limited, these findings align with broader psychological theories and mediation frameworks.

Before proceeding further in discussing results section, considering a look into contexts of prevailing socio-political situation in Pakistan, Pakistan's recurrent governance crises and declining institutional trust and individual concern therefore manifest increasing insecurity in general population (Nasrullah et al., 2025). The previous studies commenting on current Pakistani situation showed that persistent political instability fosters public mistrust, social fragmentation, and perceived inequality, reinforcing the idea of injustice increases under conditions of institutional and societal uncertainty (Baber et al., 2024; Nasrullah et al., 2025) motivating individuals to release these uncertainties in form of activism and radicalism.

The present study also sought to examine the mediating role of perceived social injustice in the association between general insecurity and collective action tendencies. The findings provided partial support for the proposed model. Notably, perceived social injustice significantly mediated the relationship between general insecurity and activism, suggesting that individuals experiencing heightened insecurity are more likely to perceive their sociopolitical environment as unjust. This perception appears to motivate greater engagement in activism, consistent with previous research highlighting the importance of injustice appraisals in driving collective behavior (van Zomeren et al., 2008; Jost et al., 2017). Although general insecurity significantly predicted perceived injustice, and perceived injustice in turn predicted activism, the direct association between general insecurity and activism was not statistically significant. This pattern of results supports the presence of full mediation, indicating that perceived injustice functions as a key psychological mechanism linking insecurity to activist intentions. In contrast, perceived injustice did not significantly mediate the relationships between general insecurity and radicalism, or

between general insecurity and overall collective action (as measured by the ARIS). These findings are in line with prior work suggesting that perceived injustice, while important for explaining conventional or non-violent protest behavior, may be insufficient to account for more extreme or radicalized forms of collective action (Doosje et al., 2016; van Stekelenburg & Klandermans, 2013). While previous Pakistani studies have examined predictors of perceived insecurity (Nasir & Rehman, 2019) or the role of perceived injustice in workplace settings (Khalid & Aftab, 2024), none appear to have directly tested whether perceived social injustice mediates the relationship between general insecurity and activism. The present result thus contributes novel evidence to this gap in the literature in existing Pakistani literature.

In contrast, perceived injustice did not significantly mediate the relationships between general insecurity and radicalism, or between general insecurity and overall collective action (as measured by the ARIS). These findings are in line with prior work suggesting that feeling of insecurity make people more sensitive to perceived injustice leading them to activism, while important for explaining conventional or non-violent protest behavior, may be insufficient to account for more extreme or radicalized forms of collective action (Doosje et al., 2016; van Stekelenburg & Klandermans, 2013).

Although morality and SD3 were significantly related, but morality did not moderate the relationship between SD3 and collective action. Individuals high in these traits often distort or reject ethical norms to pursue self-focused motivation that conflicts with pro-social moral values like fairness and compassion (Aghababaei & Błachnio, 2015; Djeriouat & Trémolière, 2014; Jonason et al., 2015). This aligns with moral foundation theory (Haidt, 2005) that states that moral judgment as a result of emotional response of any trigger lead to societal cooperation, people with dark triad characteristics have low morals hence they usually do not involve in collective welfare

except for their personal benefit. This means that moral values do not mask dark triad personality traits while leading to collective action both SD3 and morality independently correlates with collective action (see table 7) but moderation effect is not observed leading to the view that there might be other factors in individuals with SD3 that motivates them to collective action i.e. activism or radicalism.

The same non-significant pattern emerged for the SD3 subscales. Collective action can be motivated by a mix of moral, political, and practical reasons (Zomeren, 2019). Although people often highlight moral values, participation may also stem from self-interest, loyalty to a group, or the desire for social approval. This may explain why morality did not moderate the link between dark triad traits and collective action individuals with dark traits might still join collective action when it serves their personal or strategic goals rather than moral beliefs. Other possible explanations include sample homogeneity i.e. including university students only (Smithson, 2017), limited sample size, or a non-linear moderation effect (Aguinis, 2004; Kraemer et al., 2002), which the current analysis did not incorporate.

The mean differences were calculated across age, gender, ideologies and group identities, while the age and gender were hypothesized the other differences were included as additional findings of the study. The mean difference was observed with all study variables instead of only with activism and radicalism, as evident from result section (see table 8 – 11) the results are discussed below. In comparing group differences, gender-based analyses revealed expected patterns as hypothesized. Females reported significantly higher insecurity than males, consistent with previous findings (Ahmadi & Heidari, 2014). This may be due to biological factors, evolutionary pressures, socialization, and greater vulnerability to risks such as sexual harassment. Regarding moral foundations, females scored higher than males on care, fairness, and in-group

loyalty, consistent with Niazi et al. (2020), who reported stronger moral foundations among women across most domains except authority, the hypothesis was accepted.

In age related group differences participants were grouped into three ranges: 17–19 years (22.3%), 20–22 years (40.1%), and 23–26 years (37.2%), with a mean age of 21 years. The group of (17-19 years) reported higher intentions toward activism and scored higher on both activism and radicalism scales compared to other two groups. This aligns with past studies indicating younger adults tend to experience greater insecurity (Schwaba & Bleidorn, 2019) and stronger adherence to conventional morality, as outlined by Kohlberg. Younger individuals typically endorse conventional morality, emphasizing societal norms, whereas older groups tend to develop post conventional morality, prioritizing personal ethical principles that may override societal expectations (Crone & Fuligni, 2023; Gummerum & Keller, 2020).

Considering the mean difference of ages with study variables the results showed that younger participants scored higher on binding moral foundations (authority, in-group loyalty, and purity) measured by the Moral Foundations Questionnaire. Saroglou et al. (2004) emphasize the strong connection between young adults and enduring moral principles, especially among those from conventional or religious backgrounds. Koleva et al. (2012) similarly found younger people prioritize traditional values and group cohesion, reflecting binding morality. Higher activism intentions among the 17–19 age group are supported by prior studies showing students increased involvement in activism (Pfundmair et al., 2020). This may be explained by developmental traits typical of this stage like assertiveness, impulsivity, risk-taking, and a strong desire for recognition (Crone & Dahl, 2012). These findings suggest that feelings of insecurity encourage youth to value binding morals as a coping mechanism for instability, influencing political attitudes, ethical judgments, and responses to social change or crisis (Federico et al., 2011). Federico et al. (2011)

highlight the coexistence of general insecurity with strong binding moral foundations. Klar and Kasser (2009) further identify moral conviction, efficacy, social connection, and moral obligation as key motivators for activism among young adults. For young people in Pakistan, this period is of high social and political awareness. Exposure to diverse discourses through social media and direct discourse often solidifies their moral convictions and drives them to participate in collective efforts for societal reform.

Regarding ideological orientation, participants self-identified as liberal or conservative. According to current study results, no significant differences were found between groups in activism or radicalism intentions, moral foundations and dark triad personality traits, except for psychopathy, where liberals scored higher (Hirsh et al., 2010; Koehler & Skerker, 2020). Liberals also reported high general insecurity and stronger social justice attitudes, consistent with prior research (Federico & Ekstrom, 2018; Jost et al., 2007). Additionally, liberals scored higher on moral foundations and social justice sensitivity, these findings are supported by Graham et al. (2009).

The results of comparing mean differences across 'identity group' showed interesting results. Participants most commonly identified with their political party, country, ethnicity, or gender, though many did not specify. The reason for large 'others' category (39.5%) was, because it included off-focus affiliations (e.g., religious groups), rare identities (with ≤3 participants), and vague labels (like humanity, human rights, peace advocating etc.), following best practices for categorical analysis, groups with small sizes (n ≤ 3) were also merged within 'other' category to avoid over interpretation (Field, 2018). Ethnicity (3%) and country based identity (15.3%) were analyzed separately due to theoretical relevance and prevailing activism in Pakistan, mirroring collective action literature as suggested by (Van Zomeren et al., 2008).

Students with strong ethnic identification exhibited higher social justice attitudes and stronger morality than others. Smith and Silva (2011) noted that individuals with strong ethnic identity tend to demonstrate greater care and commitment to justice, especially when marginalized. Similarly, Hope and Jagers (2014) found strong ethnic identity predicts higher engagement in social justice causes, motivated by care and fairness. These moral foundations (care and fairness) are heightened among marginalized ethnic groups, reflecting empathy and concerns about discrimination. Other demographic variables including parental education, residence (urban vs. rural), family system (joint vs. nuclear), and ethnicity did not show significant differences in predicting activism, radicalism, or social justice attitudes.

**Implication**

This study offers both theoretical and practical contributions. Theoretically, it advances understanding of the psychological factors underlying collective action, particularly activism and radicalism are the areas that remain underexplored especially with regard to dark triad personality traits. This study shows that dark triad traits can be linked to socio-political changes in form of collective action i.e. activism and radicalism. The study examine the role of passive level characteristics i.e. individual characteristics that may later shift to active participation in mobilization. The study examine the role of relative as well as personal traits that may lead to collective action.

Recent years (the data was collected around May, 2023) have witnessed increased activism across social, political, and gender domains, with peaceful protests often escalating into violence. This research investigated the relationship between individual traits and intentions toward activism and radicalism, including the mediating role of perceived social injustice and the moderating role of morality and its sub-dimensions. Most of the study with aspect to socio-political changes are of

western origin, while the studies that discuss Pakistani settings included only the aspect of economic crises and collective action or the qualitative study of extreme groups and radicalism, these intentions were not tested of normal population.

The findings hold relevance for the sociopolitical context of Pakistan which is marked by increase in polarization especially of political nature. The prevailing insecurity and distrust in youth as evident from this study can be minimized by the educators, institutes and media etc. that can help in framing social issues in constructive way engaging them in peaceful activities instead of considering the adoption of extreme means. The prevailing dark tendencies can be minimized by counselling empathy and self-regulation. The study showed that students who perceived injustice in society agreed to use extreme means if needed, which can be reduced by making policies that make the system just and transparent. The significant age group of age between 17-19 years in present study is found to have strong morality and activism intention and in fact no radical intention this energy can be used by policy makers and educational institutes into ethical civic activism.

**Limitation**

1. The relationship between all the concerned variables in this study is very complex and inter linked while the framework used was very simple and direct pathways were addressed in research.

2. Most of the participants in present study did associated themselves with groups but were not willing to get involve in any kind of activity which made it difficult to interpret their non-intention to participation as no-activism intention was not addressed in this study.

3. Another key limitation to the present study was that relationship of variables with respect to an individualistic point of view are discussed, while when considering actual situation

when a collective action occur lots of factors contribute to action for example: number of participants, communication among members, group identity, group coherence, past action, heterogeneity and number of interaction etc. In which most important of them is role of leadership that influence activism/ Radicalism intention, which were not addressed in the present study.

4. As the present study shows the explanation of activist and radical behavior is not as easy to explain. As explained above there are many other confounding factors that influence the intention to action.

5. The present study is only concerned about the relationship between personality, perceived injustice, insecurity, and morality on an individual's intention to action. The intention to any behavior is in fact is never equal to actual behavior performed which limit the scope of the study.

6. The sample size is moderate.

7. Sample homogeneity (university students) and cross-sectional design limit generalizability.

**Future Recommendation**

1. Other than individual's intention collective action is also dependent on leadership, entrepreneurship, triggering environment and emotions like aggression and anger also play key role for radicalism especially future researcher should look into this relationship.

2. Recommend translating the instruments before use for future researches to expand sample representation which was not possible for us because of limited time span.

3. For future researches it is recommended looking into the complex relationship between these variables instead of direct relationship

4. Researchers also recommend looking into other potential confounding variables.

5. Researchers recommend alternate research designs and incorporate behavioral measures beyond self-report and consider using longitudinal, experimental or observation research design that would further explain the cause and effect relationship between variables. The findings are correlational which doesn't accurately and exactly predict causal relationship.

6. Most of the studies conducted on this topic used cross-sectional survey design method. As it's a group process individual psychology can't solely predict it. We recommend to examine longitudinal radicalization processes and test interventions targeting moral foundation malleability.

7. Social media activism is very common today which can be explored.

**Conclusion**

In conclusion, study offers a deeper understanding of the psychological drivers of activism and radicalism in the Pakistani context, linking dark triad personality traits, general insecurity, morality and perceived social injustice. The findings highlight meaningful relationships among study variables along with significant group differences. It is also found that the general insecurity can promote activism through perceived injustice but are not necessarily linked to radicalism, underscoring distinct psychological pathways behind these behaviors. The morality didn't significantly affect the relationship between dark triad traits and collective action which suggest that with respect to Pakistani context, morality doesn't mask or strengthen the effect of dark tendencies on collective action, suggesting that activism and radicalism might be result of other social or pragmatic motivations than high or low morals. By integrating personality and social perceptions, the research expands literature of collective action beyond Western frameworks. While the present study acknowledge certain limitations, its insights provide a valuable foundation

for future research and for concrete interventions designed to channel youth engagement toward

constructive social change.

**Chapter 5**

# References

Ackerman, R. A., Witt, E. A., Donnellan, M. B., Trzesniewski, K. H., Robins, R. W., & Kashy, D. A. (2011). What does the Narcissistic Personality Inventory really measure? *Assessment, 18*(1), 67–87. https://doi.org/10.1177/1073191110382845

ACLED. (2023). 2022 Year in Review: Global Disorder in 2022. Armed Conflict Location & Event Data Project. https://acleddata.com/sites/default/files/wp-content-archive/uploads/2023/02/ACLED_2022-Year-in-Review_Report_Jan2023.pdf ACLED

ACLED. (2024). 2023 Impact Report. Armed Conflict Location & Event Data Project. https://acleddata.com/sites/default/files/wp-content-archive/uploads/2024/07/2023-Impact-Report-Final-July-17.pdf ACLED

Adeney, K. (2016). *Federalism and ethnic conflict regulation in India and Pakistan*. Springer.

Adriaans, J., & Targa, M. (2022). Gender differences in fairness evaluations of own earnings in 28 European countries. European Societies, 25(1), 107–131. https://doi.org/10.1080/14616696.2022.2083651

Aghababaei, N., & Błachnio, A. (2015). Well-being and the Dark Triad. *Personality and Individual Differences, 78*, 81–84. https://doi.org/10.1016/j.paid.2015.01.025

Ahmadi, S., & Heidari, A. (2014). A Study of Gender Differences in Feeling of Insecurity (The Case of Yasouj City). *Security & Social Order Strategic Studies*, 7(1).

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes, 50*(2), 179–211. https://doi.org/10.1016/0749-5978(91)90020-T

Ajzen, I. (2005). *Attitudes, personality, and behavior* (2nd ed.). Open University Press.

Ajzen, I. (2020). The theory of planned behavior: Frequently asked questions. *Human Behavior and Emerging Technologies, 2*(4), 314–324. https://doi.org/10.1002/hbe2.195

Al Jazeera. (2024, May 14). Pakistan-administered Kashmir protesters call off strike after deal with Islamabad. Al Jazeera. https://www.aljazeera.com/news/2024/5/14/pakistan-administered-kashmir-protesters-call-off-strike-after-deal

Al Jazeera. (2025, September 16). Nepal, Bangladesh, Sri Lanka: Is South Asia fertile for Gen Z revolutions? Al Jazeera. https://www.aljazeera.com/features/2025/9/16/sri-lanka-bangladesh-nepal-is-south-asia-fertile-for-gen-z-revolutions

Allianz Commercial. (2025). Political Violence and Civil Unrest Trends 2025. Allianz. https://commercial.allianz.com/content/dam/onemarketing/commercial/commercial/reports/commercial-political-violence-civil-unrest-trends-2025.pdf

Amin, S. R., & Nuzulia, S. (2024). Communal Narcissism, Leadership Perception and Leader Selection Recommendations in the Context of Indonesian Collective Culture. *BALANCE: Economic, Business, Management and Accounting Journal*, *21*(2), 248-264.

Ancelovici, M. (2021). Conceptualizing the context of collective action: an introduction. *Social Movement Studies*, 20(2), 125-138.

Anderson, R. K. (2019). Toward thick responsiveness: Engaging identity-based student protest movements. *The Journal of Higher Education*, *90*(3), 402-426.

Arsenio, W. F., & Gold, J. (2006). The effects of social injustice and inequality on children's moral judgments and behavior: Towards a theoretical model. *Cognitive Development*, *21*(4), 388–400. https://doi.org/10.1016/j.cogdev.2006.06.005

Arsenio, W. F., & Gold, J. (2006). The effects of social injustice and inequality on children's moral judgments and behavior: Towards a theoretical model. Cognitive Development, 21(4), 388–400. https://doi.org/10.1016/j.cogdev.2006.06.005

Aslam, W., & Neads, A. (2020). Renegotiating societal-military relations in Pakistan: the case of the Pashtun Tahafuz Movement. Democratization, 28(2), 265–284. https://doi.org/10.1080/13510347.2020.1816965

Atari, M., Haidt, J., Graham, J., Koleva, S., Stevens, S. T., & Dehghani, M. (2023). Morality beyond the WEIRD: How the nomological network of morality varies across cultures. *Journal of Personality and Social Psychology, 125*(5), 1157–1188. https://doi.org/10.1037/pspp0000470

Azam, M. (2024). Interconnection between Social Factors and Radicalism. *Orient Research Journal of Social Sciences*, *9*(1), 97–106. Retrieved from https://ojs-orjss.gcwus.edu.pk/journal/article/view/48

Babar, D., Rehman, M., & Rafiq, H. M. W. (2024). The political instability in Pakistan: Impact on rights, economy, education, health and security. *Journal of Social Research Development*, 5(4), 71–83. https://doi.org/10.53664/JSRD/05-04-2024-07-71-83

Babiak, P., & Hare, R. D. (in press). The B-Scan 360 Manual. Toronto, ON: Multi-Health Systems.

Babiak, P.,& Hare R. D. (2006). Snakes in suits: When psychopaths go to work. New York, NY: Harper Collins.

Baumeister, R. F., Bushman, B. J., & Campbell, W. K. (2000). Self-esteem, narcissism, and aggression: Does violence result from low self-esteem or from threatened egotism? *Current Directions in Psychological Science, 9*(1), 26–29. https://doi.org/10.1111/1467-8721.00053

Beissinger, M.R. (2008). A New Look at Ethnicity and Democratization. Journal of Democracy 19(3), 85-97. https://dx.doi.org/10.1353/jod.0.0017

Bélanger, J. J., Adam-Troian, J., Quimpo, N., AlKindi, Y., Gajić, M., & Nisa, C. F. (2023). The dark tetrad personality traits moderate the relationship between ideological passion and violent activism. *Psychology of Violence, 13*(1), 43–52. https://doi.org/10.1037/vio0000414

Bélanger, J. J., Adam-Troian, J., Quimpo, N., AlKindi, Y., Gajić, M., & Nisa, C. F. (2023). The dark tetrad personality traits moderate the relationship between ideological passion and violent activism. *Psychology of violence*, *13*(1), 43.

Bélanger, J. J., Schumpe, B. M., Nociti, N., Moyano, M., Dandeneau, S., Chamberland, P. E., & Vallerand, R. J. (2019). Passion and moral disengagement: Different pathways to political activism. *Journal of personality*, *87*(6), 1234-1249.

Bennett, W. L., & Segerberg, A. (2012). The logic of connective action: Digital media and the personalization of contentious politics. Information, communication & society, 15(5), 739-768.

Bercovitch, J., & Jackson, R. D. W. (2009). *Conflict resolution in the twenty-first century: principles, methods, and approaches*. University of Michigan Press.

BOOYSEN, S. (2020). Dominance and Decline: The ANC in the time of Zuma. Wits University Press. https://doi.org/10.18772/12015108844

Bosson, J. K., Lakey, C. E., Campbell, W. K., Zeigler-Hill, bV., Jordan, C. H., & Kernis, M. H. (2008). Untangling the links between narcissism and self-esteem: A theoretical and empirical review. *Social and Personality Psychology Compass, 2*(3), 1415–1439. https://doi.org/10.1111/j.1751-9004.2008.00089.x

Bowden, N. B. (2011). The Rise and Decline of Australian Unionism: A History of Industrial Labour from the 1820s to 2010. *Labour History*, *100*, 51. https://doi.org/10.5263/labourhistory.100.0051

Braddock, K. (2020). Weaponized words: The strategic role of persuasion in violent radicalization and counter-radicalization. *Cambridge University Press*.

Braddock, K., & Horgan, J. (2016). Towards a guide for constructing and disseminating counternarratives to reduce support for terrorism. *Studies in Conflict & Terrorism*, *39*(5), 381-404.

Brandstätter, H., & Opp, K. (2013). Personality traits ("Big five") and the propensity to political protest: alternative models. *Political Psychology*, *35*(4), 515–537. https://doi.org/10.1111/pops.12043

Bushman, B. J., & Baumeister, R. F. (1998). Threatened egotism, narcissism, self-esteem, and direct and displaced aggression: Does self-love or self-hate lead to violence? *Journal of Personality and Social Psychology*, 75(1), 219–229.

Campbell, W. K., Reeder, G. D., Sedikides, C., & Elliot, A. J. (2000). Narcissism and comparative self-enhancement strategies. *Journal of Research in Personality, 43*(1), 59–64. https://doi.org/10.1016/j.jrp.2008.10.002

Casale, S., & Banchi, V. (2020). Narcissism and problematic social media use: A systematic literature review. *Addictive Behaviors Reports, 11*, 100252. https://doi.org/10.1016/j.abrep.2020.100252

Cebotari, V., & Vink, M. (2013). A Configurational Analysis of Ethnic Protest in Europe. International

Chabrol, H., Bronchain, J., Morgades Bamba, C. I., & Raynal, P. (2020). The Dark Tetrad and radicalization: Personality profiles in young women. *Journal of Forensic Psychology Research and Practice, 20*(2), 157–168. https://doi.org/10.1080/19434472.2019.1646301

Christie, R., & Geis, F. L. (2013). *Studies in machiavellianism*. Academic Press.

Cini, L. (2017). Successful student activism in contemporary Italian universities. *Italian Political Science Review/Rivista Italiana Di Scienza Politica*, *47*(3), 337–358. doi:10.1017/ipo.2017.12

Coglianese, C. (2001). Social movements, law, and society: The institutionalization of the environmental movement. *University of Pennsylvania Law Review*, *150*(1), 85-118.

Coid, J. W., Ullrich, S., Kallis, C., Keers, R., Barker, D., Cowden, F., & Stamps, R. (2013). The relationship between delusions and violence: findings from the East London first episode psychosis study. *JAMA psychiatry*, *70*(5), 465-471.

Corning, A. F., & Myers, D. J. (2002). Individual orientation toward engagement in social action. *Political psychology*, *23*(4), 703-729.

Costa Jr, P. T., & McCrae, R. R. (1992). Four ways five factors are basic. *Personality and individual differences*, *13*(6), 653-665.

Crameri, K. (2015). Political power and civil counterpower: The complex dynamics of the Catalan independence movement. In *Contesting Spain? The dynamics of nationalist movements in Catalonia and the Basque Country* (pp. 99-115). Routledge.

Crone, E. A., & Dahl, R. E. (2012). Understanding adolescence as a period of social-affective engagement and goal flexibility. *Nature Reviews Neuroscience*, *13*(9), 636–650. https://doi.org/10.1038/nrn3313

Crone, E. A., & Fuligni, A. J. (2020). Self and Others in Adolescence. *Annual review of psychology*, *71*, 447–469. https://doi.org/10.1146/annurev-psych-010419-050937

Dawn News. (2024, May 21). Two killed, four injured in Islamabad as car runs over protesters in their sleep. Dawn. https://www.dawn.com/news/1834715

Decety, J., Chen, C., Harenski, C., & Kiehl, K. A. (2013). An fMRI study of affective perspective taking in individuals with psychopathy. Social Cognitive and Affective Neuroscience, 8(7), 790–797. https://doi.org/10.1093/scan/nss078

Dickinson, D. L. (2023). *Dark versus light personality types and moral choice* (No. 16338). IZA Discussion Papers.

Dickinson, K. A., & Pincus, A. L. (2003). Interpersonal analysis of grandiose and vulnerable narcissism. *Journal of Personality Disorders, 17*(3), 188–207. https://doi.org/10.1521/pedi.17.3.188.22146

Diederichsen, D. (2011). Figuren des Glücks in der frühen Popmusik. Acht Meilen über der Schule schweben. In *Glück: Ein interdisziplinäres Handbuch* (pp. 313-320). Stuttgart: JB Metzler.

Diederichsen, D. (2011). Radicalism as ego ideal: Oedipus and Narcissus.

Djeriouat, H., & Trémolière, B. (2014). The Dark Triad of personality and utilitarian moral judgment: The mediating role of honesty/humility and harm/care. *Personality and Individual Differences, 60*, 34–39. https://doi.org/10.1016/j.paid.2013.11.010

Djeriouat, H., & Trémolière, B. (2014). The Dark Triad of personality and utilitarian moral judgment: The mediating role of Honesty/Humility and Harm/Care. *Personality and Individual Differences*, *67*, 11-16.

Dong, C., Liu, W., & Zhang, Y. (2023). Leveraging moral foundations for corporate social advocacy combating anti-Asian racism: A computational approach. *Asian Journal of Communication*, *33*(2), 138-157.

Doosje, B., Moghaddam, F. M., Kruglanski, A. W., de Wolf, A., Mann, L., & Feddes, A. R. (2016). Terrorism, radicalization and de-radicalization. Current Opinion in Psychology, 11, 79–84. https://doi.org/10.1016/j.copsyc.2016.06.008

Dovidio, J. F., Gaertner, S. L., & Saguy, T. (2008). Another view of "we": Majority and minority group perspectives on a common ingroup identity. European review of social psychology, 18(1), 296-330

Drury, J., & Reicher, S. (2000). Collective action and psychological change: The emergence of new social identities. *British Journal of Social Psychology,* 39(4), 579–604.

Duiker, W. J. (2000). Vietnam: Dawn of a New Market. *Studies in Comparative International Development*, *35*(1), 101.

Duiker, W. J. (2001). Ho Chi Minh By PIERRE BROCHEUX Paris: Presses de Sciences Po, 2000. Pp. 235. Bibliography, Index, Notes. (In French). *Journal of Southeast Asian Studies*, *32*(2), 269–293. doi:10.1017/S0022463401350142

Duman, A. (2023). Feeling insecure and excluding immigrants: Relationship between subjective risks and welfare chauvinism. *Social Policy & Administration*, 57(7), 1046–1071. https://doi.org/10.1111/spol.12919

Duncan, L. E. (2018). The psychology of collective action. In K. Deaux & M. Snyder (Eds.), *The Oxford handbook of personality and social psychology* (2nd ed., pp. 885–907). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780190224837

Duspara, B., & Greitemeyer, T. (2017). The impact of dark tetrad traits on political orientation and extremism: An analysis in the course of a presidential election. *Heliyon*, *3*(10).

Duspara, B., & Greitemeyer, T. (2017). The impact of dark tetrad traits on political orientation and extremism: An analysis in the course of a presidential election. *Heliyon*, *3*(10).

Easterbrook, F. H. (2002). Do liberals and conservatives differ in judicial activism. U. Colo. L. Rev., 73, 1401.

Efferson, L., Glenn, A., Remmel, R., & Iyer, R. (2017). The influence of gender on the relationship between psychopathy and five moral foundations. *Personality and Mental Health*, *11*(4), 335–343. https://doi.org/10.1002/pmh.1395

Egan, V., Hughes, N., & Palmer, E. J. (2014). Moral disengagement, the dark triad, and unethical consumer attitudes. *Personality and Individual Differences*, *76*, 123–128. https://doi.org/10.1016/j.paid.2014.11.054

Elkins, C. (2015). Looking beyond Mau Mau: archiving violence in the era of decolonization. *The American Historical Review*, *120*(3), 852-868.

Fardouly, J., Diedrichs, P. C., Vartanian, L. R., & Halliwell, E. (2015). Social comparisons on social media: The impact of Facebook on young women's body image concerns and mood. Body Image, 13, 38–45. https://doi.org/10.1016/j.bodyim.2014.12.002

Federico, C. M., & Ekstrom, P. D. (2018). The political self: How identity aligns preferences with epistemic needs. *Psychological Science,* *29*(6), 901–913. https://doi.org/10.1177/0956797617752640

Federico, C. M., Fisher, E. L., & Deason, G. (2011). Expertise and the ideological consequences of the authoritarian predisposition. *Public Opinion Quarterly, 75*(4), 686–708. https://doi.org/10.1093/poq/nfr035

Feinberg, M., & Willer, R. (2013). The moral roots of environmental attitudes. *Psychological science*, *24*(1), 56-62.

Fernandes, B. M. (2020). Peasant movements in latin america. Oxford Research Encyclopedia of Politics. https://doi.org/10.1093/acrefore/9780190228637.013.1716

Field, A. (2018). *Discovering statistics using IBM SPSS statistics* (5th ed.). Sage.

Fominaya, C. F. (2020). Autonomous movements. In The Routledge Encyclopedia of Citizen Media (pp. 30-36). Routledge.

Franc, R., & Pavlović, T. (2023). Inequality and radicalisation: Systematic review of quantitative studies. Terrorism and Political Violence, 35(4), 785-810.

Franc, R., Poli, A., & Pavlović, T. (2023). Inequalities and Radicalisation?. Resisting Radicalisation?: Understanding Young People's Journeys through Radicalising Milieus, 103.

Francis, K. B., & McNabb, C. B. (2022). Moral decision-making during COVID-19: Moral judgements, moralisation, and everyday behaviour. *Frontiers in psychology*, *12*, 769177.

Francis, K. B., & McNabb, C. B. (2022). Moral Decision-Making during COVID-19: moral judgements, moralisation, and everyday behaviour. *Frontiers in Psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.769177i

Fraser, N. (2009). *Scales of Justice: Reimagining Political Space in a Globalizing World*. Columbia University Press. http://www.jstor.org/stable/10.7312/fras14680

Freelon, D., Marwick, A., & Kreiss, D. (2020). False equivalencies: Online activism from left to right. Science, 369(6508), 1197-1201.

Fritsche, I., Jonas, E., & Fankhänel, T. (2017). The role of control motivation in moral foundation judgments. *Journal of Personality and Social Psychology, 113*(6), 1106–1123. https://doi.org/10.1037/pspa0000097

Fritz, M. S., Cox, M. G., & MacKinnon, D. P. (2015). Increasing statistical power in mediation models without increasing sample size. *Evaluation & the health Professions*, *38*(3), 343-366.

Furlong, C., & Vignoles, V. L. (2021). Social identification in collective climate activism: Predicting participation in the environmental movement, Extinction Rebellion. *Identity, 21*(1), 20–35. https://doi.org/10.1080/15283488.2020.1856664

Gabbard, G. O. (2009). Transference and countertransference in the treatment of narcissistic personality disorder. *Psychiatric Annals, 39*(3), 129–133. https://doi.org/10.3928/00485713-20090301-05

Gay, J. G., Lishner, D. A., Vitacco, M. J., & Beussink, C. (2019). Deconstructing the association between psychopathy and political orientation: Is it attributable to moral intuitions or moral competency? Personality and Individual Differences, 149, 128–134. https://doi.org/10.1016/j.paid.2019.05.054

Giugni, M., & Grasso, M. T. (2015). Environmental movements in advanced industrial democracies: Heterogeneity, transformation, and institutionalization. *Annual Review of Environment and Resources*, *40*(1), 337-361.

Glenn, A. L., Iyer, R., Graham, J., Koleva, S., & Haidt, J. (2009). Are all types of morality compromised in psychopathy? *Journal of Personality Disorders, 23*(4), 384–398. https://doi.org/10.1521/pedi.2009.23.4.384

Górska, P., Stefaniak, A., Marchlewska, M., Matera, J., Kocyba, P., Łukianow, M., ... & Lipowska, K. (2022). Refugees unwelcome: Narcissistic and secure national commitment differentially predict collective action against immigrants and refugees. *International Journal of Intercultural Relations*, *86*, 258-271.

Gouwy, M., Bostyn, D. H., De Clercq, B., & Roets, A. (2025). The Development of a Moral Compass: exploring age and gender differences in moral foundations in Early and Mid-Adolescence. Journal of Adolescence. https://doi.org/10.1002/jad.12500

Graham, J., & Haidt, J. (2010). Beyond beliefs: Religions bind individuals into moral communities. Personality and Social Psychology Review, 14(1), 140-150.

Graham, J., Haidt, J., & Nosek, B. A. (2009). Liberals and conservatives rely on different sets of moral foundations. *Journal of Personality and Social Psychology, 96*(5), 1029–1046. https://doi.org/10.1037/a0015141

Graham, J., Haidt, J., & Nosek, B. A. (2009). Liberals and conservatives rely on different sets of moral foundations. *Journal of Personality and Social Psychology, 96*(5), 1029–1046. https://doi.org/10.1037/a0015141

Graham, J., Haidt, J., Koleva, S., Motyl, M., Iyer, R., Wojcik, S. P., & Ditto, P. H. (2013). Moral foundations theory: The pragmatic validity of moral pluralism. Advances in Experimental Social Psychology, 47, 55-130. https://doi.org/10.1016/B978-0-12-407236-7.00002-4

Graham, J., Nosek, B. A., Haidt, J., Iyer, R., Koleva, S., & Ditto, P. H. (2011). Mapping the moral domain. Journal of Personality and Social Psychology, 101(2), 366.

Grasso, M., & Giugni, M. (2025). New perspectives on gender and political mobilization. European Journal of Politics and Gender, 1-7.

Gulliver, R., Wibisono, S., Fielding, K. S., & Louis, W. R. (2021). The psychology of effective activism. In *Cambridge Handbook of Political Psychology* (pp. 231–250). Cambridge University Press. https://doi.org/10.1017/9781108975476

Gummerum, M., & Keller, M. (2020). *Moral Development in Adolescence and Adulthood*. *Journal of Adolescence*, 78, 42-51.

Haidt, J. (2012). *The righteous mind: Why good people are divided by politics and religion.* Pantheon Books.

Haidt, J., & Graham, J. (2007). When morality opposes justice: Conservatives have moral intuitions that liberals may not recognize. *Social Justice Research, 20*(1), 98–116. https://doi.org/10.1007/s11211-007-0034-z

Haidt, J., & Graham, J. (2007). When morality opposes justice: Conservatives have moral intuitions that liberals may not recognize. *Social Justice Research, 20*(1), 98–116. https://doi.org/10.1007/s11211-007-0034-z

Hardin, R. (2013). Chap 7. In *Collective Action* (13th ed., Vol. 1, pp. 103–117). Routledge: Taylor & Francis Ltd.

Hare, R. D. (1999). *Without Conscience: The Disturbing World of the Psychopaths Among Us*.

Hart, W., Wahlers, D. E., Cease, C. K., Lambert, J. T., & Castagna, P. (2024). Shining the "Light" on Moral Foundations: Light Versus Dark Personality Relates More Strongly to Moral Foundations. *Psychological Reports*, *0*(0). https://doi.org/10.1177/00332941241264786

Hasan, S. (2024). Philanthropy and social justice in Islam: Principles, prospects, and practices. *Prospects, and Practices (January 30, 2024)*.

Hatemi, P. K., & Fazekas, Z. (2018). Narcissism and political orientations. American Journal of Political Science, 62(4), 873-888.

Henrich, J., Heine, S. J., & Norenzayan, A. (2010). The weirdest people in the world?. Behavioral and Brain Sciences, 33(2-3), 61-83.

Hirsh, J. B., DeYoung, C. G., Xu, X., & Peterson, J. B. (2010). Compassionate liberals and polite conservatives: Associations of agreeableness with political ideology and moral values. *Personality and Social Psychology Bulletin, 36*(5), 655–664. https://doi.org/10.1177/0146167210366854

Hodson, G., Book, A., Visser, B. A., & Volk, A. A. (2018). Is the Dark Triad common factor distinct from low Honesty-Humility? *Journal of Research in Personality, 73*, 123–129. https://doi.org/10.1016/j.jrp.2018.02.004

Hogg, M. A. (2007). Uncertainty–identity theory. *Advances in Experimental Social Psychology, 39*, 69–126. https://doi.org/10.1016/S0065-2601(06)39002-8

Hogg, M. A., Adelman, J. R., & Blagg, R. D. (2009). Religion in the face of uncertainty: An uncertainty-identity theory account of religiousness. *Personality and Social Psychology Review, 14*(1), 72–83. https://doi.org/10.1177/1088868309349692

Hogg, M. A., Sherman, D. K., Dierselhuis, J., Maitner, A. T., & Moffitt, G. (2007). Uncertainty, entitativity, and group identification. *Journal of experimental social psychology*, *43*(1), 135-142.

Hopkins, N., & Reicher, S. D. (2017). Social identity and health at mass gatherings. *European Journal of Social Psychology*, *47*(7), 867-877.

Horgan, J. (2008). Deradicalization or disengagement? A process in need of clarity and a counterterrorism initiative in need of evaluation. *Perspectives on Terrorism*, *2*(4), 3-8.

Iyengar, S., Lelkes, Y., Levendusky, M., Malhotra, N., & Westwood, S. J. (2019). The origins and consequences of affective polarization in the United States. *Annual Review of Political Science, 22*, 129–146. https://doi.org/10.1146/annurev-polisci-051117-073034

Iyer, R., Koleva, S., Graham, J., Ditto, P., & Haidt, J. (2012). Understanding libertarian morality: The psychological dispositions of self-identified libertarians. *PLoS ONE, 7*(8), e42366. https://doi.org/10.1371/journal.pone.0042366

Jakobwitz, S., & Egan, V. (2006). The dark triad and normal personality traits. *Personality and Individual differences*, *40*(2), 331-339.

Jalal, M., & Hassan, S. (2025). Impact of political polarization on Pakistan's contemporary politics: A quantitative analysis. https://doi.org/10.59075/6eyyv064

Jalal, M., & Hassan, S. (2025). Impact of Political Polarization on Pakistan's Contemporary Politics: A Quantitative Analysis. The Critical Review of Social Sciences Studies, 3(1), 139-159.

Jasper, J. M. (2020). Emotions, Identities, and Groups. In Emotionen: Ein interdisziplinäres Handbuch (pp. 346-351). Stuttgart: JB Metzler.

Jonason, P. K., & Krause, L. (2013). The emotional deficits associated with the Dark Triad traits: Cognitive empathy, affective empathy, and alexithymia. *Personality and Individual Differences, 55*(5), 532–537. https://doi.org/10.1016/j.paid.2013.04.027

Jonason, P. K., & Webster, G. D. (2010). The Dirty Dozen: A concise measure of the Dark Triad. *Psychological Assessment, 22*(2), 420–432. https://doi.org/10.1037/a0019265

Jonason, P. K., Strosser, G. L., Kroll, C. H., Duineveld, J. J., & Baruffi, S. A. (2014). Valuing myself over others: The Dark Triad traits and moral and social values. *Personality and Individual Differences*, *81*, 102–106. https://doi.org/10.1016/j.paid.2014.10.045

Jonason, P. K., Strosser, G. L., Kroll, C. H., Duineveld, J. J., & Baruffi, S. A. (2015). Valuing myself over others: The Dark Triad traits and moral and social values. *Personality and Individual Differences, 88*, 247–252. https://doi.org/10.1016/j.paid.2015.09.021

Jonason, P. K., Zeigler-Hill, V., & Okan, C. (2017). Good v. evil: Predicting sinning with dark personality traits and moral foundations. *Personality and individual Differences*, *104*, 180-185.

Jonason, P. K., Zeigler-Hill, V., & Okan, C. (2017). Good v. Evil: Predicting Dark Triad traits from justifications of everyday moral decisions. *Personality and Individual Differences*, 107, 19–23.

Jones, D. N. (2016). The nature of Machiavellianism: Distinct patterns of misbehavior.

Jones, D. N., & Paulhus, D. L. (2014). Introducing the Short Dark Triad (SD3): A brief measure of dark personality traits. Assessment, 21(1), 28–41. https://doi.org/10.1177/1073191113514105

Jones, D. N., & Paulhus, D. L. (2017). Duplicity among the Dark Triad: Three faces of deceit. *Journal of Personality and Social Psychology, 113*(2), 329–342. https://doi.org/10.1037/pspp0000139

Jost, J. T., Napier, J. L., Thorisdottir, H., Gosling, S. D., Palfai, T. P., & Ostafin, B. (2007). Are needs to manage uncertainty and threat associated with political conservatism or ideological extremity? *Personality and Social Psychology Bulletin, 33*(7), 989–1007. https://doi.org/10.1177/0146167207301028

Journal of Comparative Sociology, 54(4), 298-324. https://doi.org/10.1177/0020715213508567

Juris, J. S., & Pleyers, G. H. (2009). Alter-activism: emerging cultures of participation among young global justice activists. *Journal of Youth Studies*, *12*(1), 57–75. https://doi.org/10.1080/13676260802345765

Kamal, D.R. (2022) Networked Struggles: Placards at Pakistan's Aurat March. Fem Leg Stud 30, 219–233. https://doi.org/10.1007/s10691-021-09480-4

Kaufman, S. B., Yaden, D. B., Hyde, E., & Tsukayama, E. (2019). The light vs. dark triad of personality: Contrasting two very different profiles of human nature. *Frontiers in psychology*, *10*, 467.

Kay, C. S., & Dimakis, S. (2022). Moral Foundations Partially Explain the Associations of Machiavellianism, Grandiose Narcissism, and Psychopathy, *71*(3), 775–802. https://doi.org/10.1080/00918369.2022.2132576

Khalidi, A. S. (2013). The Palestinian national movement: From self-rule to statehood. In *Routledge Handbook on the Israeli-Palestinian Conflict* (pp. 38-48). Routledge.

Khan, A., Jawed, A., & Qidwai, K. (2021). Women and protest politics in Pakistan. Gender & Development, 29(2–3), 391–410. https://doi.org/10.1080/13552074.2021.1981623

Kivikangas, J. M., Fernández-Castilla, B., Järvelä, S., & Ravaja, N. (2021). Moral foundations and political activism: A meta-analysis. *Journal of Personality and Social Psychology, 120*(1), 1–22. https://doi.org/10.1037/pspp0000371

Kjærvik, S. L., & Bushman, B. J. (2021). The link between narcissism and aggression: A meta-analytic review. *Psychological Bulletin, 147*(5), 477–503. https://doi.org/10.1037/bul0000323

Kjærvik, S. L., & Thomson, N. D. (2024). Psychopathy, gun carrying, and firearm violence. *Psychology of Violence*.

Klandermans, B. (1997). *The Social Psychology of Protest*. Blackwell Publishing. ISBN: 978-0631190112

Klandermans, B. (2015). Demonstrating youth: A comparison of younger and older demonstrators. In *Political engagement of the young in Europe* (pp. 75-93). Routledge.

Klandermans, B., & van Stekelenburg, J. (2020). Social identity in decisions to protest. In Oxford Research Encyclopedia of Communication. Oxford University Press. https://doi.org/10.1093/acrefore/9780190228637.013.1029

Klar, M., & Kasser, T. (2009). Some benefits of being an activist: Measuring activism and its role in psychological well-being. *Political Psychology*, *30*(5), 755-777.

Koehler, D. J., & Skerker, M. (2020). Are extremists more psychopathic? An analysis of motivational and cognitive characteristics of the political far left and far right. *Terrorism and Political Violence, 32*(6), 1285–1306. https://doi.org/10.1080/09546553.2018.1489587

Koleva, S. P., Graham, J., Iyer, R., Ditto, P. H., & Haidt, J. (2012). Tracing the threads: How five moral concerns (especially purity) help explain culture war attitudes. *Journal of Research in Personality, 46*(2), 184–194. https://doi.org/10.1016/j.jrp.2012.01.006

Kowalski, C. M., Rogoza, R., Saklofske, D. H., & Schermer, J. A. (2021). Dark triads, tetrads, tents, and cores: Why navigate (research) the jungle of dark personality models without a compass (criterion)?. *Acta Psychologica*, *221*, 103455.

Kowalski, C. M., Rogoza, R., Vernon, P. A., & Schermer, J. A. (2020). The Dark Triad traits and self-reported lying frequency. *Personality and Individual Differences, 161*, 109967. https://doi.org/10.1016/j.paid.2020.109967

Kriesberg, L. (2007). *Constructive conflicts: From escalation to resolution*. Rowman & Littlefield.

Krispenz, A., & Bertrams, A. (2023). Understanding left-wing authoritarianism: Relations to the dark personality traits, altruism, and social justice commitment. Current Psychology, 43(3), 2714–2730. https://doi.org/10.1007/s12144-023-04463-x

Kristinsdottir, K. H., Gylfason, H. F., & Sigurvinsdottir, R. (2021). Narcissism and Social Media: The Role of Communal Narcissism. *International journal of environmental research and public health*, *18*(19), 10106. https://doi.org/10.3390/ijerph181910106

Krizan, Z., & Herlache, A. D. (2018). The narcissism spectrum model: A synthetic view of narcissistic personality. *Personality and Social Psychology Review, 22*(1), 3–31. https://doi.org/10.1177/1088868316685018

Kruglanski, A. W., Bélanger, J. J., & Gunaratna, R. (2019). The three pillars of radicalization. In *Oxford University Press eBooks*. https://doi.org/10.1093/oso/9780190851125.001.0001

Kruglanski, A. W., Gelfand, M. J., Bélanger, J. J., Sheveland, A., Hetiarachchi, M., & Gunaratna, R. (2014). The psychology of radicalization and deradicalization: How significance quest impacts violent extremism. Political Psychology, 35, 69-93.

Kruglanski, A. W., Jasko, K., Chernikova, M., Dugas, M., & Webber, D. (2018). To the fringe and back: Violent extremism and the psychology of deviance. In *The motivated mind* (pp. 344-366). Routledge.

Kugler, M., Jost, J. T., & Noorbaloochi, S. (2014). Another look at moral foundations theory: Do authoritarianism and social dominance orientation explain Liberal-Conservative differences in "Moral" intuitions? *Social Justice Research*, *27*(4), 413–431. https://doi.org/10.1007/s11211-014-0223-5

Kuzio, T. (2006). Civil society, youth and societal mobilization in democratic revolutions. *Communist and Post-Communist Studies*, *39*(3), 365–386. https://doi.org/10.1016/j.postcomstud.2006.06.005

Lan, X. (2025). Machiavellianism and family functioning in the link between peer attachment insecurity and adolescent problem behaviors: insights from a multi-method three-study design. *Current Psychology*, 1-18.

Láng, A., & Birkás, B. (2018). Machiavellianism and insecure attachment: A three-wave longitudinal study. *Personality and Individual Differences, 124*, 85–88. https://doi.org/10.1016/j.paid.2017.12.008

Lenhart, A., Smith, A., Anderson, M., Duggan, M., & Perrin, A. (2015). *Teens, technology, and friendships*. Pew Research Center.

Leniarska, M., Zajenkowski, M., Rogoza, R., & Fatfouta, R. (2023). Do communal narcissists care about intelligence? Associations with high self-assessed and low objective intelligence. *Personality and Individual Differences*, *207*, 112153.

letz, A., Iyer, R., Young, L., Haidt, J., & Graham, J. (2019). Ideological differences in the expanse of the moral circle. Nature Communications, 10(1), 4389. https://doi.org/10.1038/s41467-019-12227-0

Lilburn, Sandra., Susan Magarey and Susan Sheridan. 2000. Celebrity Feminism as Synthesis: Germaine Greer, The Female Eunuch and the Australian Print Media. Continuum: Journal of Media and Cultural Studies 14(3): 335–347.

Loughran, T., & Nagin, D. S. (2006). Finite sample effects in group-based trajectory models. *Sociological methods & research*, *35*(2), 250-278.

Lyons, M., & Jonason, P. K. (2015). Dark triad, tramps, and thieves. *Journal of Individual Differences*.

Mackay, F. (2014). Feminist activism in movement: UK activism against VAW. In *Understanding Gender Based Violence* (pp. 81-94). Routledge.

Mackay, F. (2015). Radical feminism: Feminist activism in movement. Palgrave Macmillan.

Maglić, M., Pavlović, T., & Franc, R. (2021). Analytic thinking and political orientation in the corona crisis. *Frontiers in psychology*, *12*, 631800.

Maglić, M., Pavlović, T., & Franc, R. (2021). Analytic thinking and political orientation in the corona crisis. *Frontiers in psychology*, *12*, 631800.

Marinthe, G., Cislak, A., Stronge, S., Biddlestone, M., Azevedo, F., Kasper, A., ... & Cichocka, A. (2025). Yes, we can (but for different reasons): Collective narcissism is linked to different values but similar pro-ingroup collective action tendencies among disadvantaged and advantaged ethnic groups. *British Journal of Social Psychology*, *64*(1), e12790.

Marshall, J., Watts, A. L., & Lilienfeld, S. O. (2018). Do psychopathic individuals possess a misaligned moral compass? A meta-analytic examination of psychopathy's relations with moral judgment. Personality disorders, 9(1), 40–50. https://doi.org/10.1037/per0000226

McCauley, C., & Moskalenko, S. (2017). Understanding political radicalization: The two-pyramids model. *American Psychologist*, *72*(3), 205.

McCormick, J. P. (2012). Machiavellian democracy in the good society. The Good Society, 21(1), 90-117.

Međedović, J., & Petrović, B. (2016). Can there be an immoral morality? Dark personality traits as predictors of moral foundations. *Psihologija*, *49*(2), 185-197.

Međedović, J., & Petrović, B. (2016). Can there be an immoral morality? Dark personality traits as predictors of moral foundations. *Psihologija*, *49*(2), 185-197.

Mehid, S., & Krug, I. (2022). The dark triad of personality and climate change anxiety: The role of state-level social contract violation and individual-level helplessness. *Personality and Individual Differences*, 194, 111663. https://doi.org/10.1016/j.paid.2022.111663

Mendes, K. (2022). Digital feminist labour: The immaterial, aspirational and affective labour of feminist activists and fempreneurs. *Women's History Review,* 31(4), 693-712.

Mendes, K., Ringrose, J., & Keller, J. (2018). # MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism. *European Journal of Women's Studies,* 25(2), 236-246.

Mondak, J. J. (2010). *Personality and the foundations of political behavior*. https://doi.org/10.1017/cbo9780511761515

Mondak, J. J., & Halperin, K. D. (2008). A framework for the study of personality and political behaviour. *British Journal of Political Science*, *38*(2), 335-362. https://doi.org/10.1017/S0007123408000173

Morris, D. S., & Stewart, B. D. (2022). Moral values, social ideologies and threat-based cognition: Implications for intergroup relations. *Frontiers in Psychology*, *13*, 869121.

Moskalenko, S., & McCauley, C. (2009). Measuring political mobilization: The distinction between activism and radicalism. *Terrorism and political violence*, *21*(2), 239-260.

Muhammad Azhar, & Ayaz Muhammad. (2017). Ethnic Fragmentation and Dynamics of Politics in Pakistan. *Journal of Political Studies,* 24(01), 67-81. https://jps.pu.edu.pk/6/article/view/368

Muris, P., Merckelbach, H., Otgaar, H., & Meijer, E. (2017). The malevolent side of human nature: A meta-analysis and critical review of the literature on the dark triad (narcissism, Machiavellianism, and psychopathy). *Perspectives on psychological science*, *12*(2), 183-204.

Nasir, M., & Rehman, F. U. (2019). Correlates of perceived insecurity: Evidence from Pakistan. *Defence and Peace Economics, 30*(4), 488–504. https://doi.org/10.1080/10242694.2017.1362628

Nasrullah, Khubaib Ali, Dr. Sana Ullah, Muhammad Yasir Khan, & Sehla Rehman. (2025). Waves of Instability: Mapping Pakistan's Political Instability and Social Unrest (2021–2025): https://doi.org/10.55966/assaj.2025.4.1.082. *4*(01), 1406–1417. Retrieved from https://assajournal.com/index.php/36/article/view/634

Neumann, C. S., & Hare, R. D. (2008). Psychopathic traits in a large community sample: Links to violence, alcohol use, and intelligence. *Journal of Consulting and Clinical Psychology,* 76(5), 893–899.

Niazi, F., Inam, A., & Akhtar, Z. (2020). Accuracy of consensual stereotypes in moral foundations: A gender analysis. *PloS one*, *15*(3), e0229926.

Nieftagodien, N. (2018). "The Soweto Uprising 40 Years On: Remembering Youth Resistance." Journal of Southern African Studies, 44(6), 1125-1139.

Pandolfelli, L., Meinzen-Dick, R., & Dohrn, S. (2008). Gender and collective action: motivations, effectiveness and impact. Journal of International Development, 20(1), 1–11. https://doi.org/10.1002/jid.1424

Paulhus, D. L., & Williams, K. M. (2002). The Dark Triad of personality: Narcissism, Machiavellianism, and psychopathy. *Journal of Research in Personality, 36*(6), 556–563. https://doi.org/10.1016/S0092-6566(02)00505-6

Paulhus, D. L., & Williams, K. M. (2002). The Dark Triad of personality: Narcissism, Machiavellianism, and psychopathy. Journal of Research in Personality, 36(6), 556–563. https://doi.org/10.1016/S0092-6566(02)00505-6

Pavlović, T., & Wertag, A. (2020). Proviolence as a mediator in the relationship between the dark personality traits and support for extremism. *Personality and Individual Differences*, *168*, 110374. https://doi.org/10.1016/j.paid.2020.110374

Perloff, R. M. (2014). Social media effects on young women's body image concerns: Theoretical perspectives and an agenda for research. Sex Roles, 71(11–12), 363–377. https://doi.org/10.1007/s11199-014-0384-6

Pew Research Center. (2021, November 9). *How teens and parents navigate screen time, social media, and digital distraction*

Pfundmair, M., Paulus, M., & Wagner, E. (2020). Activism and radicalism in adolescence: an empirical test on age-related differences. *Psychology, Crime & Law*, *27*(8), 815–830. https://doi.org/10.1080/1068316X.2020.1850725

Pyszczynski, T., Solomon, S., & Greenberg, J. (2015). Thirty years of terror management theory: From genesis to revelation. In *Advances in experimental social psychology* (Vol. 52, pp. 1-70). Academic Press.

Rafaqat, S., Shabbir, T., & kumari, S. (2024). Feminist Movement in Pakistan: Challenges and Consequences. Annals of Human and Social Sciences, 5(3), 841–853. https://doi.org/10.35484/ahss.2024(5-III)76

Rakusa-Suszczewski, M. (2017). Radicalism and modernity. Studia Universitatis Babes-Bolyai-Studia Europaea, 62(3), 151-176.

Rawls, J. (1971). A Theory of Social Justice, Harvard University Press, Cambridge.

Reidy, D. E., Kearns, M. C., & DeGue, S. (2015). Reducing psychopathic violence: A review of the treatment literature. *Aggression and Violent Behavior, 19*, 678–684. https://doi.org/10.1016/j.avb.2014.09.003

Renström, E. A., Bäck, H., & Knapton, H. M. (2018). Conforming to Collective action: The impact of rejection, personality and norms on participation in protest activity. *Social Psychological Bulletin*, *13*(4). https://doi.org/10.32872/spb.v13i4.26427

Ribeiro, E.A., & Borba, J. (2016). Personality, Political Attitudes and Participation in Protests: The Direct and Mediated Effects of Psychological Factors on Political Activism. *Brazilian Political Science Review, 10*, 1.

Sağel, E. (2015). Age differences in Moral Foundations across adolescence and adulthood (Master's thesis, Middle East Technical University (Turkey)).

Saiphoo, A. N., & Vahedi, Z. (2019). A meta-analytic review of the relationship between social media use and body image disturbance. *Computers in Human Behavior*, 101, 259–275. https://doi.org/10.1016/j.chb.2019.07.028

Saroglou, V., Delpierre, V., & Dernelle, R. (2004). Values and religiosity: A meta-analysis of studies using Schwartz's model. *Personality and Individual Differences, 36*(3), 721–734. https://doi.org/10.1016/S0191-8869(03)00118-1

Satell, G., & Popovic, S. (2017). How protests become successful social movements. *Harvard Business Review*, *27*.

Schwaba, T., & Bleidorn, W. (2019). Individual differences in personality change across the adult lifespan. *Journal of Personality, 87*(3), 450–464. https://doi.org/10.1111/jopy.12405

Shah, M. A., & Khan, Z. (2023). The Role of Youth Activism in Facilitating Social Change: A Catalyst for Transformation in the Contemporary Era. *Qlantic Journal of Social Sciences and Humanities*, *4*(4), 1-11.

Sidanius, J., & Pratto, F. (1999). *Social dominance: An intergroup theory of social hierarchy and oppression.* Cambridge University Press.

Siddiqi, F.H. (2012). The Politics of Ethnicity in Pakistan: The Baloch, Sindhi and Mohajir Ethnic Movements (1st ed.). Routledge. https://doi.org/10.4324/9780203123089

Siddiqui, M. S. B., & Roy, A. D. (2025). A mixed-methods analysis of repression and mobilization in Bangladesh's July Revolution using machine learning and statistical modeling. arXiv. https://arxiv.org/abs/2510.06264

Simon, B., & Klandermans, B. (2001). Politicized collective identity: A social psychological analysis. *American psychologist*, *56*(4), 319.

Simon, B., & Klandermans, P. G. (2001). Toward a social psychological analysis of politicized collective identity: Conceptualization, antecedents and consequences. American Psychologist, 56, 319-331.

Skitka, L. J., & Wisneski, D. C. (2011). Moral conviction and emotion. *Emotion Review*, *3*(3), 328–330. https://doi.org/10.1177/1754073911402374

Smith, D. (1997). Geography and Social Justice, Blackwell, Oxford.

Smith, T. B., & Silva, L. (2011). Ethnic identity and personal well-being of people of color: a meta-analysis. *Journal of counseling psychology*, *58*(1), 42–60. https://doi.org/10.1037/a0021528

Snow, D. A., & Soule, S. A. (2010). A primer on social movements. *(No Title).*

Sobhy, H. (2024). Campaigning for the revolution: Freedom, social justice and citizenship imaginaries in the Egyptian Uprising. *Mediterranean Politics*, 1–27. https://doi.org/10.1080/13629395.2024.2431775

Southall, R. (2019). Liberation movements in power in africa. Oxford Research Encyclopedia of Politics. https://doi.org/10.1093/acrefore/9780190228637.013.731

Steinberg, L., Icenogle, G., Shulman, E. P., Breiner, K., Chein, J., Bacchini, D., Chang, L., Chaudhary, N., Di Giunta, L., Dodge, K. A., Fanti, K. A., Lansford, J. E., Malone, P. S., Oburu, P., Pastorelli, C., Skinner, A. T., Sorbring, E., Tapanya, S., Tirado, L. M. U., . . . Takash, H. M. S. (2017). Around the world, adolescence is a time of heightened sensation seeking and immature self-regulation. *Developmental Science*, *21*(2). https://doi.org/10.1111/desc.12532

Sunar, D. (2018). The psychology of morality. *Online readings in psychology and culture*, *2*(1), 6.

Thapa, S. (2025). The 2025 Nepalese Gen-Z Protests: A Structuralist Analysis of Youth Mobilisation, Political Transformation, and Governance Reform. SUPRA Centre for Research and Publications, 2(3), 1–12. https://doi.org/10.71183/supra.2025020301

Thomas, E. F., & Louis, W. R. (2014). When will collective action be effective? Violent and non-violent protests differentially influence perceptions of legitimacy and efficacy among sympathizers. *Personality and Social Psychology Bulletin*, *40*(2), 263-276.

Thomas, E. F., McGarty, C., & Mavor, K. I. (2009). Transforming "apathy into movement": The role of prosocial emotions in motivating action for social change. *Personality and Social Psychology Review,* 23(3), 310-333. https://doi.org/10.1177/1088868318761217

Thomson, N. D., & Kjaervik, S. L. (2024). Exploring the nexus: personality disorders and their impact on violent extremism, radicalism, and activism. *Journal of Personality Disorders*, *38*(4), 350–367. https://doi.org/10.1521/pedi.2024.38.4.350

Thomson, N. D., Kjaervik, S. L., Neumann, C. S., & Hare, R. D. (2025). The role of psychopathy in subtypes of aggression and gun violence. *Journal of Psychopathology and Behavioral Assessment*, *47*(3), 1-13.

Tiggemann, M., & Slater, A. (2013). NetGirls: The Internet, Facebook, and body image concern in adolescent girls. *International Journal of Eating Disorders*, 46(6), 630–633. https://doi.org/10.1002/eat.22141

Tyler, T. (2006). Psychological perspectives on legitimacy and legitimation. Annual Review of Psychology, 57, 375–400.

Tyler, T. R. (2005). Policing in black and white: Ethnic group differences in trust and confidence in the police. *Police quarterly*, *8*(3), 322-342.

Tyler, T. R. (2015). Social justice. In M. Mikulincer, P. R. Shaver, J. F. Dovidio, & J. A. Simpson (Eds.), *APA handbook of personality and social psychology, Vol. 2. Group processes* (pp. 95–122). American Psychological Association. https://doi.org/10.1037/14342-004

Tyler, T. R., & Wakslak, C. J. (2004). Profiling and police legitimacy: Procedural justice, attributions of motive, and acceptance of police authority. *Criminology*, *42*(2), 253-282.

Van de Vyver, J. (2016). *Promoting prosociality: Testing the potential of moral elevation and moral outrage*. University of Kent (United Kingdom).

Van den Bos, K. (2018). Why people radicalize: How unfairness judgments are used to fuel radical beliefs, extremist behaviors, and terrorism. Oxford University Press.

Van den Bos, K. (2020). Unfairness and radicalization. Annual review of psychology, 71(1), 563-588.

Van der Toorn, J., Feinberg, M., Jost, J. T., Kay, A. C., Tyler, T. R., Willer, R., & Wilmuth, C. (2015). A sense of powerlessness fosters system justification: Implications for the legitimation of authority, hierarchy, and government. *Political psychology*, *36*(1), 93-110.

van Stekelenburg, J., & Gaidytė, T. (2023). Social movements and the dynamics of collective action. In L. Huddy, D. O. Sears, J. S. Levy, & J. Jerit (Eds.), The Oxford handbook of political psychology (3rd ed., pp. 945–986). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780197541302.013.25

Van Stekelenburg, J., & Klandermans, B. (2013). The social psychology of protest. *Current Sociology*, 61(5-6), 886-905.

Van Stekelenburg, J., & Klandermans, B. (2023). *A social psychology of protest: Individuals in action*. Cambridge University Press.

Van Zomeren, M. (2019). Toward a cultural psychology of collective action: Just how "core" are the core motivations for collective action? *Journal of Pacific Rim Psychology*, 13, Article 15. https://doi.org/10.1017/prp.2019.7

Van Zomeren, M., & Iyer, A. (2009). Introduction to the social and psychological dynamics of collective action. *Journal of Social Issues*, *65*(4), 645–660. https://doi.org/10.1111/j.1540-4560.2009.01618.x

van Zomeren, M., Postmes, T., & Spears, R. (2008). Toward an integrative social identity model of collective action: A quantitative research synthesis of three socio-psychological perspectives. *Psychological Bulletin, 134*(4), 504–535. https://doi.org/10.1037/0033-2909.134.4.50

Van Zomeren, M., Postmes, T., & Spears, R. (2008). Toward an integrative social identity model of collective action: A quantitative research synthesis of three socio-psychological perspectives. *Psychological Bulletin,* 134(4), 504–535.

van Zomeren, M., & Louis, W. R. (2017). Culture meets collective action: Exciting synergies and some lessons to learn for the future. *Group Processes & Intergroup Relations*, *20*, 277–284. https://doi.org/10.1177/1368430217690238

Vince, N. (2010). Transgressing boundaries: Gender, race, religion, and "Françaises Musulmanes" during the Algerian war of independence. *French Historical Studies*, *33*(3), 445-474.

Waseem, M. (2007). Politics and the State in Pakistan. (No Title).

Waytz, A., Iyer, R., Young, L., Haidt, J., & Graham, J. (2019). Ideological differences in the expanse of the moral circle. *Nature Communications*, *10*(1), 4389.

Weiss, J. (2020). What is Youth Political Participation? Literature Review on youth political participation and political attitudes. *Frontiers in Political Science*, *2*. https://doi.org/10.3389/fpos.2020.00001

Wong, M. Y., Khiatani, P. V., & Chui, W. H. (2018). Understanding youth activism and radicalism: Chinese values and socialization. *The Social Science Journal*, *56*(2), 255–267. https://doi.org/10.1016/j.soscij.2018.08.006

Zacher, H. (2023). The dark side of environmental activism. *Personality and Individual Differences*, *219*, 112506. https://doi.org/10.1016/j.paid.2023.112506

Zacher, H. (2024). The dark side of environmental activism. *Personality and Individual Differences*, *219*, 112506.

Zacher, H. (2024). The dark side of environmental activism. *Personality and Individual Differences*, *219*, 112506.

Zeigler-Hill, V., Vonk, J., & Fatfouta, R. (2025). Does Narcissus prefer to be alone? Narcissistic personality features and the preference for solitude. *Journal of Personality*, *93*, 136-154. https://doi.org/10.1111/jopy.12901

Zeigler-Hill, V., Besser, A., & King, K. (2011). Contingent self-esteem and anticipated reactions to interpersonal rejection and achievement failure. *Journal of Social and Clinical Psychology*, *30*(10), 1069-1096. https://doi.org/10.1521/jscp.2011.30.10.1069

Zmigrod, L., Rentfrow, P. J., & Robbins, T. W. (2019). Cognitive inflexibility predicts extremist attitudes. *Frontiers in psychology*, *10*, 989.

Zuo, S., Wang, F., Xu, Y., Wang, F., & Zhao, X. (2016). The fragile but bright facet in the Dark Gem: Narcissism positively predicts personal morality when individual's self-esteem is at low level. *Personality and Individual Differences*, 97, 27

**Appendix A**

### Informed Consent

Dear respondent

I am research student from NUML University, Islamabad. The following given question paper is a part of obligation of research for the completion of M-Phil. You are requested to read the instruction carefully and answer the given statement to the best of your knowledge and what describe your experiences and emotions and feelings accurately and honestly. There is no correct answer to the given questions. Make sure all the responses are answered.

Your responses will be used in understanding social dynamics hence is of great importance. The collected responses will be kept strictly confidential and will be used for research purpose only. Proceeding further would mean to you agree to be part of this research.

For any complain contact: f.noor8090@gmail.com

Age _____

Gender: O Female O Male

Ethnicity

        **O** Pashtoon O Punjabi O Other

Residence?

        ☐ Urban | ☐ Rural

Family System?      ☐ Nuclear | ☐ Joint

Political Orientation

        ☐ Conservative ☐ Liberal

Father's Education.

        ☐ Matric /under    ☑ inter☐ Graduate    ☐ Postgrad

Mother's education

        ☐ Matric /under    ☑ inter☐ Graduate    ☐ Postgrad

Socio-economic status:

        O upper middle O Lower middle O Lower O upper

## General Insecurity

1. It hardly can be described as safe concerning all aspects of my life.

    O  O  O  O  O  O  O

2. I think the current social conditions make feel insecure

    O  O  O  O  O  O  O

3. I felt insecure when walking on the street sometimes

    O  O  O  O  O  O  O

4. I intended to escape (move out) from the society because of my security being threatened

    O  O  O  O  O  O  O

**Social Justice Scale**

1. I believe that it is important to make sure that all individuals and groups have a chance to speak and be heard, especially those from traditionally ignored or marginalized groups    O O O O O O O

2. I believe that it is important to allow individuals and groups to define and describe their problems, experiences and goals in their own terms    O O O O O O O

3. I believe that it is important to talk to others about societal systems of power, privilege, and oppression    O O O O O O O

4. I believe that it is important to try to change larger social conditions that cause individual suffering and impede well-being    O O O O O O O

5. I believe that it is important to help individuals and groups to pursue their chosen goals in life    O O O O O O O

6. I believe that it is important to promote the physical and emotional well-being of marginalized individuals    O O O O O O O

7. I believe that it is important to respect and appreciate people's diverse social identities    O O O O O O O

8. I believe that it is important to allow others to have meaningful input into decisions    O O O O O O O

9. I believe that it is important to support community organizations and institutions that help individuals and group achieve their aims individuals and group achieve their aims    O O O O O O O

10. I believe that it is important to promote fair and equitable allocation of bargaining powers, obligations, and resources in our society    O O O O O O O

11. I believe that it is important to act for social justice    O O O O O O O

## Moral Foundation Questionnaire

1.  Whether or not someone suffered emotionally      O   O   O   O    O   O
2.  Whether or not some people were treated differently than others    O   O   O   O    O   O
3.  Whether or not someone's action showed love for his or her country    O   O   O   O    O   O
4.  Whether or not someone showed a lack of respect for authority    O   O   O   O    O   O
5.  Whether or not someone violated standards of purity and decency    O   O   O   O    O   O
6.  Whether or not someone cared for someone weak or vulnerable    O   O   O   O    O   O
7.  Whether or not someone acted unfairly    O   O   O   O    O   O
8.  Whether or not someone did something to betray his or her group    O   O   O   O    O   O
9.  Whether or not someone conformed to the traditions of society    O   O   O   O    O   O
10. Whether or not someone did something disgusting    O   O   O   O    O   O

**Please read the following sentences and indicate your agreement or disagreement: Strongly Disagree: 0 Strongly Agree: 5)**

11. Compassion for those who are suffering is the most crucial virtue    O   O   O   O   O   O
12. When the government makes laws, the number one principle should be ensuring that everyone is treated fairly    O   O   O   O   O   O
13. I am proud of my country's history.    O   O   O   O   O   O
14. Respect for authority is something all children need to learn    O   O   O   O   O   O
15. People should not do things that are disgusting, even if no one is harmed    O   O   O   O   O   O
16. One of the worst things a person could do is hurt a defenseless animal    O   O   O   O   O   O
17. Justice is the most important requirement for a society.    O   O   O   O   O   O
18. People should be loyal to their family members, even when they have done something wrong    O   O   O   O   O   O
19. Men and women each have different roles to play in society.    O   O   O   O   O   O
20. I would call some acts wrong on the grounds that they are unnatural    O   O   O   O   O   O

**Activism & Radicalism Intention Scale (ARIS)**

1. I would join belong to an organization that fights for my group's political and legal rights    O O O O O O O

2. I would donate money to an organization that fights for my group's political and legal rights    O O O O O O O

3. I would volunteer my time working (i.e. write petitions, distribute flyers, recruit people etc.) for an organization that fights for my group's political and legal rights political and legal rights    O O O O O O O

4. I would travel for one hour to join in a public rally, protest. or demonstration in support of my group    O O O O O O O

5. I would continue to support an organization that fights for my group's political and legal rights even if the organization sometimes breaks the law    O O O O O O O

6. I would continue to support an organization that fight for my group's legal and political rights even if the organization resort to violence    O O O O O O O

7. I would participate in a public protest against oppression of my group even if I thought the protest might turn violent    O O O O O O O

8. I would attack police or security forces if I saw them beating members of my group    O O O O O O O

9. I would go to war to protect the rights of my groups    O O O O O O O

10. I would retaliate against members of a group that had attacked my' group, even if I couldn't be sure I was retaliating against the guilty party    O O O O O O O

**Dark Triad Personality**

1. It's not wise to let people know your secrets.                           O O O O O

2. Whatever it takes, you must get the important people on your side    O O O O O

3. Avoid direct conflict with others because they may be useful in the   O O O O O
   future

4. Keep a low profile if you want to get your way                        O O O O O

5. Manipulating the situation takes planning                             O O O O O

6. Flattery is a good way to get people on your side.                     O O O O O

7. I love it when a tricky plan succeeds                                  O O O O O

8. People see me as a natural leader                                      O O O O O

9. I have a unique talent for persuading people                          O O O O O

10. Group activities tend to be dull without me                          O O O O O

11. I know that I am special because people keep telling me so           O O O O O

12. I have some exceptional qualities                                     O O O O O

13. I'm likely to become a future star in some area                      O O O O O

14. I like to show off every now and then                                O O O O O

15. People often say I'm out of control                                   O O O O O

16. I tend to fight against authorities and their rules                  O O O O O

17. I've been in more fights than most people of my age and gender       O O O O O

18. I tend to dive in, then ask questions later                          O O O O O

19. I've been in trouble with the law                                     O O O O O

20. I sometimes get into dangerous situations                            O O O O O

21. People who mess with me always regret it                             O O O O O

**Appendix G**

**Scales Permission (ARIS)**

M Gmail

walijah Mehmood <walijahme@gmail.com>

## Permission regarding ARIS

2 messages

**walijah Mehmood** <walijahme@gmail.com>                    Mon, May 6, 2024 at 7:05 AM
To: "smoskale@gmail.com" <smoskale@gmail.com>

Dear Sophia  Moskalenko,

How do you do?
I am reaching out to request permission to use the "Activism and Radicalism Intention Scale" (ARIS)" in my upcoming
research study. The purpose of my study is to investigate "Impact of Dark Personality Triad and Perceived Social Justice
on Collective Action: Role of Morality and General Insecurity", and I believe that the ARIS would be an excellent tool for
measuring Collective Action. I assure you that it will only be used for the purpose of my research. I would be glad to make
proper credit and acknowledgment of your work in any publications or presentations subsequent from my study.

Thank you for considering my request. I look forward to your response.

Best Regards
Walijah M.

**sophia moskalenko (main)** <smoskale@gmail.com>                    Mon, May 6, 2024 at 7:09 AM
To: walijah Mehmood <walijahme@gmail.com>

Hello there.
Thanks for writing.
The scale is freely available to anyone who wishes to use it, and you are welcome to do so.
Good luck in your work.

Sophia
[Quoted text hidden]

**Appendix H**

**Scale Permission (MFQ)**



M Gmail

walijah Mehmood <walijahme@gmail.com>

**MFQ Permission Request for Research Purpose**
3 messages

walijah Mehmood <walijahme@gmail.com>                                    Mon, Apr 15, 2024 at 1:47 PM
To: Jonathan Haidt <jhaidt@stern.nyu.edu>
Bcc: jh3390@stern.nyu.edu

Good Afternoon Sir,


I am reaching out to request permission to use the **"Moral Foundation Questionnaire"** in my upcoming research study. The purpose of my study is to investigate **"Impact of Dark Personality Triad and Perceived Social Injustice on Collective Action: Role of Morality and General Insecurity"**, and I believe that the MFQ would be an excellent tool for measuring **Morality**. I assure you that it will only be used for the purpose of my research. I would be glad to make proper credit and acknowledgment of your work in any publications or presentations subsequent from my study.

Thank you for considering my request. I look forward to your response.


Sincerely,

Walijah Mehmood


Jonathan Haidt <jhaidt@gmail.com>                                        Mon, Apr 15, 2024 at 2:28 PM
To: walijah Mehmood <walijahme@gmail.com>

you do not need my permission to use it -- it is published for general use.
but you have my permission.
jonathan haidt
[Quoted text hidden]
--
Jonathan Haidt
   Thomas Cooley Professor of Ethical Leadership
   NYU-Stern School of Business
   Business and Society Program, KMC Suite 7-150
   44 West 4th Street, New York, NY 10012
jhaidt@stern.nyu.edu, @JonHaidt
   JonathanHaidt.com (All publications available here)

**Appendix I**

**Scales Permission (SD3)**



M Gmail                                    walijah Mehmood <walijahme@gmail.com>

___

**SD3 Permission Request**
2 messages

___

**walijah Mehmood** <walijahme@gmail.com>              Mon, Apr 15, 2024 at 1:52 PM
To: dpaulhus@psych.ubc.ca

Respected Sir,

I am reaching out to request permission to use the **"Dark Triad Personality Test"** in my upcoming research study. The purpose of my study is to investigate **"Impact of Dark Personality Triad and Perceived Social Injustice on Collective Action: Role of Morality and General Insecurity"**, and I believe that the SD-3 would be an excellent tool for measuring **Dark Personality Triad**. I assure you that it will only be used for the purpose of my research. I would be glad to make proper credit and acknowledgment of your work in any publications or presentations subsequent from my study.

Thank you for considering my request. I look forward to your response.

Sincerely,

Walijah Mehmood

___

**Paulhus, Delroy** <dpaulhus@psych.ubc.ca>              Mon, Apr 15, 2024 at 5:58 PM
To: walijah Mehmood <walijahme@gmail.com>

Ok with me...............dp

**Appendix J**

**Scale Permission (SJS)**

**Bradley Olson**
National Louis University

Sat, Feb 15

**Walijah Me** 1:23 PM
Dear Dr. Bradley Olson, I hope this message finds you well. My name is Walijah Mehmood, and I am a student at NUML. I am writing to request permission to use the Social Justice Scale (SJS), which you and your colleagues developed in your 2012 publication in the Journal for Social Action in Counseling and Psychology. I am conducting a study on 'Impact of Dark triad personality and insecurity on Collective Action: Role of morality and Perceived Justice', and I believe the SJS would be an excellent tool for measuring social justice attitudes. I would like to use the scale for data collection from students at Islamabad universities. If granted, I will ensure that the scale is used in accordance with your guidelines and will provide proper attribution in any publications or presentations resulting from this work. Thank you for considering my request. I greatly appreciate your time and contribution to the field of social justice research. Please let me know if you need any further details about my project. Best regards, Walijah Mehmood M.Phil Scholar National University of Modern Languages contact: walijahme@gmail.com

Tue, Apr 15

**Walijah Me** 3:08 PM
Dear Dr. Bradley Olson, Just a reminder to consider the request. Looking forward to your reply. Best Regards Walijah Mehmood

Tue, May 6

**Bradley Olson** 7:29 AM
Here you go. No permissions needed

Torres-Harding-Siers-Olson-2012-Development-and-psychometric-evaluation-of-the-social-justice-scale.pdf
248 kB