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Light Triad Scale: Validation in Indian Context

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Abstract

Kaufman and associates introduced the Light Triad Scale (LTS) in 2019 to measure positive personality characteristics such as Humanism, Kantianism, and Faith in Humanity. While the scale has been validated in several international settings, its applicability within the Indian context had not been clearly established. This study therefore set out to examine the reliability and validity of the LTS among secondary school students in West Bengal. The original 12-item English version of the scale was administered to a randomly selected sample of 400 students aged between 14 and 18 years. The psychometric properties of the scale were assessed using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) conducted through SPSS and AMOS. The results largely confirmed the original three-factor structure, with only minor regional variations observed. The scale showed high internal consistency, reflected by a Cronbach's alpha of 0.855. In addition, the CFA indicated an excellent model fit (CMIN/DF = 1.215, CFI = 0.989, SRMR = 0.049, RMSEA = 0.033, PClose = 0.845). Taken together, these findings indicate that the LTS is a reliable and valid tool for assessing positive personality traits among Indian adolescents. The study also underscores the need to establish cultural validity when applying psychological instruments across diverse populations to ensure their meaningful and appropriate use.

Keywords: Faith in Humanity, Humanism, Kantianism, Psychometrics.

Introduction

The Latin word "persona," from which the English word "persona" is derived, refers to a mask an actor wears when portraying a character on stage (1). Personality is the characteristic pattern of thinking, feeling, and behaving that distinguishes one person from others and that persists across time and circumstances. "Each of us carries both a light side and a dark side within our personality" (2). Every person has a dark and light side, and both sides contribute to personality development. Consequently, little research has been done on the bright side of personalities, with most personality studies concentrating on the dark side (3). The Light Triad (LT) is a relatively recent psychological framework developed to better understand how individuals think and behave, with a particular emphasis on positive qualities that support personal and social development. Unlike approaches that focus on maladaptive traits, the LT highlights strengths that encourage ethical conduct, empathy, and concern for others (4). It reflects three core dimensions related to love, kindness, and prosocial behaviour (5). Specifically, the Light Triad comprises three psychological traits: Kantianism, which involves viewing others as ends in themselves rather than merely as means to an end; Humanism, which emphasizes recognizing and valuing the inherent worth of every individual; and Faith in Humanity, which reflects a belief in the fundamental goodness of people (2, 5, 6). The Light Triad Scale (LTS) was among the first instruments designed to assess these benevolent tendencies in everyday life. Often described as capturing an "everyday saints" perspective, the scale is grounded in the same three principles of Kantianism, Humanism, and Faith in Humanity, offering a structured way to measure compassionate and morally oriented dispositions in individuals (2). Individuals who score higher on Kantianism are more inclined to treat others with care and dignity, rather than viewing them as instruments for achieving personal goals. In a similar way, higher scores on Humanism reflect a stronger tendency to appreciate and uphold the worth and respect of other people (7). More broadly, Light Triad traits are often associated with a greater capacity to resist selfish impulses and maladaptive desires

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that can lead to unstable, hostile, or self-centred behaviour (8). Traits such as kindness generosity, politeness, sincerity, fairness, respect, empathy, and interpersonal guilt show positive associations with the Light Triad. In contrast, the Light Triad is negatively related to anxiety and depressive symptoms, underscoring its relevance for psychological well-being. Higher scores on the Light Triad dimensions have been associated with greater life satisfaction, compassion, and empathy, acceptance of others, diligence, openness to new experiences, and a stronger belief in the goodness and moral character of people (8). The Light Triad has also been linked to a range of positive personality characteristics, such as competence, autonomy, secure attachment, healthy self-esteem, and a sense of authenticity. These tendencies are often reflected in strengths like kindness, forgiveness, curiosity, love, perspective, and gratitude. At the same time, the Light Triad shows little or no strong association with traits such as assertiveness, bravery, susceptibility to external influence, or the use of immature defence mechanisms like denial and displacement (8). It is also negatively related to several maladaptive tendencies, including excessive self-focus on achievement and self-enhancement, selfishness, reactive or proactive aggression, anxious or avoidant attachment styles, and feelings of loneliness.

Findings indicate that the Light Triad is associated with greater personal growth, a more positive and optimistic outlook on life, and higher levels of quality of life and overall well-being. These results suggest that the darker and socially undesirable aspects of personality may not be central to human nature. Instead, individuals are more inclined to recognize and value positive qualities in themselves and in others (9–10). In this sense, the Light Triad contributes to a deeper understanding of compassionate, morally grounded, and socially responsible thoughts and behaviours (8). Research has also shown strong alignment between the Light Triad and the Honesty–Humility dimension of personality, particularly the Modesty facet. Individuals high in Light Triad traits tend to hold warm, trusting, and positive views of others, whereas those characterized by Dark Triad traits are more likely to display cynical and negative perceptions of people (11).

Darkness does not necessarily imply the absence of light. In this sense, the Light Triad cannot be treated simply as the reverse of the Dark Triad, nor can light traits be reduced to the mere opposite of dark traits (2, 6). From the beginning, the Light Triad framework has emphasized that its three components are relatively independent, with each trait capturing a distinct aspect of positive functioning. Although these dimensions are conceptually different, future research that incorporates additional positive traits, such as altruism, may further clarify how unique and meaningful the current Light Triad traits are in relation to more established constructs. It is also possible that some of the narrower traits, such as Faith in Humanity and Humanism, may overlap with one another or be subsumed under broader and more widely recognized positive personality traits. Even so, accumulating evidence from research on positive characteristics suggests that the Light Triad represents more than a simple attempt to describe a general "light core" of personality. Rather, it offers a distinct and theoretically meaningful perspective on prosocial and morally grounded personality traits (6).

The validation studies for the Light Triad Scale (LTS) reveal its adaptability across different contexts. In China found that two items were deleted due to low factor loadings, but the retained items confirmed the scale's cross-cultural validity among university students, using both EFA and CFA (12). In the UK removed one item due to low reliability; however, the remaining items maintained a strong factorial structure in high school students, as validated by CFA (13). In South Korea found no need to delete any items, with the scale demonstrating robust correlations with job satisfaction and professional well-being among corporate employees, validated by CFA (14). In Canada removed two items due to poor fit, but the remaining items were validated across diverse adult demographics, ensuring the scale's applicability with CFA (15). These studies collectively affirm the scale's reliability and cross-cultural applicability while highlighting necessary adjustments for different populations.

The research gap for the Light Triad Scale (LTS) in the Indian context remains significant, as no major studies have validated the scale within this cultural setting. While the LTS has been validated across various populations in Western countries, China,

South Korea, and Canada, there is a lack of evidence on how the scale performs in India (2, 12-14). India's collectivist culture, emphasis on interdependence, and moral frameworks rooted in traditional and spiritual principles may influence how individuals score on traits such as Kantianism, Humanism, and Faith in Humanity, which the LTS measures. Furthermore, the psychometric properties of the LTS—such as reliability, factor structure, and validity—have yet to be examined among Indian populations, including different age groups, socio-economic backgrounds, and professions. Addressing this gap would offer insights into the scale's cross-cultural applicability and shed light on how light triad traits manifest in India, providing an important cultural perspective to existing research. The research questions of the study are: (i) Does the Light Triad Scale (LTS) exhibit acceptable reliability and validity in the Indian context? (ii) Does the factor structure of the Light Triad Scale (LTS) fit the Indian sample adequately?

The present study is significant for several reasons. First, it addresses an important gap in personality research by validating the Light Triad Scale (LTS) in the Indian cultural context, where empirical evidence on positive personality traits remains limited. Most personality research in India has focused on maladaptive or dark traits, while constructive and prosocial dimensions have received comparatively less attention. By examining the psychometric properties of the LTS, this study contributes to a more balanced understanding of human personality. Second, validating the LTS in India has practical significance for researchers, educators, and mental health professionals. A culturally validated measure of light personality traits can be used in future research, counselling, and educational settings to assess kindness, humanism, and faith in humanity among Indian populations. This may support the design of interventions aimed at promoting well-being, ethical behaviour, and positive social relationships. Finally, the study contributes to cross-cultural personality literature by examining whether the factor structure and validity of the Light Triad Scale remain stable in a collectivist society like India. The findings will help determine the cross-cultural applicability of the LTS and offer valuable insights into how light triad traits are expressed within Indian socio-cultural and moral frameworks.

In this context, the present study aims to validate the Light Triad Scale (LTS) in the Indian context.

Methodology

This study followed a cross-sectional design to test the reliability and validity of the 12-item Light Triad Scale (LTS-12).

To minimize selection bias and enhance internal validity, a random selection procedure was applied within the accessible sample. Specifically, a list of eligible students from each school was prepared, and the RAND () function in Microsoft Excel was used to generate random numbers for each student. Students were then selected based on the sorted random values. This two-stage approach ensured transparency in sampling while maintaining accuracy and validity within the constraints of the school setting.

A total of 400 secondary school students, aged between 14 and 18 years, were chosen through convenience sampling from four schools in West Bengal. Out of 400 secondary school students, 210 (M=15.25, SD=11.978) were boys and 190 (M=64.01, SD=15.640) were girls. The researcher first obtained permission from the first author of the Light Triad Scale (LTS) via email (2). After receiving permission, the researcher organized the scale into a structured format. The scale was originally in English, and the researcher did not translate it into any other language. The survey instructions were given directly to the participants, who completed the questionnaire in the physical presence of the researcher. There was no time limit for completing the survey. Demographic data were collected by asking participants about their gender and age as secondary school students.

In 2019, the Light Triad Scale (LTS) was created as a 12-item self-assessment instrument to evaluate three affirmative personality traits: Kantianism, Humanism, and Faith in Humanity. Each item is evaluated using a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Faith in Humanity signifies confidence in the benevolence of others (e.g., “I generally believe that people are predominantly good”; Items 1–4, Cronbach’s $\alpha = 0.78$). Humanism embodies the conviction that each individual possesses intrinsic value (e.g., “I generally regard others as

significant"; Items 5–8, Cronbach's α = 0.83). Kantianism evaluates the principle of seeing individuals as ends in themselves rather than as means to a purpose (e.g., "I prioritize honesty over charm, even if it appears less appealing"; Items 9–12, Cronbach's α = 0.72). The overall score is derived by summing or average the 12 items, with elevated values signifying enhanced prosocial characteristics. The whole scale demonstrates strong reliability (Cronbach's α = 0.81), and in the current Indian sample, it exhibited even greater reliability (α = 0.855) shown in Table 2.

Results

Table 1: Demographic Data

Variable	Categories	n	%
Gender	Boys	210	52.5
	Girls	190	47.5
Age	14	74	18.5
	15	80	20
	16	86	21.5
	17	68	17
	18	91	22.75

Demographic Information

The demographic data in Table 1 show that the sample consists of 210 boys (52.5%) and 190 girls (47.5%). Participants' ages range from 14 to 18 years, with the highest proportion being 18 years old (91 participants, 22.75%) and the lowest being 17 years old (68 participants, 17%). The remaining age groups include 14 years (74 participants, 18.5%), 15 years (80 participants, 20%), and 16 years (86 participants, 21.5%). This distribution highlights a fairly even gender split and a broad range of ages, with the majority falling between 16 and 18 years.

Table 2: Reliability Analysis

		Item-Total Statistics			
Dimensions	**Items**	**CITC(DW)**	**CAI(DW)**	**CITC (12 items)**	**CAI (12 items)**
Kantianism	K1	.686	0.894	.552	0.855
	K2	.791		.649	
	K3	.809		.666	
	K4	.783		.617	
Humanism	H1	.582	0.791	.354	
	H2	.615		.387	
	H3	.624		.397	
	H4	.582		.360	
Faith in Humanity	FH1	.762	0.905	.606	
	FH2	.832		.638	
	FH3	.737		.587	
	FH4	.823		.643	

Note. "CITC(DW)= Corrected Item-Total Correlation (Dimension Wise), CAI(DW)= Cronbach's Alpha Index (Dimension Wise), CITC= Corrected Item-Total Correlation and CAI= Cronbach's Alpha Index."

The item-total statistics offer an overview of the questionnaire's dependability across its three dimensions: Kantianism, Humanism, and Faith in Humanity. In Kantianism, adjusted item-total correlations vary from 0.686 to 0.809, accompanied by a Cronbach's alpha of 0.894, signifying exceptional internal consistency and implying that the items accurately assess the same construct (16). The Humanism dimension has correlations ranging from 0.582 to 0.624, with Cronbach's alpha values between 0.360 to 0.791, indicating that certain items may not fit cohesively with the broader construct (17). The correlations for Faith in Humanity range from 0.737 to 0.832, with a Cronbach's alpha of 0.905, indicating robust internal consistency (16). The aggregate Cronbach's alpha for all 12 questions is 0.855, signifying robust reliability for the complete questionnaire.

Exploratory Factor Analysis (EFA)

EFA is a statistical technique used in the social sciences for determining underling latent variables. Generally, EFA is conducted first to explore potential structures, followed by CFA to validate the identified factor model (18). Out of 210 questionnaires, 200 were retained for EFA in line with the 10:1 criterion, comprising 16 boys (M = 54.25, SD = 6.836) and 184 girls (M = 65.56, SD =

13.236) (19). The remaining 10 questionnaires were excluded due to unengaged responses and missing data.

The exploratory factor analysis (EFA) indicated that the dataset was suitable for factor analysis. The Kaiser–Meyer–Olkin (KMO) value was 0.861, demonstrating adequate sampling adequacy, as values above 0.60 are generally considered acceptable (20). Bartlett's Test of Sphericity was also statistically significant (Approx. χ^2 = 1340.891, df = 66, p < .001), confirming that the correlation matrix was not an identity matrix and that the variables were sufficiently interrelated. Taken together, these results confirm that the data met the necessary assumptions for conducting factor analysis (21).

Table 3: Communalities of Items using Principal Component Analysis (PCA) Extraction Method

	Communalities											
Item	**K1**	**K2**	**K3**	**K4**	**H1**	**H2**	**H3**	**H4**	**FH1**	**FH2**	**FH3**	**FH4**
Extraction	.667	.786	.811	.785	.594	.649	.658	.592	.756	.831	.719	.818

Table 3 presents the communalities for 12 items derived from a Principal Component Analysis (PCA), reflecting the amount of variation each item has with the retrieved components. The communalities for the Kantianism items (K1 to K4) vary from 0.667 to 0.811, indicating that a significant percentage of their variation is accounted for by the components. The Humanism items (H1 to H4) exhibit communalities between 0.592 and 0.658, but the Faith in Humanity items (FH1 to FH4) vary from 0.719 to 0.831. Elevated communalities indicate that the items are effectively represented by the variables discovered in the PCA (20).

Table 4: Descriptive Statistics and Factor Loadings for Kantianism, Humanism, and Faith in Humanity Dimensions

Dimensions	**Items**	**Mean**	**SD**	**Factor loading**		
				Kantianism (K)	**Humanism (H)**	**Faith in Humanity (FH)**
Kantianism (K)	K1	3.67	1.127	.770		
	K2	3.97	1.114	.834		
	K3	3.84	1.175	.834		
	K4	3.72	1.288	.855		
Humanism (H)	H1	3.18	1.188		.767	
	H2	3.20	1.235		.789	
	H3	3.19	1.252		.793	
	H4	2.67	1.241		.764	
Faith in Humanity (FH)	FH1	4.00	.985			.834
	FH2	4.04	.942			.869
	FH3	3.28	1.090			.802
	FH4	3.31	1.028			.855

Table 4 displays the factor loadings for each item. For the Kantianism dimension, factor loadings range from 0.770 to 0.855, indicating strong correlations with the Kantianism factor. The Humanism dimension shows loadings between 0.764 and 0.793, reflecting significant associations with the Humanism factor. The Faith in Humanity dimension has factor loadings ranging from 0.802 to 0.869, demonstrating strong relationships with the Faith in Humanity factor.

Table 5: Eigenvalues and Variance Explained for Factor Components

TVE									
Component	**Initial Eigenvalues**			**ESSL**			**RSSL**		
	Total	**% of Variance**	**Cumulative %**	**Total**	**% of Variance**	**Cumulative %**	**Total**	**% of Variance**	**Cumulative %**
K	5.054	42.113	42.113	5.054	42.113	42.113	3.131	26.092	26.092
H	2.237	18.645	60.758	2.237	18.645	60.758	3.049	25.405	51.497
FH	1.375	11.456	72.214	1.375	11.456	72.214	2.486	20.717	72.214

Note: "TVE= Total Variance Explained, ESSL= Extraction Sums of Squared Loadings, RSSL= Rotation Sums of Squared Loadings"

Table 5 presents the proportion of total variance explained by each component. The initial eigenvalues indicate that Kantianism accounts for 42.113% of the variance, followed by Humanism at 18.645% and Faith in Humanity at 11.456%. Together, these three factors explain 72.214% of the total variance. After rotation, the contribution of each factor to the explained variance changes slightly. Kantianism accounts for 26.092%, Humanism for 25.405%, and Faith in Humanity for 20.717%, while the cumulative variance remains unchanged at 72.214%. This redistribution of variance enhances interpretability by producing clearer and more distinct factor loadings (20, 22).

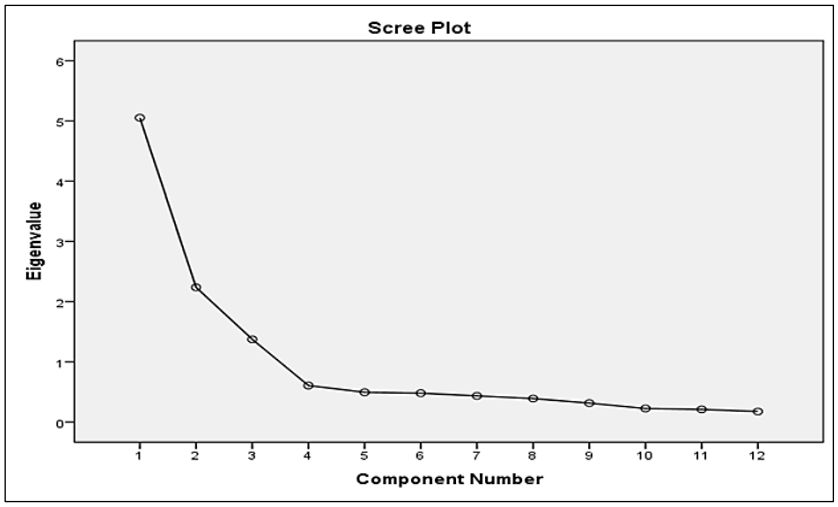

Figure 1: Scree Plot

Figure 1 illustrates that three primary factors account for most of the variance in the data: Kantianism (K), Humanism (H), and Faith in Humanity (FH). These components have eigenvalues of 5.054 (42.13%), 2.237 (18.645%), and 1.375 (11.456%), respectively. On the scree plot, the X-axis represents the component number, while the Y-axis indicates the eigenvalue, showing how much variance each component explains. A clear elbow appears after the third component, suggesting that additional components contribute very little to the overall explained variance. This pattern supports the retention of these three factors and indicates that they represent the most meaningful dimensions for further analysis (23).

Confirmatory Factor Analysis (CFA)

CFA is a structural equation modeling (SEM) technique commonly used to evaluate the validity of measurement models (24). It is particularly useful for examining the relationships between observed variables and their underlying latent factors, as these relationships can be explicitly specified in the model and tested against the collected data (24, 25). Because of this ability to rigorously assess model fit, CFA is widely regarded as a key method for establishing measurement validity in the social and behavioural sciences (24). In the present study, CFA was conducted to examine the measurement model validity of the 12-item Light Triad Scale (LTS-12) for use among adolescents. A separate sample of 200 secondary school students was used for this analysis, following the recommended minimum subject-to-item ratio of 10:1 (19). To account for an anticipated dropout rate of approximately 5%, the initial target sample size was increased to 210 students. The standardized factor loadings obtained from the confirmatory factor analysis of the LTS-12 three-factor structure are presented in Figure 2.

The model fit measures given are very close to the standards used in structural equation modeling (SEM). The fact that CMIN/DF (1.215) is well within the recommended range of 1 to 3 means that the fit is great. The Comparative Fit Index (CFI) is 0.989, which is higher than the minimum of 0.95 and points to a good model fit. Also, the Root Mean Square Error of Approximation (RMSEA) of 0.033 and the Standardized Root Mean Square Residual (SRMR) of 0.049, both of which are less than the threshold of 0.08, show that the model fits very well. The PClose number of 0.845, which is much higher than the 0.05 level, is more proof that the model fits well. All of these indicators point to the fact that the model is a good representation of the data structure. According to the suggestions, the best way to find out if a model fit is to see if the CFI is greater than 0.95, the RMSEA is less than 0.06, and the SRMR is less than 0.08. Using these fit measures, your model shows strong statistical validity (26).

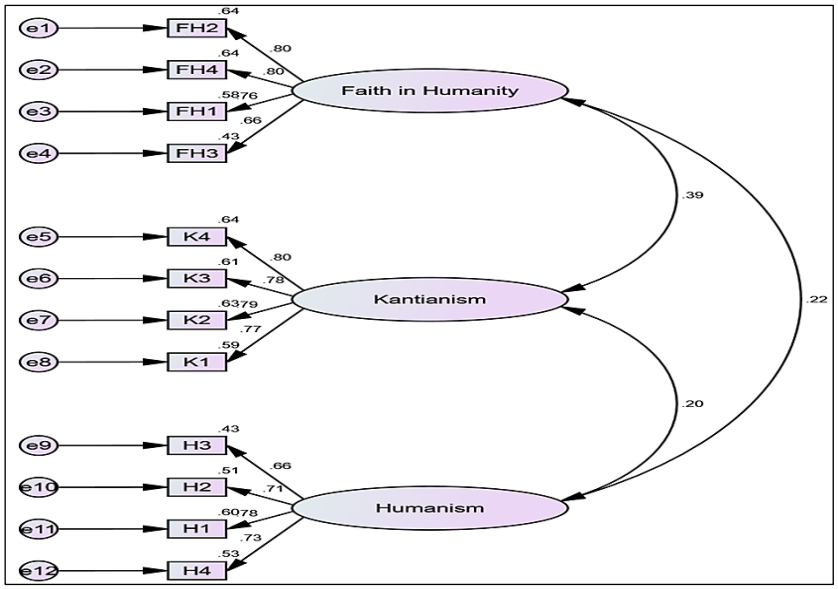

Figure 2: Three-Factor Structure of LTS-12 Items with Standardized Loadings

Table 6: Model Validity Measures

Dimensions	CR	AVE	MSV	MaxR(H)	Factor1	Factor2	Factor3
Factor1	0.843	0.575	0.153	0.852	**(0.759)**		
Factor2	0.866	0.618	0.153	0.866	0.392***	**(0.786)**	
Factor3	0.811	0.519	0.049	0.817	0.221*	0.203*	**(0.720)**

Note. "p < 0.100, *p < 0.050, ***p < 0.001, significant.

Along the diagonal of the table, the values shown in bold and within quotation marks represent the square roots of the Average Variance Extracted (AVE). The off-diagonal values indicate the correlations between pairs of constructs, reflecting the degree to which the two concepts are related to each other. Factor 1=Faith in Humanity (FH), Factor 2=Kantianism (K) and Factor 3=Humanism (H)". The Table 6 provides insights into various types of validity essential for evaluating model quality in Structural Equation Modeling (SEM). Composite Reliability (CR), with values above 0.7 (e.g., 0.843 for Faith in Humanity), indicates good internal consistency and supports reliability validity (27). Average Variance Extracted (AVE) values greater than 0.50 indicate that a factor explains a substantial portion of the variance in its items. For example, an AVE of 0.618 for Kantianism suggests strong convergent validity, as the construct captures more variance from its indicators than is due to error (28). To establish discriminant validity, the Maximum Shared Variance (MSV) should be lower than the corresponding AVE, indicating that each construct shares more variance with its own items than with other constructs. Which is satisfied in this case, showing that the constructs are distinct (e.g., MSV for Faith in Humanity and Kantianism is 0.153, lower than their AVEs). MaxR (H) values, reflecting factor reliability (e.g., 0.852 for Faith in Humanity), further confirm construct validity, which integrates both convergent and discriminant validity (26). Additionally, correlations between factors, such as the significant relationship between Faith in Humanity and Kantianism (0.392, $p < 0.001$), highlight the model's ability to maintain both distinctiveness and interrelatedness between constructs, bolstering its overall validity.

Discussion

The results of this study offer important evidence on the psychometric soundness of the Light Triad Scale (LTS) among secondary school students in India, marking a significant step toward the scale's cross-cultural validation. Consistent with previous validation studies conducted in countries such as China (12), the UK (13), South Korea (15), and Canada (14), the current findings support the reliability and factor structure of the LTS in the Indian context. Authors had to delete certain items due to poor reliability or model fit; the present study retained all items with acceptable factor loadings and internal consistency (13, 14). This suggests that the LTS is psychometrically robust even in culturally distinct settings such as India.

Furthermore, the relationships between the LTS dimensions and demographic variables such as age and gender among Indian adolescents align with findings, who observed strong correlations between the LTS and job satisfaction among South Korean employees (15). These cross-national parallels reinforce the notion that the LTS captures core prosocial personality traits—such as Kantianism, Humanism, and Faith in Humanity—that transcends cultural and developmental boundaries.

However, while the study strengthens the case for the scale's cross-cultural applicability, it also underscores the research gap in the Indian context. Prior to this investigation, no significant psychometric validation of the LTS had been conducted in India, despite its cultural uniqueness marked by collectivism, interdependence, and moral frameworks rooted in spirituality. The absence of previous Indian studies, as noted in the research gap, made it unclear how these culturally influenced values might affect LTS scores. The present study addresses this gap by confirming the scale's reliability and validity in one Indian demographic group—secondary school students.

Nonetheless, several limitations remain. The restricted sample—limited to adolescents—prevents generalization to broader age groups or occupational populations. As noted in the research gap, the applicability of the LTS among Indian adults, professionals, and individuals from various socio-economic backgrounds remains unexplored. Additionally, the use of convenience sampling may have introduced selection bias. Future studies should therefore adopt stratified or random sampling techniques and expand the demographic scope to include rural–urban distinctions, different educational levels, and professional settings to better determine the scale's utility across India's diverse population.

Furthermore, the scale was administered only in English, which may have influenced responses among participants with varying levels of language proficiency. These limitations suggest that the findings should be interpreted with caution, and future research should consider more diverse samples, probability-based sampling methods, longitudinal designs, and multilingual adaptations of the scale to enhance the robustness and applicability of the results. Practically, the scale can be used by school counsellors, psychologists, and educators to identify and promote traits such as kindness, humanism, and faith in humanity within educational settings. At the policy level, the results highlight the value of incorporating positive personality development into school-based mental health and value education programs. Educational policymakers may consider integrating interventions that foster empathy, ethical reasoning, and prosocial behaviour, as these traits are linked to well-being and healthy social functioning.

In summary, while this study validates the Light Triad Scale in the Indian school context and aligns with international research findings, it also opens avenues for broader cross-cultural inquiries. These future efforts will be essential for fully understanding the manifestation of light triad traits within India's unique socio-cultural landscape and for enhancing the global applicability of the LTS.

Conclusion

In conclusion, while this study provides strong initial support for the Light Triad Scale's validity and reliability in an Indian context, further research is needed to explore its applicability across different demographic groups and to fully understand how light triad traits manifest in collectivist cultures such as India. This research would not only contribute to the cross-cultural understanding of the LTS but also offer valuable insights into the nature of prosocial personality traits in diverse cultural settings.

Abbreviations

CFA: Confirmatory Factor Analysis, CFI: Comparative Fit Index, EFA: Exploratory Factor Analysis, FH: Faith in Humanity, H: Humanism, K: Kantianism, LTS: Light Triad Scale, PCA: Principal Component Analysis, SEM: Structural Equation Modelling.

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Authors Contributions

Samiul Biswas: developed the idea of the research, wrote the manuscript, Sourav Choudhury: provided guidance, feedback in the research

writing process, Anamika Kar: proofread the final manuscript.

Conflict of Interest

The author reports that there are no conflicts of interest related to this work.

Declaration of Artificial Intelligence (AI) Assistance

The preparation and writing of this manuscript did not involve any form of artificial intelligence assistance.

Ethics Approval

Ethical standards were upheld by clearly informing participants about the purpose of the study. They were made aware that the questionnaire data were collected solely to understand the phenomenon under investigation and not to evaluate or judge individuals. Informed consent was obtained before data collection, and participants agreed to the publication of the findings with full assurance that no personally identifiable information would be disclosed. They were also informed of their right to withdraw from the study at any stage. All study procedures were non-intrusive.

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