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Religious Fundamentalism and pPsychological wWell-bBeing: aAn Italian Sstudy

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Author Note

The authors would like to thank Bob Altemeyer, for his permission to use and to translate

the Religious Fundamentalism Scale into Italian.

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**Formattato:** Inglese (Regno Unito)

**Formattato:** Inglese (Regno Unito)

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#### Abstract

**Please include an abstract summarizing your article here. For further instructions regarding APA requirements and formatting, please reference section 2.04 (pp. 25-27) in the APA publication manual (6<sup>th</sup> ed.).**

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**Please also include a list of keywords for your study after the abstract**

#### Abstract

This study aims to provide a contribution to the relationship between religious fundamentalism and psychological well-being and testing the psychometrics properties of the Italian adaptation of the Religious Fundamentalism Scale (RFS-12; Altemeyer & Hunsberger, 2004), one of the most important instruments for assessing the religious fundamentalism conceptualized as cognitive process. Confirmative factor analysis, reliability and correlational analysis were conducted on a sample of 319 Catholic undergraduate students. Findings underlined how the Italian adaptation of the Religious Fundamentalism Scale, as a one-dimensional construct, represents a valid and reliable measure of religious fundamentalism; and the positive role played by religious fundamentalism, on satisfaction with life and psychological well-being.

**Formattato:** Controlla righe isolate

Keywords: Fundamentalism, Depression, Anxiety, Satisfaction with life, Personality

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Religious Fundamentalism and Psychological Well-Being: An Italian Study

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### **Introduction**

In recent years, there ~~is~~ has been an increasing interest in ~~the~~ religious fundamentalism, because of its many implications ~~in~~for historical ~~life~~ events and ~~social-politie~~ socio-political issues, such as social integration and identity in multi-religious societies (Herriot, 2007). The

term “religious fundamentalism” was initially used between 1910 and 1915 inside a series of 80 pamphlets collectively called *“The Fundamentals: A Testimony to the Truth”* (Sandeen, 1967), published in the United States. Religious fundamentalism is a construct ~~with of with~~ different definitions given by researchers interested in the psychology of religion. ~~Altemeyer and Hunsberger (1992) were the first~~ ~~The first authors who have sought~~ to define ~~the~~ religious fundamentalism as a cognitive process, ~~stating that were Altemeyer and Hunsberger (1992).~~ ~~According to these authors,~~ religious fundamentalism corresponds to:

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~~“The belief that there is one set of religious teaching that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by evil forces which must be vigorously fought against...and those who believe and follow these fundamental teachings have a special relationship with deity”~~ (p. 118).

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A number of researchers (~~Johnson, Butcher, Null, & Johnson, 1984; Costa, Zonderman, McCrae, & William, 1985; Saroglou, 2002~~) have focused on religious fundamentalism as a ~~specific~~ personality trait or as a series of ~~“rigid beliefs”~~ (~~Costa, Zonderman, McCrae, & Williams, 1985; Johnson, Butcher, Null, & Johnson, 1984; Saroglou, 2002~~). ~~Most,~~ ~~fundamentalists~~ ~~Individuals who hold fundamentalist beliefs or attitudes are~~ ~~tend to be~~ conceptualized as closed-minded (~~Glock & Stark, 1966; McFarland, 1989; Glock & Stark, 1966~~), or ~~present~~ ~~viewed as having~~ a closed, (~~Rokeach, 1960~~) centralized belief system in which orthodoxy beliefs are organized (Kirkpatrick, Hood, & Hartz, 1991; ~~Rokeach, 1960~~).

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**Commento [O1]:** If this is a direct quote, please include a citation with a page number.

Example: (Author, date, p. 13)

If this is not a direct quote, please delete the quotation marks.

Indeed, Openness is the most ~~(negatively)~~ correlated personality factor related to fundamentalism (Carlucci, Tommasi, & Saggino, 2011; Costa, Busch, Zonderman, & McCrae,

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1986; Saroglou, 2002). Specifically, fundamentalist subjects tended to score lower on the Openness trait more than non-fundamentalist subjects (~~Streyffeler & McNally, 1998~~), both at domain and -facet levels of culturally-sensitive personality inventories (~~Krauss, Streib, Keller & Silver, 2006~~; Proctor & McCord, 2009; ~~Streyffeler & McNally, 1998~~) ~~and they were also found culturally sensitive~~ (~~Krauss, Streib, Keller & Silver, 2006~~). Other personality traits, like Neuroticism (Costa et al., ~~Busch, Zonderman, & McCrae, 1986~~) and Agreeableness (~~Costa et al., 1985~~; Johnson et al., ~~Butcher, Null, & Johnson, 1984~~; ~~Costa, Zonderman, McCrae, & William, 1985~~), were not found to have clear relationships with religious fundamentalism (Saroglou, 2002).

Psychologists have long been interested both in the role of ways that religious attitudes and beliefs in the impact people's responses to the events of life events and in the extent to which these responses affect the psychological adjustment (Hackney & Sanders, 2003). Despite the growing interest among researchers about the role of religion in mental/physical health (Koenig, McCullough, & Larson, 2001; Seybold & Hill, 2001), little attention has been devoted to the relationship between religious fundamentalism and mental health. Religious fundamentalism, like religion, can fulfill an adaptive function, by providing a sense of security, meaning, and empowerment (Kinnvall, 2004). Research suggests ed that people who join-adhere to fundamentalist religious beliefs were-are more positive and hopeful than people who hold moderate religious beliefs (Sethi & Seligman, 1993), were-are more inner-directed (Furnham, 1982), and showed higher life-satisfaction and self-actualization (Hackney & Sanders, 2003).

On the other hand, some fundamentalist attitudes, were found to be associated with social anxiety, such as: rightist authoritarianism (Altemeyer, 1996; Altemeyer & Hunsberger, 2005),

**Commento [O2]:** What does the word "they" refer to? – the personality inventories or the fundamentalists?

If it refers to the personality inventories, then I would delete this phrase and revise the wording as follows:

"... both at domain and facet levels of **culturally-sensitive** personality inventories" (Krauss...; Proctor...; Streyffeler...).

If it refers to fundamentalists, then I would delete this phrase and revise the wording as follows:

"Specifically, fundamentalists—**even those who were culturally sensitive**—tended to score lower..." (Krauss...; Proctor...; Streyffeler...).

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**Commento [O3]:** What does the word "these" refer to? – religious attitudes and beliefs? Or responses to life events?

Please adjust the wording to read as either "these religious attitudes and beliefs" or "these responses" -- whichever is accurate.

dogmatism (Heiser, 2005), intolerance and prejudice (Badley 2005; Rowatt, ~~Johnson~~ ~~Shen~~Johnson, LaBouffe, & Gonzalezs, 2013), child punitive practices (Danso, Hunsberger, & Pratt, 1997), paranoid thinking (Schneider, 2002), and low cognitive complexity and convergent thinking (Hunsberger, Alisat, Pancer, & Pratt, 1996), have been found to be associated with social anxiety. These attitudes could represent a specific cognitive trait—a defensive source of compensatory control (Kay, Gaucher, McGregor, & Nash, 2010)—in response to both anxiety-generating social experiences (Altemeyer, 1996) and ~~uncertain-unfamiliar~~ experiences. ~~Other~~ Additional studies showed how rigid beliefs and strong religiosity ~~were~~ are correlated with psychopathology, especially in individuals with mental disorders (Kirkpatrick, Hood, & Hartz, 1991; Stifoss-Hanssen, 1994). Likewise, higher scores on psychopathology ~~were~~ have been found among fundamentalists and ex-fundamentalists (Hartz & Everett, 1989, ~~p.209~~).

~~Summing up. Thus far,~~ the link between fundamentalism and mental/physical health has not ~~yet~~ been clarified and has ~~showned~~ shown contradictory findings. ~~aspects up to date. Most~~ Many of these ~~misunderstandings~~ discrepancies -are likely due to the use of different ~~which~~ definitions and scales of measurement to asses ~~of both~~ religious fundamentalism and, ~~as well as of~~ psychological well-being ~~the researcher has used, and which scales were utilized to assess both~~ the constructs. The main limitation of these measures is that they do not specify how or why religious beliefs and spirituality affect health (Hill & Pargament, 2003).

Many ~~different~~ self-report questionnaires, based on different theoretical domains, have been developed to assess religious fundamentalism ~~were based on different theoretical domains~~ (Hill & Hood, 1999). The first version of the Religious Fundamentalism Scale (RFS-20) was developed by Altemeyer and Hunsberger (1992) and was designed to measure attitudes about

one's religious beliefs rather than adherence to any particular set of beliefs. The RFS-20 ~~was~~ is composed of 20 balanced items, half of which ~~half were~~ are formulated in the negative direction. ~~Despite other measures,~~ In a sample ~~composed~~ of university students and parents, the RFS-20 showed good psychometric properties, including good mean interitem correlation, ~~an~~ excellent internal consistency, and high correlations with a measure of right-wing authoritarianism. When ~~The RFS-20—designed to measure attitudes about one's religious beliefs rather than adherence to any particular set of beliefs—~~ was ~~tested across~~ used to assess populations with different faiths (Christianity ~~was~~ the predominant faith in these populations), results ~~showed~~ ing a strong internal consistency- and good associations with attitudes toward homosexuals ~~sexual minorities~~ (Altemeyer, 1996). Since its publication, the RFS-20 ~~was~~ has been considered a measure of ~~as~~ “a religious manifestations of right-wing authoritarianism” (Altemeyer, 1996, p.161) and has ~~showed~~ strong correlations with ~~the~~ prejudice toward racial/ethnic minorities, frequency of church attendance, and zealotry.

Despite the widespread use of the scale, Altemeyer and Hunsberger (2004) underlined the need to revise its construct validity for three reasons: (1a) ~~the content of~~ half of the scale's items ~~was~~ focused on the “one true religion” (p. 50) theme, neglecting other important aspects of religious fundamentalism; (2b) the scale over-measures the “one special groups” (p. 50) aspects, and, therefore, ~~bias the measure to~~ over-represents fundamentalists' racial ethnocentrism; and (3c) ~~the use by~~ some researchers only using of only a part some of (instead all) the items in an attempt to make the scale, ~~considered~~ more representative or convenient to their own hypotheses. Therefore, ~~the authors~~ Altemeyer and Hunsberger revised ~~their~~ original scale and developed a new scale made up composed of 12 items: four items remained unchanged, five ~~were~~

**Commento [O4]:** If this is a direct quote, please include a page number.

If not, please elaborate on what is meant by this term for clarity's sake.

**Commento [O5]:** See the comment above.

**Commento [O6]:** More representative of what/whom?

Please specify.

have been revised, and three were-are completely new. Half of the items were-are formulated in a negative form. The new version (RFS-12; Altemeyer & Hunsberger, 2004) assessed all different each aspects of religious fundamentalism that was identified in, according to the construct's original definition. Altemeyer and Hunsberger affirmed that the RFS-12 was-an is a unidimensional measure of religious fundamentalism, and was that is more valid than the previous version (Altemeyer & Hunsberger, 2004).

**Commento [O7]:** Is this phrase referring to the block quotation by Altemeyer and Hunsberger on page 1 of this article?

**Commento [A8R7]:** Yes

~~Hence, the~~ aim of this study was to investigate the relationship between religious fundamentalism and psychological well-being in a sample of Italian Catholics. Specifically, we were interested in testing the impact that religious fundamentalism would have on experiences of relationship between cognitive anxiety and depression, with religious fundamentalism, using the Italian adaptation of the RFS-12. We tested the psychometrics characteristics of this self-report. An Italian translation of the RFS-12 was provided, using back translations procedure, to test the validity and reliability of the original version of RFS-12. In addition, we tested the validity and reliability of an Italian translation of the RFS-12 and investigated ~~the-its~~ convergent and nomological validity ~~of the RFS-12~~ by comparing ~~its measure it~~ with other measures of fundamentalism, religiousness, and personality.

## Method

### Participants

The sample consisted of 319 Italian undergraduate students (age:  $M = 20.82$ ,  $SD = 3.9$ ; 88% 280 female) recruited from the University of Chieti-Pescara who participated in exchange for course credit. All participants identified themselves as Christian Roman Catholics. In order to perform a CFA analysis, 10 cases were excluded because presented-of missing values.

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**Commento [O9]:** It is preferred that exact numbers are used instead of percentages.

If possible, please replace the percentage with number of female participants and male participants.

**Commento [A10R9]:** 280 female



## Procedure

The ~~original English~~ versions of the Religious Fundamentalism Scale (RFS-12), the Intratextual Fundamentalism Scale, and the revised Intrinsic/Extrinsic Religious Orientation Scale were translated into Italian, according to standard procedures of forward and back-translation (Van der Vijver & Leung, 1997). These measures were subsequently administered to 15 graduate students in a pilot study, in order to test the items' comprehensibility and verify final translations. ~~After this preliminary stage, the final translations were successfully approved.~~ The Religious Fundamentalism Scale and other self-report measures were then administered anonymously to all participants included in this study. Participants ~~also, after having~~ completed ~~the an~~ informed consent document. ~~All testing,~~ took approximately 20 minutes to complete ~~the testing~~.

**Commento [O11]:** If this is the RFS-12, please specify that in parantheses here. If it is the RFS-20, please also specify that.

**Commento [A12R11]:** RFS-12

## Measures

1) Religious fundamentalism. The Religious Fundamentalism Scale (RFS-12; Altemeyer & Hunsberger, 2004) consists of 12 items, half of which are worded in co-trait direction to control for a response-set bias. For each item, ratings are on a 9-point Likert scale starting from -4 "you strongly disagree" to +4 "you strongly agree". The RFS-12 scores start from 12 "low fundamentalism" to 108 "high fundamentalism". This scale was derived from the RFS-20. The length of this scale was reduced by 40%, and its resulting internal consistency value ~~resulted was~~ high (Cronbach's  $\alpha = .91$ ). The RFS-12 showed a strong mean interitem correlation (ranging from .47 to .49). The explorative factor analysis revealed a single factor that explained 53.5% and 51.3% of the variance of scores obtained by the sample composed of parents and students, respectively.

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2) **Intratextual fundamentalism.** The Intratextual Fundamentalism Scale (IFS; Williamson, Hood, Ahmad, Sadiq, & Hill, 2010) is composed of 12 items. Ratings are on a 6-point Likert scale starting from 1 “you strongly disagree” to 6 “you strongly agree.” Items were grouped into six dimensions: *Divine*, that is, “The sacred text is considered to be of divine origin”; *Inerrant*, that is, “Without question, the sacred text is held to be inerrant”; *Self-interpretive*, that is, “The sacred text is sufficient in and of itself for understanding the divine intent and meaning of the author”; *Privileged*, that is, “The sacred text is given a privileged status above all other texts”; *Authoritative*, that is, “The sacred text is considered to be authoritative”; and *Unchanging*, that is, “The sacred text is immutable and timeless; thus, it never changes.” (Williamson, et al., 2010; pp. 723-725).

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**Commento [O13]:** Is it all on page 723? Or should the second number be different?

**Commento [A14R13]:** pp. 723-725

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3) **Intrinsic/extrinsic religiosity.** The revised Intrinsic/Extrinsic Religious Orientation Scale (I/E-R; Gorsuch & McPherson, 1989) is composed of 14 items. The revised Allport’s religious orientation scale measures the intrinsic (I), extrinsic-personal (Ep), and extrinsic-social (Es) dimensions of religious orientation. For each item, ratings are on a 5-point Likert scale starting from 1 “Strongly Disagree” to 5 “Strongly Agree.”

**Commento [O15]:** What is the word “which” referring to? – the BFQ-S or the BFQ?

**Commento [A16R15]:** BFQ

**Commento [O17]:** Please write out the full phrase before using abbreviations for the first time.

**Commento [A18R17]:** FFM means = Five-Factor Model As previously reported

**Commento [O19]:** Please cite the author who created the FFM theory. Please include this citation in your Reference section as well.

4) **Personality traits.** The Big Five Questionnaire (BFQ; Caprara, Barbaranelli, Borgogni, & Perugini, 1993) measures personality traits on the basis of the Five-Factor Model (FFM; McCrae, & Costa, 1987) theory. It was shortened into the Big Five Questionnaire–Short Form (BFQ-S; Caprara, Schwartz, Capanna, Vecchione, & Barbaranelli, 2006), is a short version of the Big Five Questionnaire (BFQ; Caprara, Barbaranelli, Borgogni, & Perugini, 1993), which measures the personality traits on the basis of the FFM theory. The BFQ-S is composed of 60 items that measure five personality factors: openness (O),

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conscientiousness (C), extraversion (E), agreeableness (A), and emotional stability (ES). For each item, ratings were given according to a 5-point Likert-type scale, ranging from 1 “very false for me” to 5 “very true for me.”

5) Life satisfaction. The 5-item Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985; Di Fabio & Ghizzani, 2006) measures the global life satisfaction. Subjective responses to items are on a 7-point Likert scale ranging from 1 “strongly disagree” to 7 “strongly agree.”

6) Symptoms of anxiety. The Beck Anxiety Inventory (BAI; Beck, & Steer, 1993; Sica, Coradeschi, Ghisi, & Sanavio, 2006) –assesses 21 common symptoms of clinical anxiety (e.g., sweating, fear of losing control, etc.). Respondents indicate the degree to which they have recently been bothered by each symptom during the past week. Responses are given on a 4-point Likert-type scale, ranging from 0 “not at all” to 3 “severely.” The BAI was designed to assess anxiety symptoms independently from depression symptoms.

7) Symptoms of depression. The Beck Depression Inventory-II (BDI-II; Beck, Steer, & Brown, 1996; Sica, Ghisi, & Lange, 2007) is a 21-item self-report measure designed to assess the presence and severity of depressive symptoms. Each item is rated on a 4-point Likert-type scale ranging from 0 to 3, based on the severity of depressive symptoms over the last two weeks. The total score ranges ed from 0 to 63, with higher scores indicating more severe depressive symptoms.

## Results

### Descriptive Statistics and Reliability

Table 1 shows the descriptive statistics and the Skewness and Kurtosis indices of normality for all items of the RFS-12. LISREL test of multivariate normality and Mardia’s test

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(DeCarlo, 1997) were significant ( $p < .000$ ), suggesting that multivariate normal data distribution was violated. Cronbach's  $\alpha$  of the RFS-12 items was high ( $\alpha = .88$ ). Reliability coefficients for all the variables included in this study ~~were~~ are displayed in Table 2.

[Insert Table 1 Here]

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### Confirmatory Factor Analyses

We conducted confirmatory factor analysis (CFA) using the statistical package LISREL 8.7 (Jöreskog & Sörbom, 2004). All analyses were conducted using asymptotic covariance matrices and robust maximum-likelihood (RML) estimation methods because the distributions of some model variables ~~were~~ deviated from normality (Jöreskog, Sörbom, Du Toit, & Du Toit, 2001). We compared ~~the one~~ and two-factor solutions of the RFS-12 by means of the CFA. ~~‡~~The one-factor solution replicated the Altemeyer and Hunsberger original author's fundamentalism dimension; the two-factor solution (positively and negatively worded items) ~~was~~ made to control led for the presence of two distinct factors due to the presence of positive and negative item effects (Altemeyer & Hunsberger, 2004; Bagozzi, 1993; Carlucci & Saggino, 2013; Marsh, 1996).

**Commento [O21]:** Is this word supposed to be "replicated"? The word "replied" is confusing here.

Please adjust.

**Commento [O22]:** Please write the author's last name for clarity's sake.

As suggested by Byrne (1998) and Kline (2005), the fit model was evaluated with multiple indicators, including the Satorra–Bentler chi-squared ( $SB \chi^2$ ) statistic and its degree of freedom, goodness of fit index (GFI), comparative fit index (CFI), non-normed fit index (NNFI), standardized root mean square residual (SRMR), root mean square error of approximation and its 90% confidence interval (RMSEA; 90% CI).  $SRMR \leq .08$ , and  $RMSEA \leq .05$  indicate an acceptable fit of the model (Browne & Cudeck, 1993; Kline, 2005). CFI and GFI between the range of .95 and 1.00 indicate a good fit of the model (Hu & Bentler, 1995). Finally, a NNFI

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between .95 and .97 denote an adequate fit of the model (Schermelleh-Engel, Moosbrugger, & Muller, 2003). Further, in order to compare the alternative models, a chi-square model-difference test ( $\Delta SB\chi^2$ ; Bryant & Satorra, 2012; 2013) was conducted. A statistically significant difference in the chi-square values indicates that the null hypothesis of equal fit for both solutions can be rejected and the less restrictive solutions should be retained (Bentler, 1990; Bollen, 1989).

Results of the CFAs showed from acceptable to good fit of both models—for the one-factor solution:  $SB\chi^2(54) = 141.14$  ( $p = .001$ ); GFI = .92; CFI = .97; RMSEA = .07, 90% CI = [.05, .08]; SRMR = .05; NNFI = .96; and for the two-factor solution:  $SB\chi^2(53) = 111.52$  ( $p = .001$ ); GFI = .93; CFI = .98; RMSEA = .06, 90% CI = [.04, .08]; SRMR = .05; NNFI = .98. The chi-squared difference test ( $\Delta SB\chi^2 = 27.61$ ,  $df = 1$ ,  $p = 1.486$ ) showed that both the one- and two-factor solutions did not significantly differ from each other; thus, then the more restrictive solution should be retained. Figure 1 shows the path diagram of the one-factor model tested.

[Insert Figure 1 Here]

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### Validity

Pearson correlation coefficients were calculated to test the validity of the RFS-12 in relation to other religious, personality, and psychological well-being scales. Table 2 shows descriptive statistics, reliability, and the correlations between the RFS-12 and all other psychological tests involved in the study.

[Insert Table 2 Here]

We found significant correlations between ~~Significant correlations have been found~~ between the RFS-12 and the other measures of religious attitudes and religious fundamentalism.

The RFS-12 correlated positively with both the Intratextual Fundamentalism Scale ( $r = .807$ ,  $p <$

**Commento [O23]:** Are you referring to other studies that found these correlations? Or are you referring to findings from your current study?

If you are referring to the findings of your study, please change the sentence to read, "We found significant correlations between..."

If you are referring to the findings of other studies, please change the wording to "Extant research has found significant correlations between..."

**Commento [A24R23]:** Findings from our current study

.05); and with all domains of the I/E-R scale (I,  $r = .718, p < .05$ ; Es,  $r = .243, p < .05$ ; Ep,  $r = .542, p < .05$ ). In addition, a significantly negative correlation was found between the RFS-12 and the Big Five Openness personality domain trait of Openness ( $r = -.112, p < .01$ ) of the Big Five. Non-significant associations of the RFS12 were found with the personality domain traits of Energy Extraversion ( $r = -.100, p = ns$ ), Consciousness-Conscientiousness ( $r = .09, p = ns$ ), Emotional Stability ( $r = .01, p = ns$ ), and Agreeableness ( $r = .103, p = ns$ ) personality domain traits. Finally, the RFS-12 correlated slightly positively with the Satisfaction with Life Scale (SWLS,  $r = .119, p < .01$ ). Non-significant correlation was found between anxiety with the BAI (BAI,  $r = -.033, p = ns$ ) and depression the BDI (BDI,  $r = -.038, p = ns$ ) with the RFS-12.

### Discussion

The first aim of our study was to investigate the psychometric properties of the Italian version of the RFS-12. The Italian translation of the RFS-12 was translated from English to Italian using translation and backtranslation techniques made through a series of steps to ensure linguistic equivalence. The CFA's results revealed that the one-dimensional factor structure of the RFS-12; best fitted our data and the two-factor solutions structure did not significantly improve significantly the model. This result These findings are is in line consistent with Altemeyer and Hunsberger's (1992, 2004) previous findings. Factor analyses of item responses on psychological rating scales that contain balanced/unbalanced worded items generally reveal distinct factors that reflect both a positive and negative response set or bias. Generally, psychological rating scales, containing balanced/unbalanced worded items, under factor analyses of responses to those items, reveal apparently distinct factors reflecting the positive and the negative items, or a response set or response bias (Altemeyer & Hunsberger, 2004; Bagozzi, 1993; Marsh, 1996).

**Commento [O25]:** Is this referring to correlations between the RFS-12 and these two scales? Or is this referring to a correlation between the BAI and the BDI?

Please specify what the correlation was between.

~~Correspondingly, when the RFS-12 item responses were gathered from a large sample of students and analyzed using a Correlated Traits Correlated Methods framework (CTCM), the responses were found to be impacted by a worded items effect. In a large sample of students and through a Correlated Traits Correlated Methods framework (CTCM), the RFS-12 items were found to be affected by a worded items effect (Carlucci & Saggino, 2013).~~

The convergent validity of the RFS-12 was analyzed by computing the correlations ~~of~~ between the scale ~~with and~~ other religious measures. The significant associations between the RFS-12 and the Intratextual Fundamentalism Scale ~~appear in line~~ are consistent with the findings of other recent literature (Streib, Silver, Csöff, Keller, & Hood, 2011; Williamson, et al., 2010) and suggests that both, the RFS-12 and the IFS, it does tap into measures the same construct of fundamentalism. However, the fundamentalism that Altemeyer and Hunsberger (1992) ~~fundamentalism describe is focused~~ focuses on militancy, literalness, specific beliefs, and anti-modernism contents; ~~while whereas, those intratextual approach who~~ conceives of fundamentalism from an intratextual perspective focus on the in terms of interpretive process and the emphasis given to a sacred text (Williamson, et al., 2010).

~~Moreover~~ In accordance with recent studies, the results from our analysis revealed that, individuals who scored high in fundamentalism ~~was were~~ intrinsically motivated and moderately extrinsic-personally oriented toward religion. Findings indicate that ~~fundamentalists those who~~ score high on measures of fundamentalism tend to use religion to gain comfort, security, and/or protection; to view religion as the master motive of one's their lives; life, and to gain comfort, security and/or protection, and are to be less inclined to use religion for social purposes as a

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**Commento [O26]:** What does the word "it" refer to? – the *associations* between the RFS and intratextual scale? Just the RFS? Just the intratextual scale?

Please specify what "it" is.

**Commento [A27R26]:** Refers to the RFS-12 and the IFS

**Commento [O28]:** Please include the citation year here.

means to a social end. Our results are in accordance with other recent studies (Hood, Hill, & Williamson, 2005; Spilka, Hood Jr, Hunsberger, & Gorsuch, 2003; Williamson, et al., 2010).

Although previous research has shown conflicting results, our analysis revealed ~~Also, we found~~ a weak negative relationship between the scores ~~at on~~ the RFS-12 and ~~the scores of on the~~ personality trait of Openness. The magnitude of this relationship may be attributable to the characteristics of our sample (e.g., college student sample ~~sample size and homogenous religious affiliation~~) and to the measures we used, as previous research has found varied and conflicting evidence regarding the relationship between fundamentalism and the trait of Openness (see Saroglou, 2002; Streib et al., 2011; Williamson et al., 2010). ~~trait, as measured by the BFQ Short Form (Caprara, et al., 2006), according to the a previous study (Saroglou, 2002). Nevertheless, the magnitude of this relationship seems to be attributable to the sample characteristics (size and religious affiliation), as well as to the measures we used: i.e. strong negative relationships were found between fundamentalism and Openness among Christians (Streib et al., 2011), lower and non-significant relationships were found in Williamson et al. (2010). Individuals with religious fundamentalist beliefs~~ people, who have a particular set of strong religious beliefs, tend to show a more conservative attitudes and behaviors and find ~~more-greater satisfactory~~ meaning and purpose in life ~~and~~ within their religious tradition. In the literature, The Openness ~~is trait, also, represents in literature the most distinctive~~ personality trait that most distinguishes ~~of individuals who hold~~ religious fundamentalist ~~in beliefs~~ from those with other religious attitudes. ~~General religiosity was is~~ correlated mainly with the personality traits of Agreeableness and ~~Conscientiousness~~ ~~Consciousness~~; whereas, mature religiosity and spirituality ~~were are~~ correlated

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**Commento [O29]:** Please be more specific.

For example, is it a small or moderate sample size? Is it a homogenous religious affiliation? Or underrepresentative religious affiliation?

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to a greater extent with Extraversion and ~~to a lower lesser extent~~ with Agreeableness and ~~Conscientiousness~~ ~~Consciousness~~ (Saroglou, 2002).

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~~The second aim of our study was to evaluate~~ ~~Concerning our second purpose about the~~ associations ~~of between~~ the RFS-12 ~~with and measures of the~~ psychological well-being.

~~measures,~~ We found that religious fundamentalism was found ~~associated with a high- perceived~~ satisfaction with life, but not with anxiety and depression. Despite the weakly satisfaction with life reported here, who holds religious beliefs in a fundamentalist way was intrinsically oriented and more disposed to use their own beliefs to cope stressful life events. ~~fundamentalist beliefs appear to represent a source of subjective satisfaction with life; it's not surprising~~

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~~fundamentalists were found more intrinsically oriented.~~ Fundamentalism also appears to be associated with ~~greater~~ optimism. ~~At the same time,~~ religious hope, ~~religious~~ involvement, and religious influence in daily life ~~were higher for fundamentalists and promoted great optimism in them~~ (Sethi & Seligman, 1993). ~~These R~~ religious traditions and beliefs ~~perform seem to serve an~~ adaptive function, ~~which by providing fundamentalists with e-meaning, a sense of meaning,~~ security, and empowerment (~~Kinnvall, 2004~~), and ~~preserve fundamentalists against minimizing~~ social anxiety, doubts, and illness (~~Kinnvall, 2004~~).

**Commento [O30]:** This sentence is a little confusing. It is unclear how being intrinsically oriented is related with life satisfaction.

Please clarify the relationship you are trying to make between the variables in this sentence.

**Commento [O31]:** "greater optimism...etc." than what/who?

Please specify.

~~Some literature highlights the negative features (e.g., aggression and punitiveness) that~~ tend to be associated with fundamentalism. ~~A part of literature point out the negative~~ characterization of those having the fundamentalist trait, eg. aggressiveness or punitive (Bornstein & Miller, 2009; Danso, Hunsberger, & Pratt et al., 1997). Our results supported the hypothesis that ~~fundamentalism has both a positive~~ there is a positive side of fundamentalism, besides its and a ~~negative side.~~ (Newberg & Waldman, 2009, p. 140; Blogowska & Saroglou,

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2011; 2013; Newberg & Waldman, 2009; Williamson & Hood Jr., 2013), which in our study, this may be partially in part might be explained, in our study, by the our sample characteristics, specifically the interactions between religious affiliation and socio-demographical variables (like e.g., gender, and ethnic background country), and specific religious affiliation.

For instance, Catholics differed from other religious groups both in the degree to which, for the social aspects of religion of were a part of their religious identity and in the extent to which they valued differing value that Catholicism place on some specific religious components, such as (i.e. religious community, religious commitment, and greater importance on religious symbols) (Cohen & Hall, 2009). It appears that the Catholic faith serves as a controllable stress buffer that allows individuals to directly and actively expiate guilt associated with self-induced life stress (Park, Cohen, & Herb, 1990). This may be one of the reasons that those affiliated with Roman Catholicism are less likely to have attempted suicide (Dervic et al., 2004). Whether At the same time, the presence of fundamentalism traits into can be identified among Roman Catholics has long been debated (Introvigne, 2004). Marty and Appleby (1991) contend that this may be partially due to the absence of, many of the ideological components of fundamentalism (e.g., literalism, inerrancy, and the intratextual approach to the Bible) within Roman Catholicism and partly due to the mediating role played by the Roman Catholic Church, as institution and the absence of the ideological characteristics as: literalism, inerrancy and the intratextual approach to the Bible, pointed out by “The Fundamentalism Project” (Marty & Appleby, 1991). Roman Catholic affiliation were less likely to have made suicide attempt (Dervic, Oquendo, Grunebaum, Ellis, Burke, & Mann, 2004), and the Catholics faith served as a controllable stress buffer, and

**Commento [O32]:** What does the word “country” mean? – their national origin? Their ethnic background? Etc.  
Please clarify.

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Please adjust accordingly.

**Commento [A34R33]:** added

allow for the direct and active expiation of guilt associated with self-induced life stress (Park, Cohen, & Herb, 1990).

With regard to the gender, females ~~are appear to be~~ more likely to seek the psychological support offered by religion, compared to males (Argyle & Beit-Hallahmi, ~~1975~~1997). Empirical studies ~~showed~~ have also shown ~~how~~ fundamentalist females who endorse fundamentalist beliefs ~~were tend to be~~ extrinsically oriented motivated, ~~and feeling showed lower~~ less estranged from society ~~alienation~~(alienation) scores and ~~showed increased~~ dependency to externalized structures; whereas, males who endorse fundamentalist beliefs tend to have the high scores of fundamentalism in males were correlated with higher standards of performance for themselves than for they expect from themselves and from others (Helm, Berez, & Nelson, 2001; Saroglou, 2014).

### Limitations

Altemeyer and Hunsberger's (1992, 2004) measure of fundamentalism has been tested on both student and parent samples, and its reliability has been confirmed cross-culturally and across different religious denominations (Baum, 2009). Limitations of this study concern Nonetheless, the generalizability of these our results may be limited due to Sample characteristics should be taken in account: mainly a sample composed primarily of female college students with a medium moderate level of religious fundamentalism composed the sample (average RFS-12, score  $M = 54$ ). The use of college students presents restricted ranges on religious measure (Paloutzian & Park, 2005). Indeed Additionally, differences in religious attitudes religious differences may often be less pronounced in college students compared to than in adults, who presented tend to exhibit a more mature and crystallized faith (Paloutzian & Park,

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**Commento [O35]:** Alienation from what/who?

Please specify.

**Commento [O36]:** Dependency on what/who?

Please specify.

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**Commento [O37]:** It would be helpful if you could be more specific about what you mean by the term "religious differences."

2005; Rozin, 2003). Furthermore, age and education level have been shown ~~In addition to age, even years of educations were found to have direct and indirect effects in predicting religious fundamentalism (Carlucci et al., 2011).~~ Although a Catholic sample was chosen to reflect the dominant religion within the Italian population, the use of a Catholic sample may be questionable and restricted, since the RFS-12 was developed to be neutral with respect to religious affiliation. ~~However, it reflects the prevalent religious affiliation in the Italian population. Nevertheless, the Altemeyer and Hunsberger fundamentalism measure (1992, 2004) has been tested on a student and parent sample, and its reliability confirmed cross-culturally and across different religious denominations (Baum, 2009).~~

### Conclusion

Our findings showed that the Italian adaptation of the Religious Fundamentalism Scale, as one-dimensional construct, represents a valid and reliable measure of religious fundamentalism in a Catholic Italian sample. Moreover, this study provides a further contribution to understanding the ~~role played by~~ impact that religious fundamentalism has on the psychological well-being. Further research should be oriented to test if fundamentalist ~~tm~~ beliefs and attitudes affect well-being, using more diverse and clinical samples and measuring different clinical constructs ~~(e.g., including for example obsessive-compulsive disorders), in other samples, especially including clinical subjects.~~

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Table 1.

*Descriptive Statistics for the RFS-12 item*

| <i>Item</i> | <i>M</i> | <i>SD</i> | <i>Skewness</i> | <i>Kurtosis</i> |
|-------------|----------|-----------|-----------------|-----------------|
| RFS1        | 5.26     | 2.26      | -0.32           | -1.06           |
| RFS2        | 4.04     | 2.28      | 0.54            | -0.81           |
| RFS3        | 4.64     | 2.56      | 0.09            | -1.27           |
| RFS4        | 4.20     | 2.37      | 0.28            | -0.99           |
| RFS5        | 5.41     | 2.00      | -0.23           | -0.60           |
| RFS6        | 4.32     | 2.43      | 0.27            | -1.04           |
| RFS7        | 3.94     | 2.22      | 0.65            | -0.51           |
| RFS8        | 4.16     | 2.22      | 0.26            | -0.85           |
| RFS9        | 4.70     | 2.54      | 0.17            | -1.25           |
| RFS10       | 4.99     | 2.12      | 0.04            | -0.75           |
| RFS11       | 5.32     | 2.23      | -0.05           | -0.96           |
| RFS12       | 3.76     | 2.38      | 0.78            | -0.39           |

*Note.* N=319.

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Table 2

Descriptive statistics, reliabilities and correlations for religious, personality and psychological well-being measure with RFS-12

|           | <i>Religious measures</i> |        |        |        |        | <i>Personality</i> |       |       |       |       | <i>Psychological Well-being</i> |       |        |
|-----------|---------------------------|--------|--------|--------|--------|--------------------|-------|-------|-------|-------|---------------------------------|-------|--------|
|           | RFS                       | IFS    | I      | Es     | Ep     | O                  | C     | E     | A     | ES    | SWLS                            | BAI   | BDI-II |
| RFS       |                           | .807** | .718** | .243** | .542** | -.112*             | .092  | -.100 | .103  | .013  | .119*                           | -.033 | -.038  |
| <i>M</i>  | 54.61                     | 40.72  | 25.25  | 4.55   | 9.94   | 43.50              | 44.23 | 39.06 | 40.55 | 31.37 | 24.48                           | 35.39 | 10.49  |
| <i>SD</i> | 17.91                     | 10.42  | 7.82   | 2.26   | 3.05   | 6.19               | 6.12  | 5.80  | 5.23  | 8.37  | 5.07                            | 10.42 | 8.50   |
| <i>α</i>  | .88                       | .87    | .86    | .80    | .71    | .74                | .76   | .70   | .64   | .86   | .78                             | .91   | .90    |

Note. N=319. RFS, Religious Fundamentalism Scale; IFS, Intratextual Fundamentalism Scale; ~~CA, Church Attendance; Re, Religiosity~~; I, Intrinsic Religious Orientation; Es, Extrinsic-social Religious Orientation; Ep, Extrinsic-personal Religious Orientation; O, Openness; C, ~~Conscientiousness~~Conscientiousness; E, ~~Energy~~Extraversion; A, Agreeableness; ES, Emotional Stability; SWLS, Satisfaction With Life Scale; BAI, Beck Anxiety Scale; BDI-II, Beck Depression Inventory 2.  
\*,  $p < .05$ ; \*\*,  $p < .01$ .

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**Commento [O40]:** Neither variables are listed in this table. Please add them to the chart and use the words from this description.



