

## THE SECULARISM OF STATE SCALE

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The debate on the secularism of State returns whenever the regulation of certain issues, such as the display of religious symbols in public buildings, same-sex marriage, or embryonic stem cell research, arise. In order to improve the knowledge of attitude toward secularism of State, the Secularism of State Scale was developed. It is composed of eight items investigating attitude toward a secular State. The scale was tested on two university students' samples (200 Italian and 200 Spanish). A confirmatory factor analysis showed that the single factor structure of the scale fitted the data well. In order to test the concurrent validity, the following correlates were used: conservation, Catholic identity, political orientation, and desired status relation between State and Church. Results showed that desire to have a secular State negatively correlated with conservation and Catholic identity; moreover, the higher the desire to have a secular State, the higher the desired status of the State with respect to the Church, and the more the political orientation was left-wing. Finally, no correlation was found between the scale and social desirability.

Key words: Secularism of State; Catholic identity; Political orientation; Conservation.

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### INTRODUCTION

Western societies are generally regarded as secular, nevertheless, religious beliefs are often considered a relevant part of the political discourse (Kosmin, 2007). The debate on the secularism of State arises whenever discussions concerning regulation of sensitive issues (such as the display of religious symbols in public buildings, Catholic religious education in public schools, regulation of abortion, contraception, same-sex marriage, divorce, embryonic stem cell research, RU486, or euthanasia) are brought about.

In order to improve the knowledge about attitude toward secularism of State, the Secularism of State Scale was proposed. It was validated on Italian and Spanish university students' samples. To test the concurrent validity, the following correlates were used: conservation, Catholic identity, political orientation, and desired status relation between State and Church.

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## Secularism of State

Secularism is the principle of separation between religion and government, that is the absence of religious involvement in government affairs and the absence of government involvement in religious affairs: secular States do not have state religion, laws based on sacred writings (such as Sharia), interference of religious leaders over political decisions, or discrimination on the basis of religion (Feldman, 2005). Secularism asserts the right of the State to be free from religious rule, and the right of the people to be free from governmental imposition of religion.

Modern societies comprise both secular and religious States. One example of religious State is Iran (officially the Islamic Republic of Iran) that adopted Islam as the state religion and Sharia as the foundation for political institutions and laws. Regarding secular States, Kosmin (2007) asserted that they could be placed along a continuum ranging from soft secularism to hard secularism. Soft secularism is defined by a “live and let live” attitude toward religion, considered as a private matter that must not threaten liberty and social harmony. United Kingdom is an example of this kind of secularism. In spite of the fact that the Church of England is nominally a state religion and the British monarch is its supreme governor, the link between Church and State in the United Kingdom is a formality and the governance of the United Kingdom is relatively secular. Moreover, despite there being no constitutional principles of freedom of religious exercise, religious groups are free to associate and promote their views.

Hard secularism considers religious principles as epistemologically illegitimate, justified by neither reason nor experience. This kind of secularism is typical of socialist States, following Marxist-Leninist ideologies, that are atheistic and explicitly antireligious. For example, China (officially the People’s Republic of China), whose government is officially atheist, for much of its history maintained a hostile attitude toward religion and converted houses of worship into non-religious buildings for secular use. Recently, the Chinese constitution has ratified freedom of religion (Article 36); however, in the Regulation of Religious Affairs promulgated by the State Council of the People’s Republic of China, the government restricts religious practice to organizations approved by the government and to registered places of worship.

In the middle of the continuum proposed by Kosmin (2007) are States such as the United States, France, Spain, and Italy whose constitutions affirm the separation of Church and State and allow religious freedom.

## Correlates of Secularism of State

In order to test the concurrent validity of the Secularism of State Scale, the following correlates were considered: conservatism, Catholic identity, political orientation, and desired status relation between State and Church.

According to Schwartz’s theory (Schwartz, 1992; Schwartz et al., 2001) conservatism emphasizes maintaining the status quo and reflects values stressing self-restriction, order, and resistance to change (security, conformity, and traditional values). The motivational goals of the conservatism value are safety, harmony, and stability of society and relationships (security), restraint of actions that could upset or harm others and violate social norms (conformity), acceptance of ideas that traditional culture and religion provide (tradition). As maintained by Roccas

and Schwartz (1997), people who attribute much importance to conservation values feel comfortable with the Roman Catholic Church and experience its request for obedience and subordination to its authority as in harmony with their personal value. Because religious involvement in State affairs satisfies goals of conservation, this value was expected to be negatively correlated with desire to have a secular State.

Group identification is a concept derived from social identity theory (Tajfel, 1978; Tajfel & Turner, 1979) and refers to the extent to which the individual's membership in a group is incorporated into his/her self-definition. Social identity theory postulates that people prefer to belong to groups of high status; indeed, being a member of a high-status group increases self-esteem and satisfies the need for distinctiveness. Since the high status of a group is also expressed by the group's capacity to influence and control other people, it may be hypothesized that Catholic identity correlates negatively with the desire to have a secular State, because in a secular State the Catholic group would have lower status.

In connection to political orientation, support for the prominent religious group is typical of most right-wing politics (Marty & Appleby, 1994). On the other hand, the original left-wing ideology was anti-clerical, opposing the influence of the Roman Catholic Church and supporting the separation of Church and State. However, this hard anti-clericalism does not exist in most left-wing parties. In addition, religious values are endorsed more by right-wing and centre-right political orientations than by left-wing and centre-left ones (DeFronzo, 1972). Results of the Comparative Study of Electoral Systems (CSES, 2011), comparing 37 presidential and parliamentary elections during 1990s in 32 nations, indicated that Catholics were more likely to vote for right-wing parties and atheists were more likely to vote for left-wing parties. Moreover, rising levels of religiosity go with rising levels of political support for the right (see also, Norris & Inglehart, 2004).

Finally, with regard to desired status relation between State and Church, a positive correlation with the Secularism of State Scale was expected. Indeed, it may be conjectured that the higher the status of the State with respect to the status of the Church, the higher the desire to have a secular State.

#### THE CONTEXT OF THE STUDY

With reference to secularization, in Italy and Spain, the separation between Church and State took place with almost no conflict, and both countries asserted in their constitutions the independence of the State from religion. The Italian constitution ratifies the separation between Church and State in its Article 7 that reads "The State and the Catholic Church are independent and sovereign, each within its own sphere." In the same way, Section 16 of the Spanish Constitution states "No religion shall have a State character. The public authorities shall take into account the religious beliefs of Spanish society and shall consequently maintain appropriate cooperation relations with the Catholic Church and other confessions." Moreover, both countries affirm religious freedom: "All religious denominations are equally free before the law. Denominations other than Catholicism have the right to self-organization according to their own statutes, provided these do not conflict with the Italian law. Their relations with the State are regulated by law, based on agreements with their respective representatives" (Article 8, Italian Constitution),

“Freedom of ideology, religion and worship of individuals and communities is guaranteed, with no other restriction on their expression than may be necessary to maintain public order as protected by law” (Section 16, Spanish Constitution).

The Italian and Spanish constitutions are therefore very similar in their statements about the relations between Church and State, however, on some issues, which were debated between State and Church, they have different laws. For example, same-sex marriage is not recognized by the Italian law, but has been legal in Spain since July 3, 2005 (Law 13/2005).

On the issue of religion, both countries are predominantly Catholic (94% of the Spanish population and 90% of the Italian population; Central Intelligence Agency, 2011). However, the Eurobarometer poll (European Commission, 2005), found that only 74% of Italians and 59% of Spanish claimed that they believe in God.

The similarities between the two countries extend to political parties: the two most important being one right-wing oriented and one left-wing oriented. Concerning right-wing parties, in Spain the People’s Party (*Partido Popular*) is centre-right conservative with an ideology linked to Christian Democracy. As for Italy, Christian Democracy was officially dissolved in 1994 and Christian Democrats joined other parties, though mostly the People of Freedom (*Popolo della Libertà*), whose Charter of Values highlights its Christian character. Considering left-wing parties, in Spain the Spanish Socialist Workers’ Party (*Partido Socialista Obrero Español*) is centre-left social-democratic. In spite of the fact that its ideology reflects principles of Marxism, most of its members professed to be Catholic (Solsten & Meditz, 1990). In Italy, the Democratic Party (*Partito Democratico*) is a centre-left party influenced by social democracy and the Christian left. When this study was carried out, in Spain the left ruled with the Spanish Socialist Workers’ Party and in Italy right-wing parties governed with People of Freedom, both in alliance with other parties.

## METHOD

### Participants and Procedure

Participants were 200 Italian students ( $M_{\text{age}} = 24.44$ ,  $SD = 3.57$ ; 100 males and 100 females) and 200 Spanish students ( $M_{\text{age}} = 21.64$ ,  $SD = 3.29$ ; 100 males and 100 females), enrolled in various university courses in Italy and Spain. All Italian participants and their parents were born and lived in Italy; likewise, all Spanish participants and their parents were born and lived in Spain. Participants were asked to answer a questionnaire during class time and were informed that their responses would remain confidential.<sup>1</sup>

The questionnaire was administered in the language of the country. When no official version of the scales used existed, they were translated (Italian to Spanish) and back-translated.

### Measures

*Secularism of State Scale.* Eight items representing the desire of separation between State and Church composed the Secularism of State Scale (see Appendix) which was created in Italian

and then translated into Spanish. In order to ensure the congruence, the Spanish version was back-translated into Italian. For each item, participants expressed their opinion on a 7-point scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*), with 4 being *neither agree, nor disagree*.

*Conservation.* To measure conservation values we used a 13-item scale taken from the Portrait Values Questionnaire (PVQ) devised by Schwartz et al. (2001; for the Italian adaptation see Capanna, Vecchione, & Schwartz, 2005; for the Spanish adaptation, see Martínez & García, 2007). The scale consists of descriptions of a hypothetical person and his/her goals, aspirations, or wishes, which represent the three values illustrated by Schwartz relative to: conservation: tradition, conformity, and security. Examples of items (and pertinent values) are: “He/She thinks it is important to do things the way he/she learned from his/her family,” “He/She wants to follow their customs and traditions” (tradition); “He/She believes that people should do what they are told,” “He/She thinks people should follow rules at all time, even when no one is watching” (conformity). For each item participants indicated how similar to themselves that person was on a 6-point scale ranging from 1 (*not like me at all*) to 6 (*very much like me*). Reliability was moderately high ( $\alpha = .72$  for the Italian sample;  $\alpha = .74$  for the Spanish sample).

*Catholic identity.* Catholic identity was measured using a 7-item scale (e.g., “To what extent do you feel happy to be Catholic?”; “To what extent are you proud to be Catholic?”). Participants answered on a 7-point scale ranging from 1 (*not at all*) to 7 (*very much*). Reliability of this scale was high ( $\alpha = .88$  for the Italian sample;  $\alpha = .84$  for the Spanish sample).

*Political orientation.* To measure political orientation, participants were asked to rate their own political ideology on one item ranging from 1 (*extreme left*) to 7 (*extreme right*); 4 = *centre*.

*Desired status relation between State and Church.* We asked participants to indicate the status that State and Church should play in their country on a scale with 11 steps ranging from 0 (*the lowest status*) to 10 (*the highest status*). In order to calculate desired status relation between State and Church, the score for Church was subtracted from the score for State; therefore, positive scores mean that State should have a higher status, whereas negative scores mean that the Church should have a higher status.

*Social desirability.* A 9-item scale adapted from the scale by Crowne and Marlowe (1960; for the Italian adaptation see Manganelli Rattazzi, Canova, & Marcorin, 2000) was used. The 7-point evaluation ranged from 1 (*definitely false*) to 7 (*definitely true*);  $\alpha$  was .58 for the Italian sample, and .50 for the Spanish sample.

## RESULTS

### Item Analysis and Reliability

Table 1 shows item analysis of the Secularism of State Scale for the Italian and Spanish samples. In both samples, skewness and kurtosis for most items were between  $-1.00$  and  $+1.00$  (Bollen, 1989) and Mardia's (1970) indices were acceptable (1.43 for the Italian sample, 1.78 for the Spanish sample) and respected the criteria (between  $-1.96$  and  $+1.96$ ). However, the tests for multivariate skewness ( $Z = 14.48$ ,  $p < .001$  for the Italian sample;  $Z = 19.79$ ,  $p < .001$  for the

Spanish sample) and kurtosis ( $Z = 9.75, p < .001$  for the Italian sample;  $Z = 12.87, p < .001$  for the Spanish sample) were significant. Regarding internal consistency, for both samples, all the item-total correlations (excluding item) appeared adequate, and there were no changes in the value of alpha excluding item. Finally, all reliability coefficients were high (for the Italian sample: alpha = .90, split-half correlation = .86, Spearman-Brown = .92, Guttman = .92; for the Spanish sample: alpha = .88; split-half correlation = .83; Spearman-Brown = .91; Guttman = .90).

TABLE 1  
 Item analysis of the Secularism of State Scale

Italian sample ( $N = 200$ ) alpha = .90						
Item	$M$	$SD$	Skewness	Kurtosis	Item-total correlation (excluding item)	alpha if item deleted
1	5.12	1.89	-0.62	-0.71	.52	.90
2	5.40	1.67	-0.88	-0.12	.74	.88
3	5.28	1.74	-0.76	-0.40	.76	.88
4	4.28	1.95	-0.08	-1.28	.68	.89
5	4.72	1.92	-0.36	-1.04	.70	.89
6	5.32	1.63	-0.70	-0.53	.74	.88
7	4.00	1.92	0.20	-1.14	.66	.89
8	5.10	1.76	-0.65	-0.64	.76	.88
Spanish sample ( $N = 200$ ) alpha = .88						
Item	$M$	$SD$	Skewness	Kurtosis	Item-total correlation (excluding item)	alpha if item deleted
1	4.91	1.84	-0.47	-0.66	.49	.88
2	5.70	1.65	-1.05	0.11	.65	.87
3	5.60	1.67	-1.02	0.05	.70	.86
4	4.60	1.99	-0.17	-1.12	.60	.87
5	5.34	1.76	-0.76	-0.34	.71	.86
6	5.60	1.65	-0.89	-0.17	.74	.86
7	4.88	1.95	-0.41	-1.03	.60	.87
8	5.57	1.75	-0.99	-0.11	.74	.86

In order to test item discrimination, for both samples, two subgroups were created, composed, respectively, of subjects that are less favorable to secular State, represented by those who fall within the first quartile ( $n = 54$  for the Italian sample;  $n = 50$  for the Spanish sample), and subjects that are more favorable to secular State, who fall within the fourth quartile ( $n = 52$  for the Italian sample;  $n = 52$  for the Spanish sample). Then, using analysis of variance, for each item the existence of differences between the two groups was verified. In all cases the differences were significant:  $F_s(1, 104) > 110.96, p_s < .001$ , for the Italian sample;  $F_s(1, 100) > 145.74, p_s <$

.001, for the Spanish sample. Finally, considering effect size, all items had a good discriminatory capacity ( $\eta^2$  ranged from .52 to .76 for the Italian sample;  $\eta^2$  ranged from .59 to .79 for the Spanish sample).

### Factor Structure

To test the factor structure of the scale, for each sample, a confirmatory factor analysis, with one latent factor and eight observed variables (eight items), was performed (LISREL 8; Jöreskog & Sörbom, 1996-2001). Because results indicated that it is not possible to accept the assumption of multivariate normality, confirmatory factor analysis with the robust maximum likelihood method was carried out (Schermelleh-Engel, Moosbrugger, & Müller, 2003; see also Bobbio & Sarrica, 2009). To verify the adequacy of the models we used the  $\chi^2$ : a solution fits the data well when  $\chi^2$  is non-significant ( $p > .05$ ). Given that this statistic is sensitive to sample size, the two-index strategy (Hu & Bentler, 1999) proposing combined use of comparative fit index (CFI; Bentler, 1990) and standardized root mean square residual (SRMR; Bentler, 1995) was applied. The model fits the data well if CFI is greater than or equal to .95 and SRMR is smaller than or equal to .08. For both samples, results showed that the model fitted the data well:  $\chi^2(20) = 107.50$ ,  $p < .001$ , CFI = .97, SRMR = .057, for the Italian sample;  $\chi^2(20) = 102.12$ ,  $p < .001$ , CFI = .97, SRMR = .065, for the Spanish sample. Moreover, all factor loadings were significant (Table 2).

TABLE 2  
 Factor loadings of the Secularism of State Scale

Item	Italian sample ( $N = 200$ )	Spanish sample ( $N = 200$ )
1	.56***	.51***
2	.81***	.69***
3	.82***	.80***
4	.69***	.59***
5	.74***	.80***
6	.77***	.77***
7	.67***	.59***
8	.81***	.83***

\*\*\*  $p < .001$ .

To test the equality of factor loadings, the baseline model (with free parameters) was compared with a model wherein loadings are fixed as equal. Goodness-of-fit indices of this model were:  $\chi^2(27) = 117.98$ ,  $p < .001$ , CFI = .96, SRMR = .085, for the Italian sample;  $\chi^2(27) = 119.84$ ,  $p < .001$ , CFI = .96, SRMR = .098, for the Spanish sample. As for the Italian sample,  $\chi^2$  difference between the two models was not significant,  $\Delta\chi^2(7) = 10.48$ , *ns*; consequently, factor loadings could be considered as equal. As regards the Spanish sample,  $\chi^2$  difference between the two models was significant,  $\Delta\chi^2(7) = 17.72$ ,  $p < .05$ ; therefore factor loadings for this sample could not be considered as equal.

Finally, using the multi-sample procedure (Byrne, 1998), the invariance of factor structure across samples was tested. Three nested models were estimated:  $M_1$  was the baseline model (free parameters),  $M_2$  tested the invariance of factor loadings, and  $M_3$  tested the invariance of errors. Results showed that the Italian and the Spanish samples have the same factor structure, with equal factor loadings and errors (Table 3).

TABLE 3  
 Test of invariance of structure of the Secularism of State Scale across the sample

Goodness-of-fit indices		$\Delta\chi^2$	
$M_1$	$\chi^2(40) = 209.62, p < .001; CFI = 0.97; SRMR = 0.065$		
$M_2$	$\chi^2(47) = 213.21, p < .001; CFI = 0.97; SRMR = 0.067$	$M_2 - M_1$	$\Delta\chi^2(7) = 3.59, ns$
$M_3$	$\chi^2(55) = 225.66, p < .001; CFI = 0.97; SRMR = 0.069$	$M_3 - M_2$	$\Delta\chi^2(8) = 12.45, ns$

### Concurrent Validity

Descriptive statistics of secularism of State and other variables used as correlates in the Italian and the Spanish samples are presented in Table 4. Results proved that Spaniards are more favorable to secular State than Italians and assign higher status to the State (compared to the Church). On the other hand, Italians are slightly more conservative and have a higher level of Catholic identity than Spaniards. Vis-à-vis political orientations, both samples are slightly centre-left oriented. Finally, the Italian sample has a slightly higher level of social desirability with respect to the Spanish sample.

TABLE 4  
 Descriptive statistics

	Italian sample ( $N = 200$ )		Spanish sample ( $N = 200$ )		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Secularism of State	4.90	1.39	5.28	1.32	$F(1, 398) = 7.69, p < .01$
Conservation	4.08	0.65	3.94	0.62	$F(1, 358) = 4.40, p < .05$
Catholic identity	4.45	1.43	3.81	1.37	$F(1, 398) = 21.05, p < .001$
Political orientation	3.73	1.57	3.45	1.49	$F(1, 355) = 2.89, ns$
Desired status relation	2.15	3.02	4.97	3.52	$F(1, 390) = 72.64, p < .001$
Social desirability	4.57	0.80	4.42	0.67	$F(1, 397) = 4.07, p < .05$

Note. Differences in the degrees of freedom are due to missing values.

On the topic of the effects of age, gender, and social desirability, no correlation was found between secularism of State and age (Italian sample:  $r = -.02, ns$ ; Spanish sample:  $r = -0.10, ns$ ), and no differences between males and females in either sample ( $F_s < 1$ ); moreover, no

correlation was observed between secularism of State and social desirability (Italian sample:  $r = -.16$ , *ns*; Spanish sample:  $r = 0.03$ , *ns*).

Concerning correlations between secularism of State and other variables, Table 5 presents Pearson's coefficients. Results were consistent with the hypotheses: in both samples, positive correlations were reported between secularism of State and desired status relation between State and Church, and negative correlations were noted between secularism of State and conservatism, Catholic identity, and political orientation. In order to test the relative importance of correlates, a dominance analysis (Azen & Budescu, 2003; Budescu, 1993) was carried out. Results illustrated that for the Italian sample the most important predictors of secular State are Catholic identity and desired status relation between State and Church. In connection to the Spanish sample, the most important predictor is Catholic identity, followed by political orientation and desired status relation. In both samples, conservatism has very little predictive power.

## DISCUSSION

The aim of this study was to test the validity of the Secularism of State Scale in two countries (Italy and Spain) that are secular from a constitutional point of view and have a strong percentage of Catholic citizens. The scale possessed a good internal consistency, and its mono-factorial structure was confirmed as being invariant across the countries. On the subject of the level of State secularism, both samples were favorable to secularism of State; however, the Spanish sample seemed more favorable to a secular State than the Italian sample. Results revealed that the scale is not influenced by gender, age, or social desirability, either.

With reference to correlates, the following variables were used: conservatism, Catholic identity, political orientation, and desired status relation between State and Church. A positive correlation was reported between secularism of State and desired status relation between State and Church: the higher the status of the State with respect to that of the Church, the higher secularism of State.

With regard to conservatism, the more people want to maintain the status quo and avoid violating social norms, the less they want a secular State (however, results indicate that it has little predictive power in either sample). This relation should be typical of countries with good relations between Church and State, with medium or soft secularism, and in non-secular countries (such as Iran). On the other hand, in countries where the separation between Church and State is more clear-cut or in countries that have a history of opposition to religion (such as China) this pattern could be reversed. In fact, in these countries, compliance with social norms and traditions should facilitate the maintenance of secularism of State.

Catholic identity negatively correlated with secularism of State: the higher the Catholic identity, the lower the secularism of State. In this study, we used Catholic identity because in both countries the dominant religion is Catholic. The same results should be observed in other countries for other religious identities reflecting dominant religions. However, for religious minorities in a religious country (such as Baha'is in Iran) these results may be reversed. Indeed, in these situations, a secular State would guarantee religious freedom, therefore religious identity should be positively correlated with secularism of State.

Concerning political orientation, this variable and secularism of State were negatively correlated: the more right-wing oriented people were, the less they wanted a secular State.

TABLE 5  
 Correlations between variables — general and rescaled dominance

	General dominance	Rescaled dominance	1	2	3	4	5
Italian sample (N = 120)							
1	Secularism of State		1				
2	Conservation	2.30	-.26**	1			
3	Catholic identity	43.44	-.53***	.39***	1		
4	Political orientation	19.17	-.19*	.04	.17	1	
5	Desired status relation	35.09	.50***	-.34***	-.60***	-.27**	1
Spanish sample (N = 196)							
1	Secularism of State		1				
2	Conservation	2.24	-.19**	1			
3	Catholic identity	41.34	-.61***	.27***	1		
4	Political orientation	29.55	-.49***	.22**	.32***	1	
5	Desired status relation	26.87	.52***	-.18*	-.55***	-.19**	1

Note. Correlation using listwise deletion of missing data. Rescaled dominance weights are percentages. Full model  $R^2$  for the Italian and Spanish samples was .33 and .52, respectively.  
 \*  $p < .05$ . \*\*  $p < .01$ . \*\*\*  $p < .001$ .

This relationship is stronger in Spain than in Italy, probably because in Italy (more than in Spain) many Catholics are enrolled in left-wing parties or because Spain at the time of the research was governed by the Spanish Socialist Workers' Party led by Zapatero, that argued with the Catholic Church on account of some laws relating to civil rights (such as marriages between same-sex couples).

This study was conducted in two secular States having good relations between Church and State. Further studies should investigate the desire for a secular State and its correlates in religious countries and in countries which have poor relations between Church and State.

#### NOTE

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APPENDIX  
 English, Italian, and Spanish version of the Secularism of State Scale

Item	English	Italian	Spanish
1	In my opinion, the State should be secular.	Penso che lo Stato dovrebbe essere laico.	Pienso que el Estado debería ser laico.
2*	The Church should intervene more often on State issues.	La Chiesa dovrebbe intervenire più spesso nelle questioni che riguardano lo Stato.	La Iglesia debería intervenir más a menudo en los asuntos que afectan al Estado.
3	The State should not let the Church influence it.	Penso che lo Stato non dovrebbe farsi influenzare dalla Chiesa.	Pienso que el Estado no debería estar influenciado por la Iglesia.
4*	I think it is appropriate that the Church gives its opinion on the State laws.	Trovo giusto che la Chiesa dica la sua opinione sulle leggi dello Stato.	Me parece correcto que la Iglesia manifieste su opinión sobre las leyes del Estado.
5	The Church should remain in its place and avoid getting involved in political affairs.	La Chiesa dovrebbe stare al suo posto ed evitare di intromettersi nelle questioni statali.	La Iglesia debería estar en su lugar y evitar interferir en los asuntos de estado.
6*	The Church should do more to influence the decisions taken by the State.	La Chiesa dovrebbe fare di più per influenzare le decisioni prese dallo Stato.	La Iglesia debería hacer más para influir en las decisiones adoptadas por el Estado.
7*	I think it is appropriate that the State considers the opinion of the Church.	Trovo giusto che lo Stato ascolti il parere della Chiesa.	Me parece correcto que el Estado tenga en consideración la opinión de la Iglesia.
8	The Church should not influence the State.	La Chiesa non dovrebbe influenzare lo Stato.	La Iglesia no debería influenciar el Estado.

\*These items are reverse coded.

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