UNIVERSIDAD DE GRANADA

TESIS DOCTORAL

ESTUDIOS DE LOS VALORES INTERCULTURALES-INTERRELIGIOSOS EN CONTEXTOS MULTICULTURALES

Programa de Doctorado en Ciencias de la Educación (B22/56/1)

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Melilla, 2024

Editor: Universidad de Granada. Tesis Doctorales
Autor: David Azancot Chocron
ISBN: 978-84-1195-681-9
URI: https://hdl.handle.net/10481/102197

A todos aquellos que me habéis ayudado a conseguir mis objetivos y superar mis propias expectativas durante todos estos años.

Para aquellos que desean mejorar en sus funciones docentes.

Agradecimiento

A mis padres, mi mujer, mis hijos y mi hermano, quienes con su amor incondicional y su constante apoyo han sido mi mayor fuente de inspiración y fortaleza. Gracias por creer en mí y por estar a mi lado en cada paso de este viaje académico.

A mi directora de tesis, la Dra. María del Carmen Olmos Gómez, por su paciencia, dedicación y su constante apoyo, que han sido esenciales para la realización de esta investigación. Su entusiasmo y entrega han sido una fuente constante de inspiración. Gracias por creer en mí y proporcionarme las herramientas y el aliento necesarios para llevarlo a cabo. Sin su supervisión y su valiosa retroalimentación, este trabajo no habría sido posible.

Finalmente agrdezco a todos aquellos, que de alguna manera, han contribuido a la realización de este proyecto, ya sea con su apoyo, consejo o su asistencia en la investigación. A todos ustedes, gracias de corazón.

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Resumen

Presentación de Tesis Doctoral como Compendio de Publicaciones

La presente memoria, muestra el trabajo de investigación realizado en los últimos 4 años (desde septiembre de 2019, hasta septiembre de 2024) presentando así mi tesis doctoral constituida por compendio de artículos, lo que incluye 4 publicaciones en revistas indexadas en SCOPUS y JCR, con índices de impacto Q1-Q3.

Los 4 artículos de investigación presentados, fueron realizados siguiendo un objetivo común: estudiar y evaluar los valores interculturales e interreligiosos en contextos multiculturales. A continuación, se presenta de forma concisa la esencia de cada uno de ellos.

En la primera investigación (Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C, 2022), mediante un enfoque cuantitativo-bibliométrico, este estudio buscó identificar las perspectivas desde las cuales se aborda la investigación sobre religiosidad en el ámbito científico. El objetivo era proporcionar una guía para investigaciones recientes, utilizando palabras clave como religiosidad, género, edad, etnia y vida social. Se aspiraba a identificar posibles direcciones futuras y áreas de estudio aún no exploradas, además de analizar la evolución de la investigación científica sobre la religiosidad en las ciencias sociales durante los últimos 25 años. Según los resultados obtenidos de la base de datos Scopus, al examinar la literatura relacionada con conceptos como familia, cultura, espiritualidad, identidad, matrimonio y sexualidad, se observó que la investigación se centraba en seis componentes principales: educación, salud mental, actitudes, aspectos psicológicos, religión y género.

En la segunda investigación (Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A, 2023), se comprobó que a medida que la diversidad mundial aumenta, los debates sobre la religión, las creencias espirituales y su papel en los sistemas educativos ganan importancia. Actualmente, se discute si estudiar la religión en la educación puede ser un medio para transmitir valores compartidos en la sociedad y unir diversas perspectivas sobre la realidad. El análisis científico, especialmente al explorar la conexión entre religión, educación y valores, puede enriquecer este debate, considerando su impacto en diferentes aspectos del bienestar, como la salud física y mental.

Es crucial reconocer las dimensiones sociales e interpersonales de la religión y la espiritualidad. La identidad, la diversidad y la cultura desempeñan roles fundamentales en esta área de investigación. Por lo tanto, futuras investigaciones deberían aspirar a una comprensión integral de cómo la religión y las creencias espirituales afectan tanto a individuos como a la sociedad en su conjunto. Esta comprensión resulta esencial para establecer entornos educativos inclusivos que fomenten un sentido de pertenencia y promuevan el respeto por las diversas creencias y prácticas.

Tras el estudio de estas dos primeras investigaciones en la que se analizó el contexto en función de la religión y el estudio del contexto en función de los valores, se llevó a cabo la tercera investigación en donde se creó y se establecieron las propiedades psicométricas del instrumento desarrollado en la Revista de cercetare si interviente sociale (Olmos-Gómez. M. C, Portillo-Sánchez, R, Cordero, R. L., & Chocrón, D. A. (2024). The values of multicultural contexs as a tool of understanding Multilevel Development). Este estudio diseñó y validó un instrumento novedoso que resulta útil para analizar los valores a distintos niveles (moral, social, individual, espiritual y multicultural). Se diseñó y validó un cuestionario con 1.702 participantes utilizando un modelo de ecuaciones estructurales (SEM). Esta metodología permite realizar un análisis

latente, el cual es consistente con el uso de una regresión multivariada para relacionar los patrones de respuesta con un conjunto de factores existentes que no son observados directamente, obteniendo así cuatro factores relacionados con valores sociales, culturales, trascendentales y emocionales, donde los valores deben estar basados en el desarrollo holístico de un ser humano, combinando todas las dimensiones que conforman a un individuo. De esta manera se obtuvo un instrumento válido y confiable con características psicométricas que lo hacen adecuado para establecer valores en poblaciones multiculturales.

Por último los resultados se publicaron en el artículo de la revista de Psicología, Reflexao e crítica, (Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R, 2023) en la que se analizó un cuestionario adaptado con el objetivo de fomentar el comportamiento prosocial. Esta investigación se centró en identificar los valores humanos que pueden predecir dicho comportamiento en los ámbitos de los valores trascendentales de la vida, la cultura compartida de la sociedad y el ámbito de afectos personales e interpersonales. Dos hipótesis orientaron nuestro enfoque: (1) que el comportamiento prosocial varía según el género y la participación en actividades voluntarias, y (2) que variables como los valores trascendentales, el desarrollo cultural, el desarrollo afectivo, el género y la participación en actividades voluntarias pueden predecir el comportamiento prosocial.

Para llevar a cabo la investigación, se realizó un estudio cuantitativo basado en el método empírico-analítico social transversal. Se utilizó un instrumento validado en una amplia muestra de 1.712 personas que residían en la ciudad multicultural de Melilla, ubicada en el norte de África y representando una de las dos fronteras terrestres entre Europa y Marruecos. Los valores asociados con el comportamiento prosocial se clasificaron en cuatro dimensiones para identificar factores relevantes que ayudaran a

determinar qué valores están vinculados a acciones específicas, tanto formales como informales. Esto se logró mediante un análisis inferencial, enfocado en la regresión y el análisis multivariado de varianza.

Los resultados de la investigación destacaron la conexión entre la dimensión trascendente del individuo y su nivel de comportamiento prosocial, así como el papel fundamental de las mujeres como agentes socializadores.

Abstract

Presentation of Doctoral Thesis as a Compendium of Publications

The present report shows the research work carried out in the last 4 years (from September 2019 to September 2024) presenting my doctoral thesis consisting of a compendium of articles, including 4 publications in journals indexed in SCOPUS and JCR, with impact indexes Q1-Q3.

The 4 research articles presented were conducted following a common objective: to study and evaluate intercultural and interreligious values in multicultural contexts. The essence of each of them is concisely presented below.

In the first research (Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C, 2022), using a quantitative-bibliometric approach, this study sought to identify the perspectives from which research on religiosity is approached in the scientific field. The objective was to provide a guide for recent research, using keywords such as religiosity, gender, age, ethnicity, and social life. The aim was to identify possible future directions and unexplored areas of study, as well as to analyze the evolution of scientific research on religiosity in the social sciences over the last 25 years. According to the results obtained from the Scopus database, when reviewing the literature

related to concepts such as family, culture, spirituality, identity, marriage and sexuality, it was observed that research focused on six main components: education, mental health, attitudes, psychological aspects, religion and gender.

In the second research (Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A, 2023), it was found that as global diversity increases, debates about religion, spiritual beliefs and their role in educational systems gain importance. Currently, it is discussed whether studying religion in education can be a means to transmit shared values in society and unite diverse perspectives on reality. Scientific analysis, especially in exploring the connection between religion, education and values, can enrich this debate, considering its impact on different aspects of well-being, such as physical and mental health.

It is crucial to recognize the social and interpersonal dimensions of religion and spirituality. Identity, diversity, and culture play fundamental roles in this area of research. Therefore, future research should aim for a comprehensive understanding of how religion and spiritual beliefs affect both individuals and society as a whole. This understanding is essential for establishing inclusive educational environments that foster a sense of belonging and promote respect for diverse beliefs and practices.

After the study of these first two investigations in which the context was analyzed in terms of religion and the study of the context in terms of values, the third investigation was carried out in which the psychometric properties of the instrument developed in the Revista de cercetare si interviente sociale were created and established (Olmos-Gómez. M. C, Portillo-Sánchez, R, Cordero, R. L., & Chocrón, D. A. (2024). The values of multicultural contexs as a tool of understanding Multilevel Development). This study designed and validated a novel instrument that is useful for analyzing values at different

levels (moral, social, individual, spiritual and multicultural). A questionnaire was designed and validated with 1,702 participants using structural equation modeling (SEM). This methodology allows performing a latent analysis, which is consistent with the use of multivariate regression to relate response patterns to a set of existing factors that are not directly observed, thus obtaining four factors related to social, cultural, transcendental and emotional values, where values should be based on the holistic development of a human being, combining all the dimensions that make up an individual.

Thus, a valid and reliable instrument was obtained with psychometric characteristics that make it suitable for establishing values in multicultural populations.

Finally, the results were published in an article in the journal of Psychology, Reflexao e crítica, (Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R, 2023) in which an adapted questionnaire was analyzed with the objective of promoting prosocial behavior. This research focused on identifying the human values that can predict such behavior in the domains of transcendental life values, the shared culture of society, and the domain of personal and interpersonal affections. Two hypotheses guided our approach: (1) that prosocial behavior varies with gender and participation in volunteer activities, and (2) that variables such as transcendental values, cultural development, affective development, gender, and participation in volunteer activities can predict prosocial behavior.

To carry out the research, a quantitative study was conducted based on the cross-sectional empirical-social analytical method. A validated instrument was used on a large sample of 1,712 people residing in the multicultural city of Melilla, located in North Africa and representing one of the two land borders between Europe and Morocco. Values associated with prosocial behavior were classified into four dimensions to identify

relevant factors that would help determine which values are linked to specific actions, both formal and informal. This was achieved through inferential analysis, focusing on regression and multivariate analysis of variance.

The results of the research highlighted the connection between the transcendent dimension of the individual and his or her level of prosocial behavior, as well as the fundamental role of women as socializing agents.

1 Capítulo I. Introducción y Justificación

El origen de este trabajo, es aprovechar la riqueza que se posee en Melilla respecto a los valores interculturales-interreligiosos, por lo que la tesis se titula: “Estudios de los valores interculturales-interreligiosos en contextos multiculturales”. La gran fortuna que tenemos los docentes que trabajamos en ciudades como Ceuta y Melilla, con una diversidad multicultural y multireligiosa creo que única en España, con católicos, musulmanes, judíos, hindúes o evangélicos, no por la diversidad en sí, sino porque en estas ciudades la buena convivencia entre todas estas distintas culturas es una auténtica realidad, con más de un siglo y medio de antigüedad llevándose a cabo.

En mi paso por los centros de Melilla IES Enrique Nieto, IES Leopoldo Queipo, CEIP Hipódromo y CEIP España, he podido ser partícipe de esta existencia multicultural e interreligiosa tan especial de nuestra ciudad, Melilla.

Tener en una misma clase a estudiantes de diferentes religiones, como por ejemplo, chicas musulmanas que llevan su hiyab con total naturalidad, chicos judíos con la kipá, sin que nadie les moleste, y jóvenes católicos con una cruz en el cuello, que, no es que se toleren, es que muchos son verdaderos amigos entre ellos, sin importar sus diferencias religiosas o culturales, es una lección que desde Melilla podemos exportar a

buena parte del resto del mundo, como lo intentan hacer algunas entidades locales, como la llamada Mesa Interconfesional de Melilla.

Es en este ámbito en el que pretendo llevar a cabo el presente Estudio en cuestión sobre estos valores y a su vez lo que lo hace tan interesante.

La idea es intentar buscar cual es la raíz de la que emana esta convivencia tan especial que disfrutamos en nuestra ciudad durante tanto tiempo. Y es en verdad algo nuestro. Y eso se puede comprobar fehacientemente con los alumnos que no son nacidos en Melilla. A ellos les resulta mucho más complicado y difícil esa interacción con compañeros de otras culturas, sobre todo si ya traen prejuicios previos desde sus casas hacia los miembros de alguna de las otras religiones.

Una vez que podamos encontrar la raíz que ha permitido que los melillenses de tantas distintas culturas y religiones hayan convivido armoniosamente durante más de un siglo, hay que reflotarla, estudiarla en profundidad para sacar conclusiones e intentar después poder exportarla a nuestros días, para que, ese ejemplo que hemos sido, no solo sirva para que no se rompa esa convivencia hoy en día, sino que también pueda servir como ejemplo positivo para difundir esos valores e intentar que sirvan de ejemplo.

El reto es importante, apasionante y enriquecedor.

Después de establecer el marco conceptual y teórico en el primer capítulo, se optó por abordar esta problemática desde tres perspectivas distintas. Este enfoque condujo a la realización de tres investigaciones, cada una con sus respectivas publicaciones, las cuales constituyen la base de la presente tesis doctoral y se resumen de manera concisa en la tabla 1.

Tabla 1

Fases de investigación de la presente tesis y publicaciones asociadas

Fase	Trabajo
1º Fase: Análisis del contexto en función de la religión	Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. *Religions*, *13*(5), 386. **https://doi.org/10.3390/rel13050386**
2º Fase: Estudio del contexto en valores	Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future Of Research On Transcendence In Education And Values. *Journal of Positive Psychology and Wellbeing*, *7*(3), 206-218. https://journalppw.com/index.php/jppw/article/view/17540
3º Fase: Creación, y propiedades psicométricas del cuestionario	Olmos-Gómez, M. D. C., Portillo-Sánchez, R., López-Cordero, R & Azancot-Chocron, D., (2024). The Values in Multicultural Contexts as a Tool for Understanding Multilevel Development. *Revista de Cercetare si Interventie Sociala, 2024, vol 86, pp. 7-21* https://doi.org/10.33788/rcis.86.1
4º Fase: Resultados del análisis del cuestionario desarrollado	Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and volunteering. *Psicologia: Reflexão e Crítica*, *36*, 16. https://doi.org/10.1186/s41155-023-00258-y

Mediante estas 4 investigaciones queda reflejada la finalidad común de esta tesis, que es estudiar y evaluar los valores interculturales-interreligiosos en contextos multiculturales.

2 Capítulo II: Marco conceptual y marco teórico

2.1 Hacia un acercamiento conceptual

Antes de ahondar en el tema sobre los valores tanto interculturales así como interreligiosos en contextos multiculturales, es necesario realizar una clasificación y conceptualización de todos los términos que se van a emplear en esta tesis. Para ello, se llevará a cabo una breve descripción de los siguientes conceptos:

- Religiosidad
- Cultura
- Identidad
- Diversidad cultural

El concepto de religiosidad según la Real Academia Española (RAE) tiene tres significados: 1. f. Cualidad de religioso. 2. f. Práctica y esmero en cumplir las obligaciones religiosas. 3. f. Puntualidad, exactitud en hacer, observar o cumplir algo.

Antes de intentar definir el concepto de religiosidad, debido a la dimensión subjetiva de la cual generalmente hablamos hoy de religión, es necesario mencionar el hecho de que el concepto de religiosidad está necesariamente condicionado por la visión de la religión desde la que se parte, ya sea por sustrato cultural o por convicciones vitales. Dependiendo de la posición del observador, se dará más importancia a los aspectos sociológicos, culturales, antropológicos, aspectos psicológicos, etnológicos, folclóricos o religiosos (O'Donnell y Pi é -Ninot 2001).

Este término emana de la identidad cultural así como del concepto de religión cuyo discurso en palabras de (Brubaker 2012) se refiere a “mitos, metáforas y símbolos que son centrales para la representación discursiva o icónica de la nación”, y partiendo de dicha afirmación, ésta se puede definir como un conjunto de creencias, prácticas, actitudes y valores relacionados con la religión o la espiritualidad de una persona o grupo de personas. Se trata de una dimensión importante de la experiencia humana que abarca tanto aspectos individuales como colectivos.

En un sentido más amplio, la religiosidad implica la búsqueda de significado trascendente, la conexión con lo divino o lo sagrado, y la adhesión a un conjunto de creencias y normas teniendo en cuenta que la religiosidad puede variar ampliamente entre individuos y culturas, y no todas las expresiones de espiritualidad están necesariamente ligadas a una tradición religiosa organizada (Fuentes 2018)

De hecho, se están estudiando muchos aspectos diferentes de la religiosidad, entre los que cabe destacar: el papel que puede desempeñar en el desarrollo de género desde la niñez (de Vries et al, 2022), su relación con Etnicidad e identificación de género, su efecto respecto de edad (Shulgin et al, 2019) y salud (Zullig et al, 2006) y como predictor de la conciencia ética en las relaciones sociales (Conroy y Emerson 2004).

Incluso ha habido intentos de desarrollar instrumentos para su medición (Iddagoda y Opatha 2016). Se ha demostrado que la religiosidad tiene un efecto positivo y significativo en el comportamiento ciudadano (Dami et al, 2020). Respecto a los niveles de afiliación religiosa y privada, hay estudios que afirman que la devoción religiosa tiende a aumentar a lo largo de la vida, y las mujeres obtienen un mayor nivel de religiosidad que los hombres (Bergan y McConatha 2001).

El creciente interés en religiosidad, incluso asistiendo a la más simple popular costumbre, ha sido guiado por las ciencias humanas más que por la teología. La crisis de valores en el pasado ha llevado a los investigadores a retroceder y preguntarse sobre la humanidad y su completa realidad. El término cultura, hace referencia a un concepto complejo y multidimensional, sin embargo, siguiendo la perspectiva del autor (Geertz, 1989) se podría describir como "sistemas de significado" compartidos por un grupo de individuos, destacando la importancia de comprender la forma en que las personas dan sentido a su mundo, y a su vez, como señala Casanova (2002), no es un producto estable ni único, sino un concepto dinámico y cambiante en función de la interinfluencia con otras culturas, realidades y formas de vivir.

Los conceptos de cultura e identidad están estrechamente vinculados y son inseparables. Nuestra identidad se forma a través de la adopción única de ciertos elementos culturales presentes en nuestro entorno social, grupo o sociedad. Esta relación se vuelve aún más evidente al considerar que la principal función de la identidad es establecer límites entre nosotros y los "otros", y es a través de una variedad de características culturales distintivas que nos diferenciamos de los demás. Por lo tanto, se puede argumentar que la identidad es simplemente el aspecto subjetivo, o más precisamente, intersubjetivo, de la cultura: una cultura internalizada de manera específica, distintiva y contrastante por parte de los actores sociales en comparación con otros actores Giménez (2005).

La diversidad cultural, en el sentido de la presencia gradual de variedad de identidades colectivas, que es difícil separar en el actual mundo globalizado, tiende a incluir varias dimensiones explicativas sobre cómo se estructura y maneja la heterogeneidad de culturas o grupos sociales, así como la interacción en sus relaciones internas y con los demás (Dietz et al, 2009).

La diversidad cultural, resultado de los movimientos migratorios y otros fenómenos globalizadores, configura contextos sociales donde emergen nuevas expresiones religiosas que nos instan a promover un diálogo interreligioso. Según la UNESCO (2015), el diálogo interreligioso implica "el intercambio verbal y la escucha mutua que involucra a creyentes de diversas tradiciones religiosas en un plano de igualdad" (p.80). La definición amplía esta noción indicando que el diálogo se manifiesta y se practica en cuatro dimensiones: cuando las personas se comprometen a vivir con una actitud de apertura y convivencia pacífica; cuando individuos de diferentes creencias colaboran para promover el desarrollo integral; cuando personas arraigadas en sus propias tradiciones religiosas comparten caminos en la búsqueda de lo absoluto; y cuando expertos se esfuerzan por comprender las distintas herencias religiosas y valorar sus aspectos espirituales.

España está inmersa en una sociedad plural, en la cual la Iglesia católica ya no es la única referencia. Esta diversidad cultural y religiosa es un patrimonio que debemos preservar.

2.2 La evolución histórica del término religiosidad desde la perspectiva de las ciencias sociales

La religiosidad, desde la perspectiva de las ciencias sociales, ha sido objeto de estudio por diversos autores contemporáneos que han abordado este fenómeno desde distintas disciplinas, como la sociología, la antropología y la psicología.

El psicólogo James (1902), en su obra "Las variedades de la experiencia religiosa", aborda la religiosidad desde una perspectiva psicológica. Explora las experiencias religiosas individuales, analizando los aspectos emocionales y psicológicos

involucrados. James distingue entre dos tipos de religiosidad: la "religión institucional" y la "religión personal", destacando la importancia de las experiencias subjetivas.

Durkheim (1912) pionero en sociología, sostiene que la religiosidad cumple una función social crucial. En su obra "Las formas elementales de la vida religiosa", argumenta que las creencias religiosas reflejan y refuerzan la cohesión social. La religión, según Durkheim, proporciona valores y normas compartidos que fortalecen la solidaridad en una sociedad.

Berger (1969) en su obra "El rumor de los ángeles", aborda la religiosidad desde una perspectiva sociológica. Propone el concepto de "desencantamiento del mundo", sugiriendo que en sociedades modernas, la religiosidad ha perdido influencia en comparación con sociedades tradicionales. Sin embargo, destaca la persistencia de la búsqueda de significado y la religiosidad individual en contextos contemporáneos.

El antropólogo, Geerts (1973) en su enfoque interpretativo, destaca la importancia de comprender la religiosidad desde el punto de vista de los participantes. En "La interpretación de las culturas", sugiere que la religión es un sistema simbólico que proporciona significado a la experiencia humana, influyendo en la manera en que las personas perciben y dan sentido a su realidad.

Casanova (1994), sociólogo de la religión, realizó importantes contribuciones durante las últimas décadas del siglo XX. Su obra "Public Religions in the Modern World" (Religiones públicas en el mundo moderno), publicada en 1994, examina cómo las religiones interactúan con la esfera pública en un contexto globalizado. Casanova aborda temas como la resurgencia religiosa y la tensión entre lo público y lo privado en la práctica religiosa. En su trabajo destaca la importancia de entender la religiosidad en

un mundo cada vez más interconectado, donde las identidades religiosas pueden desempeñar un papel crucial en la configuración de la vida social y política.

Taylor, autor de "A Secular Age" (Una era secular), publicado en 2007 analiza la secularización y cómo las formas de religiosidad han cambiado en sociedades modernas.

Por otro lado, Bellah (2011) en su obra "Religion in Human Evolution" (Religión en la evolución humana), publicada en 2011, aborda la evolución de la religiosidad a lo largo de la historia humana, proporcionando una perspectiva a largo plazo sobre las prácticas religiosas.

El autor sostiene que la religión ha sido un fenómeno fundamental en el desarrollo de la humanidad y que ha desempeñado un papel crucial en la formación de las sociedades y culturas y propone una narrativa que se extiende desde las formas más primitivas de religiosidad hasta las expresiones más complejas que caracterizan las religiones organizadas. Bellah (2011) argumenta que la religión ha sido una fuerza poderosa en la evolución humana, influyendo en la moralidad, la cohesión social y la construcción de significado.

Además, destaca la importancia de las prácticas rituales y simbólicas en la formación de comunidades religiosas y la transmisión de valores culturales. Bellah (2011) también aborda cómo la religiosidad ha proporcionado respuestas a preguntas fundamentales sobre el significado de la vida y la existencia humana.

Por otro lado, De la Torre (2014) critica el paradigma funcionalista por haber sido reemplazado por el marxismo. Además, se señala que el marxismo, al considerar lo ideológico como un epifenómeno sin valor intrínseco, ha llevado a una disminución en los estudios religiosos. La crítica también se dirige hacia la perspectiva marxista,

acusándola de estar más impregnada de ideología que de categorías teórico-metodológicas y de no valorar la investigación cultural de las expresiones religiosas populares ni el análisis de las costumbres y la vida cotidiana de los creyentes.

En estudios recientes, se ha explorado la relación entre la religiosidad y la salud tanto física como psicológica. Estas investigaciones respaldan la idea de que la religiosidad juega un papel importante en el bienestar general. Este respaldo se basa en la revisión de estudios anteriores, donde se observa que las personas con una fuerte religiosidad tienden a mostrar niveles más bajos de depresión, ansiedad, estrés y comportamientos no saludables, como el consumo de alcohol (Riaño et al, 2023).

2.3 La importancia de abordar los valores culturales y religiosos en un contexto multicultural

Una democracia de alta calidad y una ciudadanía activa deben fomentar educativamente el interés por comprender el mundo, promover el diálogo como un valor fundamental, buscar el consenso, reconocer la diversidad, el pluralismo y el sentimiento de pertenencia, así como tener raíces arraigadas. Estos principios son esenciales en un entorno mundial caracterizado por la volatilidad, la incertidumbre, la ambigüedad y el cambio constante (Deloitte, 2015), donde las culturas se entrelazan. En este contexto, la educación intercultural requiere la creación de espacios de intercambio, interacción y cooperación de manera equitativa (Graell, 2011).

Al igual que las culturas se entrelazan, lo hacen también las religiones. La población ha experimentado cambios, tanto en su cultura como en sus creencias, generando una globalidad que en ocasiones resulta difícil de conciliar. Aquí radica la importancia de abordar y comprender en todos los ámbitos los valores interculturales e interreligiosos en entornos multiculturales (Romero 2003).

La intensa migración ocurrida en los últimos años, ya sea legal o no, revela que tanto los nuevos ciudadanos españoles como aquellos que aspiran a serlo no siempre comparten idioma y religión. Esto introduce un factor de diversificación que se suma al ya existente entre las diversas regiones y pueblos de España, planteando nuevos desafíos, principalmente en términos de integración laboral y, como consecuencia, integración social (Castillo 2004).

El origen de nuestra realidad multicultural más reciente se fundamenta en la llegada de contingentes demográficos procedentes de una amplia gama de países, quienes han encontrado un lugar entre nosotros. Los factores que han facilitado esta acogida han sido principalmente dos: el desarrollo económico de nuestro país y su condición de estado democrático. Esta última tiene una relevancia especial, ya que las sociedades democráticas contemporáneas se construyen sobre la base de la multiétnicidad y la multiculturalidad, que evolucionan conforme al movimiento dialéctico que generan. Nos encontramos inmersos en un proceso creciente de "melting pot" o mestizaje, no exento de rechazos y conflictos (Castillo 2004).

La amplia diversidad étnica, cultural, lingüística, religiosa, conlleva una amplia variedad de estilos de vida y formas de convivencia en consonancia con las costumbres traídas; esta realidad no puede ser ignorada por los estamentos políticos, especialmente cuando genera situaciones de desestabilización social percibidas por la mayoría de la población autóctona como una fuente de problemas y conflictos (Castillo 2004).

Desde una perspectiva favorable a la educación intercultural, se entiende que la característica más distintiva del ser humano es la diversidad: "sus diferencias en creencias, formas de vida, costumbres, puntos de vista o pensamientos hacen que el hombre sea una especie totalmente heterogénea dentro de la naturaleza. Siempre hemos

estado formando distintas sociedades y mezclándonos en cada una de ellas... Actualmente, la situación no es muy diferente, ya que la interdependencia mundial y la apertura de fronteras hacen que las sociedades de hoy estén cada vez más habitadas por poblaciones de diferentes orígenes culturales y que el fenómeno multicultural sea uno de los debates más comunes". Ante este hecho, la educación se convierte en la herramienta básica para asegurar el futuro. Esta realidad tiene repercusiones en el contexto escolar, siendo esta institución la que debe dar cabida a los niños que viven en este territorio de mezcla, provenientes de diversos orígenes culturales, y le corresponde desarrollar los procesos necesarios para el conocimiento e integración de las diferentes manifestaciones culturales (Castillo 2004).

El fomento del diálogo interreligioso e intercultural se presenta como una opción educativa que puede enriquecer a la ciudadanía, según indican (Freixa et al, 2019) y (Vilà, et al 2020). El Libro Blanco sobre el Diálogo Intercultural de la Unión Europea (2006) define este proceso como un intercambio respetuoso y abierto de perspectivas entre individuos y grupos con distintos orígenes, legados culturales, religiosos y lingüísticos, basado en el mutuo entendimiento y respeto, como señala Sabariego et al, (2018). Estos autores destacan la relación entre cultura y religión al definir el diálogo intercultural e interreligioso, subrayando cómo la diversidad cultural se refleja de manera significativa en la diversidad religiosa y de convicciones, y abogando por canalizarla positivamente a través del diálogo entre culturas y religiones.

Para llevar a cabo esta tarea, es crucial que las instituciones educativas y religiosas colaboren en la promoción de una educación orientada hacia la convivencia y el diálogo interreligioso (Vilà et al, 2019). Este tipo de educación implica reconocer al otro como una entidad cultural propia, de la cual se aprende y se dialoga. Surge así la actitud de diálogo diagonal, en la que se busca en el otro una verdad sometida a la dialéctica,

implicando la creación de una confianza mutua y una exploración conjunta hacia lo desconocido (Panikkar, 2004).

En contextos de interculturalidad con creencias y religiones diversas, resulta imperativo promover proyectos educativos que fomenten el conocimiento de la realidad y la participación para mejorar las relaciones y el diálogo entre ellas. Es relevante distinguir entre cooperación y colaboración, siendo la cooperación un trabajo conjunto puntual, mientras que la colaboración implica un elemento de crecimiento tanto a nivel personal como organizacional (Olivencia, 2013).

Así, es posible que el diálogo interreligioso entre las organizaciones no pueda desarrollarse exclusivamente a partir de la colaboración, sino que requiera el establecimiento de relaciones de partenariado fructíferas. El concepto de partenariado, propuesto por Glendinning et al, (2002), implica la formación de acuerdos de trabajo conjunto entre organizaciones, instituciones o grupos independientes que deciden colaborar en la consecución de objetivos comunes. Este tipo de partenariado se fundamenta en la responsabilidad social y educativa, con el fin de proporcionar espacios de ciudadanía que representen un propósito educativo compartido entre las organizaciones comprometidas con la realidad social. A partir de las acciones sociales que emergen de los proyectos educativos, se genera un proceso de transformación social.

Las conductas prosociales son aquellas que se realizan voluntariamente para beneficiar a otros. Estas conductas se entienden como deseables, beneficiosas y efectivas para la sociedad. La medición de la conducta prosocial requiere de una base de conocimiento ordenada y actualizada, que ayude a identificarla (Martí-Vilar et al, 2019). Existe incertidumbre sobre qué debe considerarse intuitivo: ¿comportamiento prosocial o antisocial? Para responder a esta pregunta, Gallotti y Grujic (2019) encontraron que

aunque inicialmente la decisión intuitiva de las personas es cooperar, la deliberación racional rápidamente prevalece sobre un sesgo intuitivo inicial hacia la cooperación. Esto se ve fomentado por las interacciones positivas y a su vez, frustrado por las negativas. Sin embargo, esta tendencia prosocial inicial es resistente porque después de una pausa, vuelve al mismo valor inicial.

Desde una edad temprana, los niños se sienten motivados a ayudar a los demás. En el estudio de los mecanismos biológicos internos que subyacen a la motivación de los niños pequeños para ayudar a los demás, Hepach et al, (2019) sugirieron que su propensión a ayudar está directamente relacionada con su excitación fisiológica después de presenciar que otros necesitan ayuda. Sin embargo, estudios como los de Lichtenberg et al, (2018) y sus experimentos para comprender los fundamentos neuronales del vínculo entre el comportamiento y la liberación de dopamina reflejan una evaluación subjetiva más que objetiva.

En la búsqueda de valores prosociales, aunque se han realizado estudios sobre la relación de los padres refuerzo y los valores parentales al comportamiento prosocial en niños pequeños (Eisenberg et al, 1992), no se han realizado muchos estudios recientes sobre la relación directa entre los valores y el comportamiento prosocial.

Ortiz et al, (2018) encontraron que el comportamiento prosocial estaba predicho por la interacción entre empatía y orgullo moral, por la culpa y, en menor medida y negativamente, por la vergüenza. En relación con el comportamiento antisocial, los niños que son particularmente propensos a sentirse culpables obtuvieron puntuaciones más bajas en comportamiento antisocial, independientemente de su nivel de empatía. Sin embargo, la combinación de baja empatía y bajos niveles de culpa se asoció con

puntuaciones más altas en comportamiento antisocial. La vergüenza se asoció moderadamente con el comportamiento antisocial.

Balabanian y Lemos (2020), en su estudio sobre patrones atribucionales entre adolescentes, confirmaron la idea de que los modelos mentales basados en creencias sobre el mundo tienen una influencia decisiva en la tendencia a ser prosocial. Descubrieron que aquellos que elegían factores internos y controlables como explicación causal tenían menos probabilidades de ser prosociales, ya que atribuir la responsabilidad de la situación al sujeto que la sufre tendría un efecto desfavorable en la realización de acciones de ayuda. Los modelos mentales sobre la realidad que nos rodea están vinculados al concepto de trascendencia.

La trascendencia está relacionada con lo que está más allá del mundo natural. Lo trascendente se asocia con lo inmortal y lo esencial. Trascender es sobresalir, alcanzar de algún modo aquello que está fuera de los límites impuestos por el cuerpo. Barton y Hart (2023) presentan la autotrascendencia como un conjunto de valores y un estado mental que puede mejorar la motivación para participar en el activismo social. Esto implica un esfuerzo por conectarse a un contexto más amplio con una intención prosocial de servir al bien común. La autotrascendencia se define como "una mayor conciencia de dimensiones mayores que el yo y la expansión de los límites personales dentro de los dominios intrapersonal, interpersonal, transpersonal y temporal".

Es crucial resaltar la importancia del contexto cultural y social. Al estudiar la relación entre los mecanismos de desconexión moral, empatía y prosocialidad en adolescentes delincuentes, Gómez y Narváez (2019) concluyeron que es importante fomentar la empatía, la solidaridad, la educación emocional y los criterios morales prosociales en delincuentes juveniles.

Gómez-Tabares (2019), al analizar las tendencias prosociales y su relación con la empatía y las creencias de autoeficacia para la regulación del afecto, encontró que los factores emocionales, especialmente en las emergencias, la obediencia o la complacencia, están relacionados con las expresiones prosociales. . Cuando es probable que se produzcan reencuentros, desarrollar una reputación positiva puede ser una ventaja que conducirá a mejores resultados. Sin embargo, en la vida real, los actos de cooperación son ambiguos y ocurren en entornos ruidosos en los que los individuos pueden tener múltiples objetivos, la visibilidad se reduce y los sistemas de reputación pueden ser diferentes. Duradoni et al, (2018) sugirieron que los efectos reputacionales aumentan la equidad y la confianza incluso en entornos ruidosos, ambiguos e inciertos.

Collodi et al, (2020) afirmó que la reputación parece disminuir la imparcialidad en personas que reportan altos niveles de neuroticismo. A pesar de esto, los valores elevados de autoeficacia parecen estar más probablemente relacionados con un comportamiento injusto cuando la reputación no forma parte de la negociación. La edad y el sentido de comunidad emergen como promotores de la justicia independientemente de la condición experimental.

La culpa lleva a las personas a desarrollar conductas prosociales, pero sus efectos también pueden ser contraproducentes. Al respecto, Graton y Mailliez (2019) defendieron que los sesgos de atención son mejores predictores de la efectividad de un mensaje que la cantidad de emoción inducida por el mismo mensaje.

A su vez, Christov-Moore et al, (2014) revisaron varios estudios y demostraron que existen diferencias fundamentales en las medidas implícitas de empatía. El comportamiento empático parecía ser particularmente fuerte en especies sociales con cuidado parental prolongado, como los mamíferos y algunas aves. Tiene raíces

filogenéticas y ontogenéticas en la biología, por lo que no es un mero subproducto cultural de la socialización. El trabajo con animales ha demostrado que los individuos prefieren comportarse de manera prosocial y cooperativa, con diferencias de sexo reportadas para un número diverso de comportamientos, lo que demuestra de manera convincente que las hembras poseen niveles más altos de empatía que los machos, al menos en algunas especies.

Si tales diferencias de sexo estuvieran exclusivamente determinadas culturalmente, esto implicaría que los animales también transmiten expectativas culturales de género.

La empatía y el género son difíciles de definir, ya que las disciplinas que los estudian suelen utilizar terminologías y métodos diferentes. Algunos autores sugieren que parte de las diferencias de género observadas pueden deberse a expectativas culturales sobre los roles de género. Algunos estudios afirman que las mujeres son más empáticas cuando son conscientes de que están siendo evaluadas y que ni los juicios de género ni los morales parecen ser buenos predictores de la empatía (Baez et al, 2017). Aunque estudios previos han demostrado que el principio moral de cuidar a los demás está asociado con las donaciones a organizaciones benéficas y media en la relación empática de preocupación, el principio de cuidado parece jugar un papel más importante que la empatía (Bekkers & Ottoni- Wilhelm, 2016).

Las mujeres también tienden a exhibir un comportamiento más prosocial y altruista, lo que respalda la idea de que la empatía afectiva impulsa el comportamiento prosocial. Christov-Moore et al, (2014) sostienen que existen factores sociales, contextuales y culturales que pueden influir en algunas de estas diferencias conductuales y neuronales observadas en las relaciones afectivas.

La empatía entre hombres y mujeres. Particularmente en la edad adulta, parece que los hombres varían más que las mujeres en ciertos aspectos del procesamiento emocional y el comportamiento altruista. Aunque los hombres parecen expresar menos empatía, su mayor discriminación al centrarse en el comportamiento de ayuda apoya la idea de que los hombres en realidad superan a las mujeres en su control empático. De hecho, incluso en la infancia, los hombres parecen tener más control sobre su empatía que las mujeres. Los resultados del estudio de Christov-Moore et al, (2014) indican que las mujeres tienden a ser más altruistas, empáticas y morales que los hombres, señalando la importancia de comprender el desafío de involucrar emocionalmente a los hombres en un comportamiento prosocial.

Gatley (2021) argumentó que la distinción entre valor intrínseco y extrínseco tiene poco que ver con el valor educativo de una actividad. La distinción entre valor instrumental y final es relevante, pero no implica que las actividades con valor final sean más valiosas desde un punto de vista educativo que aquellas que tienen un valor instrumental.

En el mundo contemporáneo, la adquisición de habilidades para la comunicación entre culturas y religiones diferentes es esencial, dado el contexto en el que interactuamos con individuos de diversos trasfondos culturales y religiosos. Estas competencias no solo son importantes para fomentar la armonía social, sino también como herramientas para abordar y resolver conflictos, contribuyendo así a la promoción de una cultura de paz. En la educación, se reconoce la importancia de incorporar estas competencias interculturales en todos los niveles formativos, considerándolas como indicadores significativos de la capacidad de adaptación y participación efectiva en sociedades cada vez más diversas, complejas y democráticas. La conceptualización de estas competencias ha sido abordada por distintos expertos y entidades, como la UNESCO (2013), Barrett, Byram, Lázár,

Mompoint-Gaillard & Philippou (2013), el Consejo de Europa (2018) y la OCDE (2019). Estos enfoques coinciden en integrar múltiples aspectos y dimensiones, como conocimientos, comportamientos, actitudes, valores y rasgos de personalidad, en la comprensión y desarrollo de las competencias interculturales.

3 Capítulo III. Marco Empírico

3.1 Objetivos

La presente tesis doctoral tiene por objetivo final y común estudiar y evaluar los valores interculturales-interreligiosos en contextos multiculturales y establecer las bases para mejorarla.

Esta finalidad, se concreta en una serie de objetivos generales (OG) y específicos (OE) que se detallan a continuación:

- **OG1: Analizar la diversidad de valores culturales y religiosos.**
    - OE1.1: Identificar valores culturales prevalentes
    - OE1.2: Explorar la variabilidad de interpretaciones religiosas
    - OE1.3: Analizar la intersección de valores culturales y religiosos
    - OE1.4: Examinar la evolución temporal de los valores
- **OG2: Evaluar la influencia de los valores culturales y religiosos en la toma de decisiones y comportamientos**
    - OE2.1: Analizar patrones de toma de decisiones influenciados por valores culturales y religiosos
    - OE2.2: Evaluar el impacto de los valores en la conformación de identidades individuales y grupales

- OE2.3: Identificar conflictos y sinergias entre valores culturales y religiosos en diferentes áreas de la vida

- **OG3: Comprender la dinámica de la convivencia intercultural e interreligiosa.**
  - OE3.1: Elaborar un instrumento de factores que influyen en los valores
  - OE3.2: Investigar patrones de interacción intercultural
  - OE3.3: Examinar la gestión de conflictos interculturales e interreligiosos
  - OE3.4: Evaluar la influencia en la convivencia multicultural
  - OE3.5: Analizar la construcción de espacios de convivencia multicultural

En la tabla proporcionada (consultar tabla 2), se busca ofrecer una perspectiva integral sobre las actividades llevadas a cabo

Tabla 2

Fases, investigaciones y objetivos perseguidos de la tesis doctoral

FASE	TRABAJO	OBJETIVOS
1º Fase: Análisis del contexto en función de la religión	Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. *Religions*, *13*(5), 386. **https://doi.org/10.3390/rel13050386**	Describir la situación sobre la religiosidad durante los últimos 25 años de investigación en las ciencias sociales. *OE 1.1; 1.2; 1.3; 1.4.
2º Fase	Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future	Evaluar el pasado y el presente para el futuro de la investigación sobre la

Estudio del contexto en valores	Of Research On Transcendence In Education And Values. Journal of Positive Psychology and Wellbeing, 7(3), 206-218. https://journalppw.com/index.php/jppw/article/view/17540	trascendencia en educación y valores. *OE 2.1; 2.2; 2.3.
3º Fase Creación, validación y propiedades psicométricas del instrumento	Olmos-Gómez, M. D. C., Portillo-Sánchez, R., López-Cordero, R & Azancot-Chocron, D., (2024). The Values in Multicultural Contexts as a Tool for Understanding Multilevel Development. *Revista de Cercetare si Interventie Sociala, 2024, vol 86, pp. 7-21* https://doi.org/10.33788/rcis.86.1	Elaborar un instrumento para la medición de los valores con las propiedades psicométricas adecuadas. *OE 3.1; 3.2.
4º Fase Análisis de un cuestionario adaptado	Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and volunteering. *Psicologia: Reflexão e Crítica*, *36*, 16. https://doi.org/10.1186/s41155-023-00258-y	Ofrecer un nuevo instrumento aplicado a un territorio más extenso (con una muestra a nivel nacional), que aporte mayor información descriptiva sobre los axiomas y valores del comportamiento prosocial. *OE 3.3;3.4;3.5.

**OE: Objetivos Específicos*

3.2 Metodología

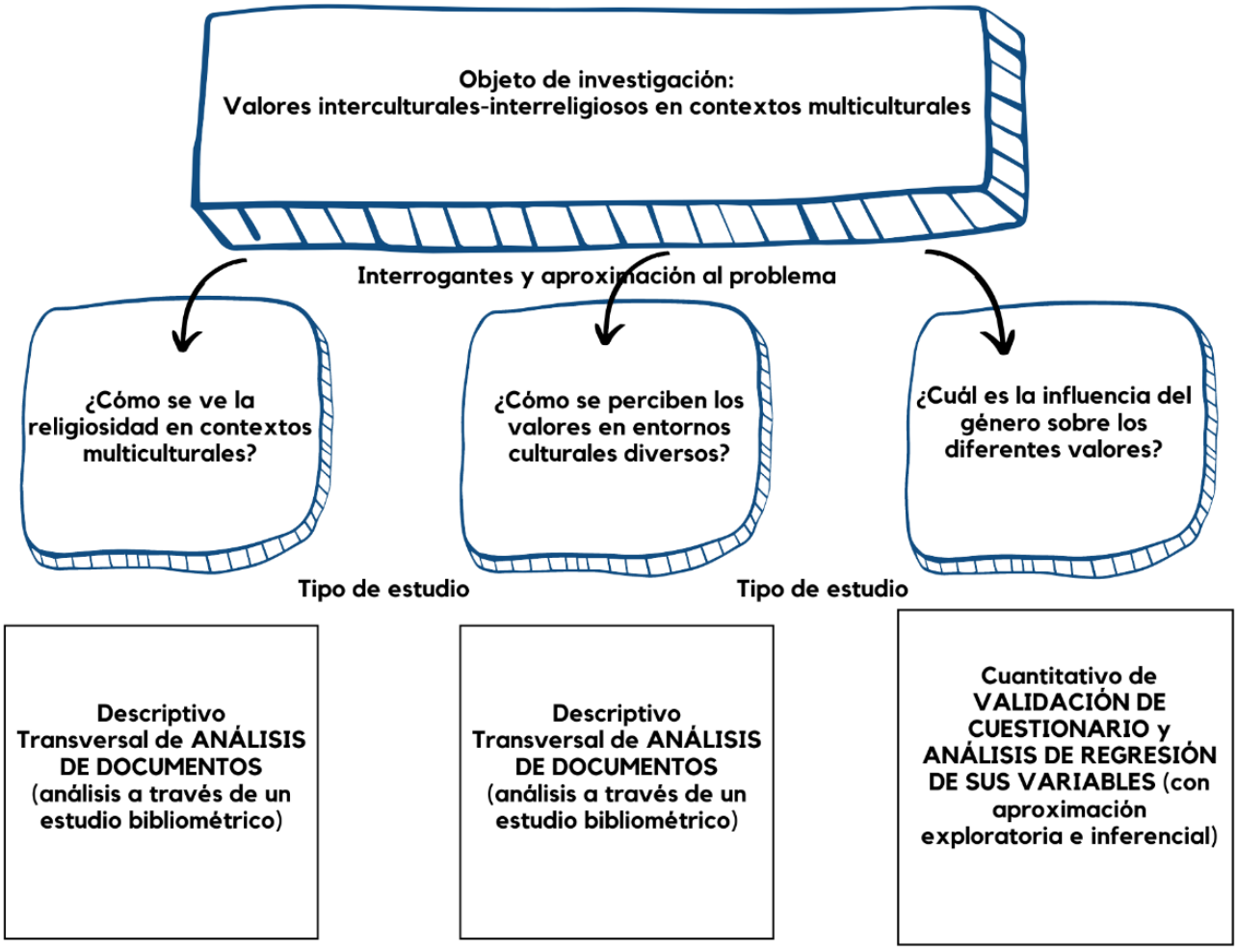
En esta sección, se presentan los aspectos metodológicos fundamentales que se han aplicado en cada etapa de la investigación para la elaboración de la tesis.

En términos generales, se puede resumir que se ha utilizado un enfoque metodológico mixto, con el objetivo de aproximarnos a los valores interculturales e

interreligiosos en contextos multiculturales, con diseño secuencial en base a un estudio de investigaciones a través de la metodología bibliométrica (análisis de documento; estudio cuantitativo de validación de cuestionario y análisis de regresión de sus variables) y, por tanto, estrategia descriptiva-exploratoria -inferencial (ver figura 1).

Figura 1

Esquema general de la estructura metodológica mixta de la presente tesis



En las siguientes tablas, se recoge de manera resumida el tipo de muestreo, muestra obtenida, diseño e instrumentos empleados en cada investigación (ver tabla 3), así como el método de análisis de datos para cada uno de ellos (ver tabla 4).

Tabla 3

Resumen de la muestra, tipo de muestreo e instrumentos empleados en cada investigación

INVESTIGACIÓN	DISEÑO	MUESTRA	INSTRUMENTO para la recogida de datos
Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. *Religions*, *13*(5), 386. https://doi.org/10.3390/rel13050386	Descriptivo Transversal ANÁLISIS DE DOCUMENTOS.	Investigaciones empíricas, de modo que la muestra de 1500 documentos correspondió exclusivamente a artículos científicos de revistas indexadas en bases de datos como JCR o SJR.	Biblioshiny interface of RStudio v.4.0.4
Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future Of Research On Transcendence In Education And Values. Journal of Positive Psychology and	Descriptivo Transversal ANÁLISIS DE DOCUMENTOS.	Muestra de 483 artículos científicos mediante un análisis de coocurrencia de varias palabras clave.	Biblioshiny interface of RStudio v.4.0.4 (Ver apéndice A)

Wellbeing, 7(3), 206-218. https://journalppw.com/index.php/jppw/article/view/17540			
Olmos-Gómez, M. D. C., Portillo-Sánchez, R., López-Cordero, R & Azancot-Chocron, D., (2024). The Values in Multicultural Contexts as a Tool for Understanding Multilevel Development. Revista de Cercetare si Interventie Sociala, 2024, vol 86, pp. 7-21 https://doi.org/10.33788/rcis.86.1	Cuantitativo ELABORACIÓN Y PROPIEDAS PSICOMÉTRICAS DEL INSTRUMENTO	Se diseñó y validó un cuestionario con 1.702 participantes utilizando un modelo de ecuaciones estructurales (SEM). De esta manera se obtuvo un instrumento válido y confiable con características psicométricas que lo hacen adecuado para establecer valores en poblaciones multiculturales	Cuestionario autoadministrado vía on-line. 25 Preguntas específicas.
Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and	Cuantitativo VALIDACIÓN DE CUESTIONARIO Y ANÁLISIS DE REGRESIÓN ENTRE VARIABLES	Muestra de 1.712 personas de la ciudad autónoma de Melilla. La edad media de los participantes fue de 24,42 años, una distribución de	Cuestionario autoadministrado vía on-line. 25 Preguntas específicas.

volunteering. *Psicologia: Reflexão e Crítica*, *36*, 16. https://doi.org/10.1186/s41155-023-00258-y	65,9% mujeres y 34,1% hombres. En cuanto al estado civil, el 9,2% estaban casados, el 1,2% divorciados, el 76,3% solteros y el 0,4% viudos. El nivel de escolaridad de la muestra fue el siguiente: el 2,8% tenía educación primaria, el 25,4% tenía educación secundaria, el 57,5% eran licenciados, el 0,8% eran posgraduados (PhD) y el 13,5% no respondió. En cuanto a la religión, el 56,5% eran cristianos, el 20,2% musulmanes, el 0,8% judíos, el 0,2% hindúes y el 20,8% no tenían religión;

Con el fin de alcanzar los objetivos planteados y contrastar las hipótesis propuestas, creamos, desarrollamos y evaluamos las propiedades psicométricas de un cuestionario diseñado específicamente para este estudio. Este cuestionario fue posteriormente empleado para recopilar los datos necesarios.

La elaboración de los ítems se fundamentó en varios instrumentos, entre ellos los desarrollados por Gervilla (2004) titulado "Búsqueda de valores: Análisis de contenido axiológico", así como la versión actualizada de González et al, (2021) llamada "Análisis y validación de una prueba para medir valores". Se tomaron como base estos dos instrumentos para desarrollar los ítems y evaluar sus propiedades psicométricas.

Para evaluar la adecuación, consistencia y coherencia de las preguntas, así como su relevancia, se diseñó una escala de calificación que abarcaba un rango de acuerdo de 1 a 3 para cada pregunta. Se llevó a cabo un estudio Delphi de tres rondas con expertos en la materia (Vidal & Lluch, 2019) para validar el contenido (Escobar & Cuervo, 2008). Además, cada pregunta permitió la posibilidad de realizar modificaciones, sugerencias o comentarios en una sección de respuestas abierta (Almonacid-Fierro et al, 2018). El panel de expertos estaba compuesto por siete profesores universitarios de psicología (4), educación (2) y ciencias sociales (1). Después de realizar tres rondas, se analizó el nivel de acuerdo en cada pregunta y se creó el cuestionario final, eliminando y ajustando aquellas preguntas con un porcentaje de acuerdo inferior a 2. La versión definitiva del cuestionario, disponible en el Apéndice de este artículo, se completó con una tasa de acuerdo de $K = 0,87$.

En el estudio se examinó una muestra de 1.712 personas de entre 16 y 45 años. Las características de la muestra estuvieron determinadas por el lugar donde se administró el cuestionario; un enclave español en el norte de África llamado ciudad autónoma de

Melilla, donde se ubica una de las dos únicas fronteras terrestres entre Europa y Marruecos.

La población que vive allí se caracteriza por un elevado número de funcionarios, un gran número de militares y trabajadores de pequeñas o medianas empresas. Esto, unido a una baja presión fiscal, da lugar a una alta capacidad económica que convive con una población transfronteriza de muy bajo nivel económico. Esto produce una desigualdad social patente (Echeverría, 2021), considerando que el origen de los encuestados y su religión son elementos esenciales para el estudio de los valores en contextos multiculturales transfronterizos para comprender mejor su posible influencia en el comportamiento prosocial.

La descripción de los participantes abordó sus características sociodemográficas (género, edad, religión, si tenían hijos, si tenían dependientes y si eran voluntarios). Los encuestados con orígenes culturales europeos eran principalmente españoles y católicos. Habían nacido en la ciudad autónoma de Melilla o en cualquier otro lugar de la Península Ibérica pero habían cambiado de residencia por motivos profesionales o familiares. Los niños de origen cultural amazigh nacidos en la ciudad autónoma de Melilla, y por tanto españoles, eran en su mayoría musulmanes y tenían familias en Marruecos u otras zonas vecinas. Como Melilla limita con Marruecos, viajaban a menudo para visitar a familiares en zonas marroquíes cercanas (región del Rif en Marruecos). También hubo un notable número de judíos melillenses, familias que, aunque asentadas en Melilla, procedían de distintas zonas. Eran una comunidad importante en la ciudad, especialmente en el sector empresarial.

Este estudio se desarrolló de acuerdo con la normativa vigente de privacidad y protección de datos. Esto implica que los participantes dieron su consentimiento

informado a los responsables del estudio para tratar sus datos personales de conformidad con lo establecido en el Reglamento (UE) 2016/679, de 27 de abril (GDPR), y la Ley Orgánica núm. 3/2018, 5 de diciembre (LOPDGDD). Este proyecto de investigación se realizó de acuerdo con los lineamientos de la Declaración de Helsinki y posteriormente actualizado en Brasil en 2013 y fue aprobado por el Comité de Ética de la Investigación Psicoeducativa de la Universidad de Granada (201–300 Academic Ranking of World Universities, Shanghai, 2020). Y se llevó a cabo de acuerdo con las directrices de la Comisión Internacional de Pruebas. También fue aprobado por la comisión académica de Responsabilidad Social de la Facultad de Educación de la Universidad de Granada. Los participantes fueron informados de los objetivos, finalidad y beneficios de la investigación y del compromiso de anonimato.

El cuestionario se realizó en línea a través de Google Forms.

Tabla 4

Técnicas de análisis de datos y programas empleados en cada investigación

INVESTIGACIÓN	Técnicas de ANÁLISIS y programas
Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. *Religions*, *13*(5), 386.	Se recuperaron un total de 1500 documentos científicos de la base de datos Scopus utilizando una metodología cuantitativa-bibliométrica. Durante los últimos 25 años, se llevó a cabo la siguiente secuencia de búsquedas: religión junto con (género, edad, etnia o vida social). La selección de 1500 documentos solo incluyó artículos científicos de revistas indexadas en bases de datos como JCR o SJR. **Software: Biblioshiny interface of RStudio v.4.0.4**
Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future Of Research On	Mediante un enfoque cuantitativo de cienciometría, investigamos la base de datos Web of Science (WoS) y obtuvimos 483 documentos científicos publicados en revistas que están indexadas en bases de datos como Journal Citation

Transcendence In Education And Values. *Journal of Positive Psychology and Wellbeing, 7*(3), 206-218.	Reports (JCR) o Scimago Journal & Country Rank (SJR) entre los años 2012 y 2021. **Software: Biblioshiny interface of RStudio v.4.0.4 y VOSviewer versión 1.6.16**
Olmos-Gómez, M. D. C., Portillo-Sánchez, R., López-Cordero, R, & Azancot-Chocron, D. (2024). The Values in Multicultural Contexts as a Tool for Understanding Multilevel Development. *Revista de Cercetare si interventie sociale, 3,* 18.	Validación de contenido del cuestionario mediante consenso de 7 expertos (3 rondas, grado de acuerdo>80%). Confiabilidad mediante Alfa de Cronbach (valores aceptables > 0,85) La fase de validación de contenido se completó con los cálculos estadísticos del análisis exploratorio y confirmatorio, así como con el cálculo de la confiabilidad del instrumento final que se utilizó en este estudio. Validez de constructo: **Análisis factorial Confirmatorio y su reajuste**(para confirmar el modelo propuesto con 4 factores entre variables observadas y varibales latentes). Mediante modelo de ecuaciones estructurales (SEM). Índices de ajuste: - RMSEA = 0,056. - CFI = 0,92. - IFI = 0,90. - NFI = 0,91. **Software: IBM SPSS versión 25.0;IBM Amos versión 25.0.**
Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and volunteering. *Psicologia: Reflexão e Crítica, 36,* 16.	**Análisis de varianza multivariada y análisis multivariante de regresión lineal múltiple.** En este estudio, se realizó un análisis de varianza multivariado (MANOVA) para examinar la relación entre el género y el voluntariado en el comportamiento prosocial en todas las culturas. Los resultados mostraron asociaciones significativas entre el género y el voluntariado en el comportamiento prosocial (<0,001). Los resultados del análisis de regresión lineal múltiple cumplen con los enfoques marcados por el modelo, por lo que se considera válido (Aragón et al, 2015; Vilá et al, 2019), comprobándose el supuesto de linealidad (los diagramas de dispersión parciales, el valor de Durbin-Watson entre 1,5 y 2,5, concretamente 1,959, que establece una correcta independencia de errores; y valores adecuados de normalidad, homocedasticidad ($p > 0.05$) y no colinealidad. El análisis de regresión lineal múltiple sugirió cuatro modelos, siendo el Modelo 4 el que ofrece el poder explicativo más significativo. **Software: IBM SPSS versión 25.0;IBM Amos versión 25.0.**

3.3 Resultados

A lo largo del proceso de elaboración de esta tesis doctoral, se ha procedido a compartir y difundir los diferentes resultados obtenidos con la comunidad científica, con el propósito de contribuir al avance del conocimiento. Se han redactado en total cuatro artículos, los cuales han sido publicados en revistas indexadas, destacándose por sus índices de impacto Q1-Q3. Los artículos son los siguientes:

3.3.1 Artículo 1

Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. *Religions*, *13*(5), 386. https://doi.org/10.3390/rel13050386

religions

MDPI

Article

Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research

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Abstract: Using a quantitative–bibliometric methodology, this study attempted to locate from which perspectives the study of religiosity is being approached in the scientific world, in order to achieve traceability for recent research using the following keywords—religiosity, gender, age, ethnicity and social life—locating possible future directions as well as fields of study yet to be discovered, and studying the evolution of scientific research on religiosity in the social sciences in the last 25 years. According to the results obtained in the Scopus database from the literature on concepts such as family, culture, spirituality, identity, marriage and sexuality, we discovered that the research revolved around six main components: education, mental health, attitudes, psychological aspects, religion and gender.

Esta primera investigación fue publicada como número especial Innovaciones en estudios de cultura material religiosa.

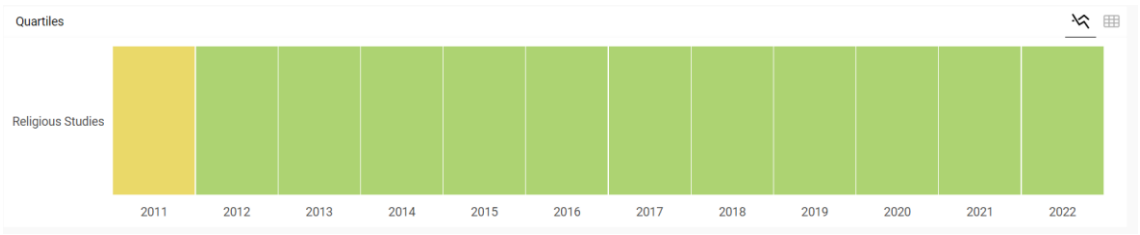
Se ha publicado en la revista Religions, durante el año 2022, en su publicación número 13, en la página 386. Esta revista está indexada en las bases de datos Arts and Humanities Citation Index (Clarivate), Scopus (ELSEVIER), Academic Search Ultimate (EBSCO), DOAJ, Index Islamicus (Brill), Linguistic Bibliography (Brill), Religion Database (ProQuest), RILM Abstracts of Music Literature (Répertoire International de Littérature Musicale), ATLA Religion Database (American Theological Library Association), CARHUS Plus+ 2018, Directory of Open Access Journals, JUFO Portal - Levels 1, 2, 3 (Federation of Finnish Learned Societies), The Register for Scientific Journals, Series and Publishers - Levels 1, 2 (Norwegian Directorate for Higher Education and Skills), SJR. SCImago Journal & Country Rank, Scopus Sources y SHERPA/RoMEO.

En SJR (Scimago Journal Rank) cuenta con un índice de 0,32 correspondiente a un Q1. Posee un H-INDEX 33, 21 descargas y 13 lectores. Todo esto, recogido en el siguiente enlace: https://www.scimagojr.com/journalsearch.php?q=21100286926&tip=sid&clean=0 .

Respecto al índice MIAR, a partir del año 2022 MIAR no muestra el cálculo del ICDS y en su lugar aparece únicamente el perfil de presencia de las revistas en las fuentes que analiza MIAR bajo la etiqueta 'Difusión' se indica el número de presencias según las cuatro categorías de fuentes utilizadas. Está presente en 2 bases de datos de citas, 2 bases de datos multidisciplinares, 5 bases de datos especializadas y 4 recursos de evaluación. Puede observarse en el siguiente enlace: https://miar.ub.edu/issn/2077-1444 .

Figura 2

Gráficos e índices de impacto de la publicación



Religions

Publisher: Multidisciplinary Digital Publishing Institute (MDPI)

Source type: Journal

View full source details

Metrics

1.1	0.322	0.965
CiteScore 2022	SJR 2022	SNIP 2022

CiteScore Rank

ASJC Category	Quartile	Percentile	Rank
Religious Studies	Q1	91st	52 / 584

3.3.2 Artículo 2

Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future Of Research On Transcendence In Education And Values. *Journal of Positive Psychology and Wellbeing*, *7*(3), 206-218. https://journalppw.com/index.php/j ppw/article/view/17540

Dr. Rafael López Cordero[1], Dr. Álvaro Manuel Úbeda Sánchez[2], Dr. Andrés Palma Valenzuela[3], David Azancot Chocrón[4]

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Abstract

As the world becomes more diverse, discussions surrounding religion and spiritual beliefs and their roles in educational systems have acquired significant relevance. There is an ongoing debate on whether the study of religion in education can serve as a means of transmitting common values within society and bridging different perspectives on reality. This topic stands to benefit from scientific analysis, particularly in exploring the relationship between religion, education, and values, and their impact on various aspects of well-being, including mental and physical health.

Furthermore, it is essential to recognize the social and interpersonal dimensions of religion and spirituality. Moreover, identity, diversity, and culture play significant roles in this area of research. Therefore, future studies should aim for a comprehensive understanding of how religion and spiritual beliefs affect both individuals and society as a whole. This understanding is crucial to establish inclusive educational environments that promote a sense of belonging and foster respect for diverse beliefs and practices.

Este segundo artículo se encuentra publicado en la revista Journal of Positive Psychology and Wellbeing. El artículo fue aceptado y publicado en el año 2023, en el volumen 7, número 3.

Dicha revista, está indexada en SJR. SCImago Journal & Country Rank. En cuanto a las políticas de Open Access se encuentra en SHERPA/RoMEO.

En SJR (Scimago Journal Rank) contaba en 2022 con un índice de 0,87 correspondiente a un Q1 que era la indexación que existía en 2023 durante la publicación del artículo y además posee un H-INDEX de 12. Todo ello puede verse en el link: https://www.scimagojr.com/journalsearch.php?q=21100983356&tip=sid&clean=0 .

Figura 3

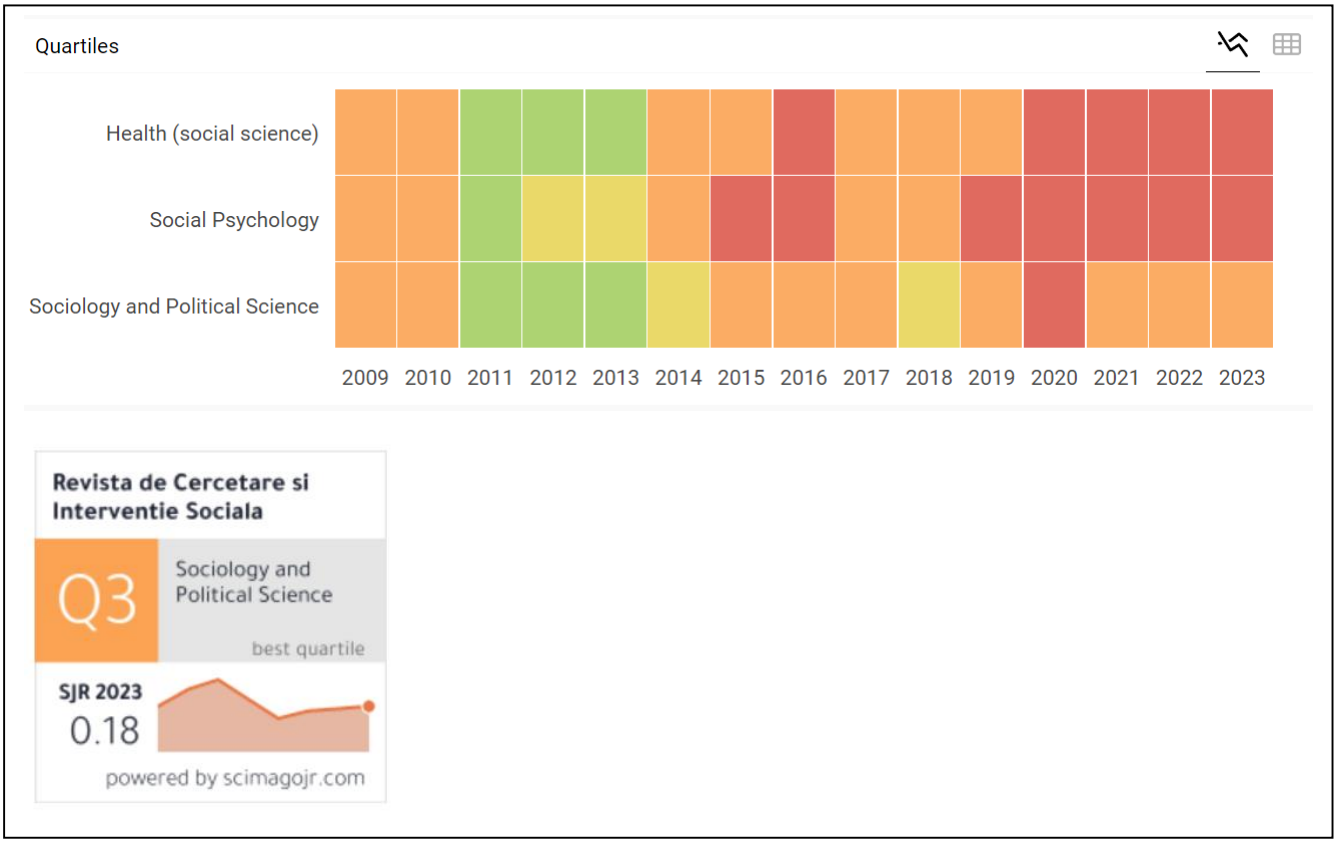
Gráficos e índices de impacto de la publicación

3.3.3 Artículo 3

Olmos-Gómez. M. C, Portillo-Sánchez, R, Cordero, R. L., & Chocrón, D. A. (2024). The values of multicultural contexs as a tool of understanding Multilevel Development, *Revista de cercetare si interviente sociale 3*, 18. https://doi.org/10.33788/rcis.86.1

Figura 4

Gráficos e índices de impacto de la publicación



Abtract:

Este estudio diseñó y validó un instrumento novedoso que resulta útil para analizar los valores a distintos niveles (moral, social, individual, espiritual y multicultural). Se diseñó y validó un cuestionario con 1.702 participantes utilizando un modelo de ecuaciones estructurales (SEM). Esta metodología permite realizar un análisis latente, el

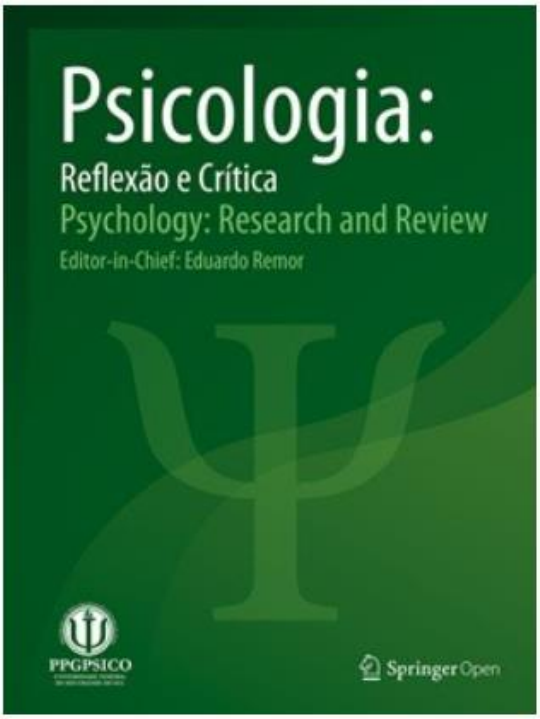
cual es consistente con el uso de una regresión multivariada para relacionar los patrones de respuesta con un conjunto de factores existentes que no son observados directamente, obteniendo así cuatro factores relacionados con valores sociales, culturales, trascendentales y emocionales, donde los valores deben estar basados en el desarrollo holístico de un ser humano, combinando todas las dimensiones que conforman a un individuo. De esta manera se obtuvo un instrumento válido y confiable con características psicométricas que lo hacen adecuado para establecer valores en poblaciones multiculturales

Este artículo fue aceptado en 2023 y publicado en 2024 en la revista Revista de cercetare si interviente sociale, indexada en indexación en SCOPUS; CiteScore rank 2023; Category: Social Sciences: Sociology and Political Science, Rank: 731/1466; Percentile 50th (Q2). Category: Social Sciences Health (social science), Rank: 249/371; Percentile 33th (Q3). Category: Psychology Social Psychology, Rank: 247/310; Percentile 20th (Q4). Indexación en SJR (Scimago Journal & Country Rank) Category: Psychology: Social Psychology (Q4); Category: Social Sciences: Health (social science) (Q4) and Sociology and Political Science (Q3) IF: 0.18.

Además se encuentra indizada en Scopus (ELSEVIER), East & Central Europe Database (ProQuest), Social Science Premium Collection (ProQuest), DIALNET (Universidad de la Rioja), Central & Eastern European Academic Source - CEEAS (EBSCO), Sociology Database, Sociology Source Ultimate (EBSCO) Evaluada en: CARHUS Plus+ 2018 ERIHPlus (Norwegian Directorate for Higher Education and Skills) JUFO Portal - Levels 1, 2, 3 (Federation of Finnish Learned Societies) The Register for Scientific Journals, Series and Publishers - Levels 1, 2 (Norwegian Directorate for Higher Education and Skills).

3.3.4 Artículo 4

Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and volunteering. *Psicologia: Reflexão e Crítica, 36, 16*. https://doi.org/10.1186/s41155-023-00258-y



RESEARCH Open Access

Prosocial behaviour axioms and values: Influence of gender and volunteering

María del Carmen Olmos-Gómez[1*], Francisca Ruiz-Garzón[1], David Azancot-Chocron[1] and Rafael López-Cordero[2]

Abstract

To promote prosocial behaviour, in the present study, we observed the human values that may predict it within the realms of the transcendental views of life, society's shared culture and the world of personal and interpersonal affections. To do this, we started with two hypotheses: (1) prosocial behaviour differs according to gender and participation in volunteering; and (2) the variables of transcendental values, cultural development, affective development, gender and participation in volunteering predict prosocial behaviour.

To do so, we conducted a quantitative study based on the cross-sectional, social analytical-empirical research method. We used a validated instrument with a large sample of 1,712 individuals living in the multicultural context of the Spanish city of Melilla, located in North Africa and one of only two land borders between Europe and Morocco. Values that could promote prosocial behaviour were grouped into four dimensions to locate relevant factors that helped identify which values are linked to specific actions, both formal and informal, through an inferential analysis focusing on regression and multivariate analysis of variance.

Our findings highlighted the linkage of the transcendent dimension of the individual in relation to his or her level of prosocial behaviour and the role of women as socialising agents.

Esta último artículo fue aceptado en 2022 y publicado en 2023 en la revista Psicologia: Reflexão e Crítica.

Esta revista está indexada en las bases de datos Scopus (ELSEVIER), Social Sciences Citation Index (Clarivate), Academic Search Ultimate (EBSCO), Fuente Academica Plus (EBSCO), IBZ Online (De Gruyter), DOAJ, Health Research Premium Collection (ProQuest), Psicodoc (Colegio Oficial de la Psicología de Madrid) [EBSCO], Psycinfo (American Psychological Association - APA), evaluada en CARHUS Plus+ 2018, Directory of Open Access Journals, The Register for Scientific Journals, Series and

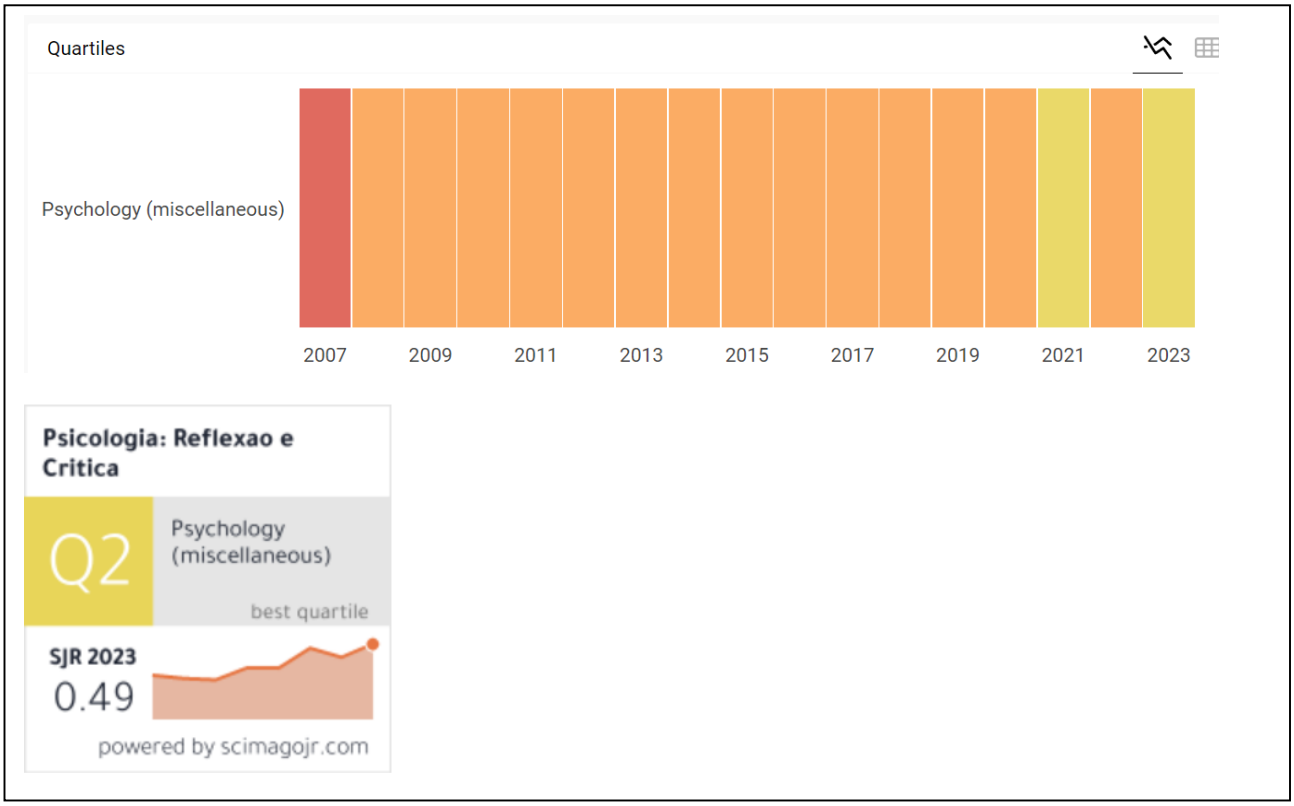
Publishers - Levels 1, 2 (Norwegian Directorate for Higher Education and Skills), métricas en SJR. SCImago Journal & Country Rank, Scopus Sources y cuyas políticas OA son: SHERPA/RoMEO.

En SJR (Scimago Journal Rank) cuenta con un índice de 0,4 correspondiente a un Q2. Posee un H-INDEX 26. Todo esto, recogido en el siguiente enlace: https://www.scimagojr.com/journalsearch.php?q=5000155903&tip=sid&clean=0 .

Respecto al índice MIAR, a partir del año 2023 MIAR no muestra el cálculo del ICDS y en su lugar aparece únicamente el perfil de presencia de las revistas en las fuentes que analiza MIAR bajo la etiqueta 'Difusión' se indica el número de presencias según las cuatro categorías de fuentes utilizadas. Está presente en 2 bases de datos de citas, 4 bases de datos multidisciplinares, 3 bases de datos especializadas y 3 recursos de evaluación. Puede observarse en el siguiente enlace: https://miar.ub.edu/issn/0102-7972 .

Figura 5

Gráficos e índices de impacto de la publicación



Source details

Feedback > Compare sources >

Psicologia: Reflexao e Critica

Open Access

Scopus coverage years: from 2006 to Present

Publisher: Springer Nature

ISSN: 0102-7972 E-ISSN: 1678-7153

Subject area: Psychology: General Psychology

Source type: Journal

View all documents > | Set document alert | Save to source list

CiteScore 2022
2.4

SJR 2022
0.396

SNIP 2022
0.913

CiteScore | CiteScore rank & trend | Scopus content coverage

Improved CiteScore methodology

CiteScore 2022 counts the citations received in 2019-2022 to articles, reviews, conference papers, book chapters and data papers published in 2019-2022, and divides this by the number of publications published in 2019-2022. Learn more >

CiteScore 2022

$2.4 = \frac{288 \text{ Citations } 2019 - 2022}{119 \text{ Documents } 2019 - 2022}$

Calculated on 05 May, 2023

CiteScoreTracker 2023

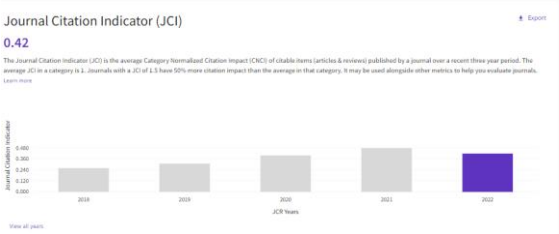
$2.5 = \frac{321 \text{ Citations to date}}{128 \text{ Documents to date}}$

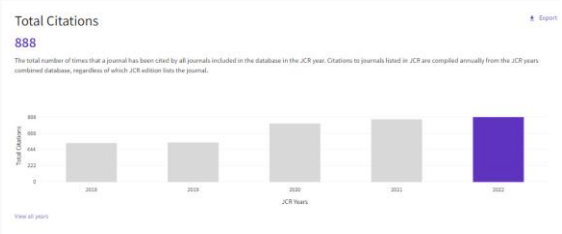
Last updated on 05 February, 2024 • Updated monthly

CiteScore rank 2022

Category	Rank	Percentile
Psychology General Psychology	#110/209	47th

View CiteScore methodology > | CiteScore FAQ > | Add CiteScore to your site





Rank by Journal Impact Factor

Journals within a category are sorted in descending order by Journal Impact Factor (JIF) resulting in the Category Ranking below. presented at the top of the list, with other years shown in reverse chronological order. Learn more

EDITION

Social Sciences Citation Index (SSCI)

CATEGORY

PSYCHOLOGY, MULTIDISCIPLINARY

107/147

JCR YEAR	JIF RANK	JIF QUARTILE	JIF PERCENTILE
2022	107/147	Q3	27.6
2021	100/148	Q3	32.77
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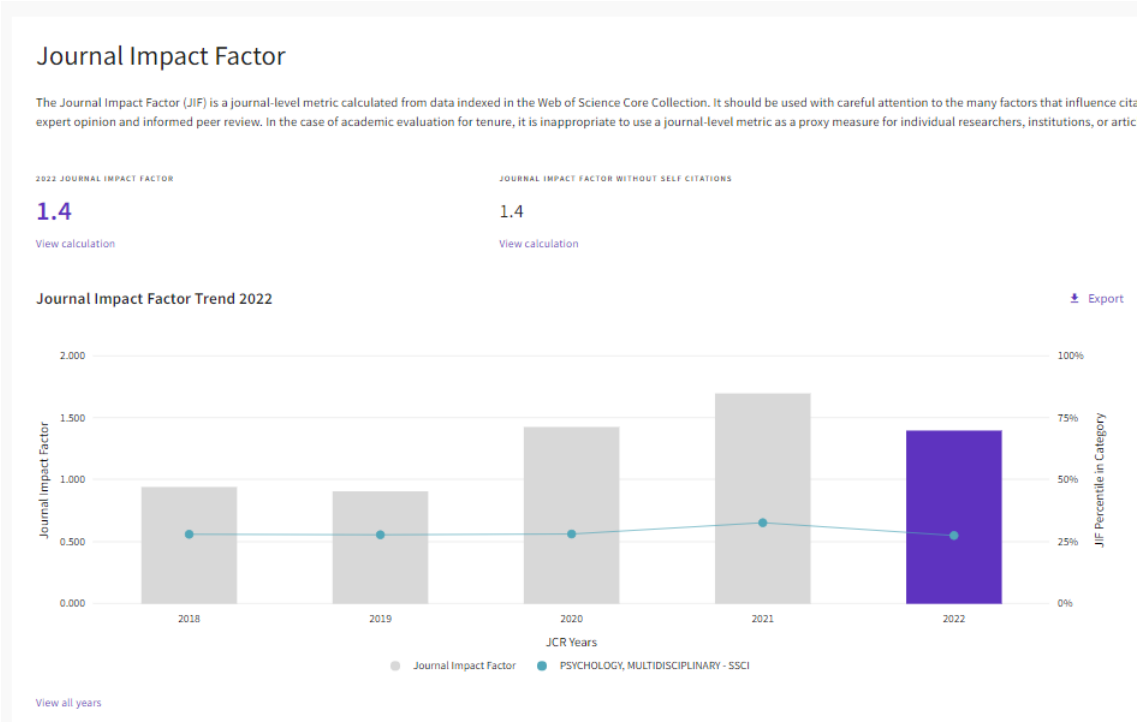
2019	100/138	Q3	27.90



4 Capítulo IV. Discusión

La discusión de la presente tesis, responde a los objetivos planteados y, se han organizado en 3 fases correspondientes a las investigaciones realizadas:

4.1 Discusión sobre el estudio cuantitativo-bibliométrico sobre la religiosidad en los últimos 25 años de investigación en ciencias sociales

La expansión de la investigación en este ámbito es evidente ya que la producción anual de trabajos científicos sobre religiosidad sigue en aumento. Esto sugiere que los estudios relacionados con este tema probablemente se incrementarán en los próximos años.

La indagación sobre el origen de la palabra "religiosidad" reveló que su aparición, tanto en español como en inglés, coincidió con el final de las guerras religiosas en Europa, marcando la pérdida del poder temporal del Papa sobre los monarcas europeos tras la Reforma Protestante iniciada por Martín Lutero en el siglo XVI.

Aunque la religiosidad popular no está completamente ausente en el protestantismo, se manifiesta con mayor frecuencia en las iglesias ortodoxa y católica, como indican O'Donnell y Pié-Ninot (2001).

El término "religiosidad" en inglés puede conllevar una connotación negativa, sugiriendo una piedad formal y vacía sin inspiración interna. A veces se interpreta erróneamente como sinónimo de "religioso". Esta connotación negativa podría derivarse de una separación conceptual entre fe y obras, más común en la visión protestante de la religión, que tiene sus raíces en el mundo anglosajón. A diferencia, la fe católica entrelaza la fe y las obras como condiciones para la salvación escatológica.

En cualquier caso, evitando disputas doctrinales, podemos afirmar que tanto la dimensión interna como la externa son intrínsecas al ser humano religioso. Reconociendo esto, es posible explorar la dimensión interna desde diversas ramas científicas, como la psicología, aunque resulta más accesible investigar los signos externos de las manifestaciones religiosas.

Un estudio que evaluó las dimensiones de afiliación religiosa y devoción religiosa privada reveló que la afiliación religiosa está más estrechamente vinculada a la satisfacción con la vida que la devoción religiosa privada. Ambas medidas de religiosidad aumentaron con la edad, según Bergan y McConatha (2001).

En esta investigación, se constata que el tema de la religiosidad y su relación con aspectos de la vida social, como la edad, la etnia o el género, podría considerarse un área de estudio en crecimiento debido a su evolución en los últimos 25 años. A pesar de analizar la producción científica, identificamos a los autores más productivos y posibles especialistas en la materia, considerando su constancia en esta línea de investigación a lo largo del tiempo. No obstante, como es común en temas en expansión o en disciplinas

consolidadas, no se observa un gran número de autores destacados ni muchos expertos consolidados en esta investigación sobre religiosidad y aspectos de la vida social.

Es importante destacar que la cantidad de investigaciones no siempre está directamente vinculada a una mayor calidad en sí misma. No pretendemos evaluar la calidad de las investigaciones ajenas, pero la elección de la muestra a través de una base de datos relevante, como Scopus, brinda una garantía adicional de calidad, ya que es la base de datos más extensa de resúmenes y citas de literatura revisada por pares.

El sistema de revisión por pares implementado por las revistas, junto con su objetivo de ofrecer calidad en sus publicaciones, se considera un filtro confiable para clasificarlas como de alta calidad.

En cuanto a las fuentes de información, centradas en revistas científicas, los títulos de estas revistas proporcionan una visión de las líneas editoriales que guían los trabajos publicados. Tras revisar las revistas más relevantes por número total de artículos y su crecimiento a lo largo del tiempo, se observa que la investigación sexual es la tendencia más destacada y que atrae más la atención científica que otros temas, como la espiritualidad, creencias religiosas, cultura, familia o valores.

Las tendencias temáticas inferidas de los títulos de las revistas se confirmaron al analizar la estructura conceptual de la religiosidad a través de palabras clave en los artículos y bases de datos.

La conexión sorprendente entre el término "religiosidad" y la investigación sexual, especialmente en revistas de estudios de género, destaca. Aunque existen conceptos en competencia, como la ideología de género o los derechos sexuales y reproductivos, es crucial no perder de vista el objetivo de la investigación. En lugar de

dejarse influenciar por intereses ilegítimos, se insta a redoblar los esfuerzos en un estudio científico centrado en el conocimiento de la verdad más que en la venta de resultados esperados.

La ideología de género, promovida también por actores católicos y evangélicos, y los derechos sexuales y reproductivos, vinculados a la libertad de decisión en la sexualidad y al aborto como derecho, son conceptos clave en este contexto (Das Dores Campos Machado 2018).

Los derechos sexuales y reproductivos se refieren a la capacidad de las personas para elegir libremente cómo vivir su sexualidad y ejercerla sin restricciones, incluyendo el derecho al aborto como parte de la definición de violencia obstétrica.

"Los derechos reproductivos abarcan ciertos derechos humanos que ya están reconocidos en leyes nacionales, documentos internacionales de derechos humanos y otros documentos de consenso. Estos derechos se basan en el reconocimiento del derecho básico de todas las parejas e individuos a decidir libre y responsablemente el número y espaciamiento de sus hijos y a disponer de la información y los medios para hacerlo, así como el derecho a alcanzar el más alto nivel de vida y salud sexual y reproductiva. También incluye el derecho a tomar decisiones relativas a la reproducción sin discriminación, coerción o violencia, de conformidad con los documentos de derechos humanos" (ONU 1995, p.46).

Reiteramos nuestra posición neutral respecto a este asunto, dado su carácter políticamente controvertido y su relativa falta de relevancia para la investigación que nos concierne. No obstante, es esencial mencionar esta disputa, ya que podría constituir un aspecto significativo para futuras investigaciones, dada la cantidad de estudios e publicaciones recientes sobre el tema. El rechazo de la categorización de género por parte

de las instituciones religiosas podría impulsar el estudio de la religiosidad como una justificación para los nuevos conceptos de género desde una perspectiva religiosa, o incluso como un elemento de crítica hacia dichas instituciones en búsqueda de una moral religiosa más centralizada desde el ámbito político.

Aunque este punto de vista podría proporcionar una perspectiva útil para la investigación sobre religiosidad en general, se considera que sería una explicación demasiado simplista si se la considera como la única causa subyacente. Debería ser objeto de estudios más profundos, no solo desde el ámbito de las ciencias sociales. En cualquier caso, este enfoque podría ser valioso para profundizar en la comprensión de estos conflictos de poder y, por ende, fomentar la publicación sobre estos temas.

En nuestra investigación, el análisis de la estructura conceptual se llevó a cabo mediante un enfoque factorial y de análisis de clusters, que clasificó las palabras clave en dendrogramas para observar y analizar la proximidad entre términos y, por consiguiente, los principales puntos de interés de la investigación. Se identificaron seis componentes principales: educación, salud mental, actitudes, aspectos psicológicos, religión y género. Estos componentes abarcarían temas, cuestiones y tendencias adicionales como la familia, la cultura, la espiritualidad, la identidad, el matrimonio, la sexualidad, entre otros. En relación con los dendrogramas específicos de la relación entre religiosidad y salud mental, educación sexual y religión, raza y género, etnias y diferencias de género, aspectos familiares o aspectos psicológicos y religión, se observan problemas específicos que giran en torno a estas temáticas.

Los enfoques de la salud mental están estrechamente ligados al concepto cultural de salud. Por ejemplo, un reciente estudio entre curanderos de etnias indígenas en el sur de Ecuador exploró cómo estas culturas perciben la salud y la enfermedad. A través del

análisis de los datos, se desarrolló una definición de salud y enfermedad basada en la perspectiva indígena, que destaca el equilibrio entre los cuatro cuerpos: físico, espiritual, social y mental. Para ellos, la "buena salud" se logra a través de una nutrición adecuada y el equilibrio y armonía entre estos cuerpos. Los curanderos indígenas presentan una visión diferente de la salud y la enfermedad en comparación con el modelo biomédico occidental, lo que destaca la importancia de reconocer y valorar estas perspectivas para desarrollar un sistema de salud intercultural que combine conocimientos y prácticas médicas ancestrales y modernas.

La relación entre religiosidad y salud mental plantea una perspectiva de estudio importante, especialmente en el contexto de una creciente interculturalidad en todos los países. Esto resalta un nuevo horizonte en la percepción antropológica al observar las diversas concepciones del concepto de salud.

Los aspectos psicológicos de la religiosidad son complejos y fundamentales en el ámbito sociocultural. Un estudio realizado en un hospital general en Brasil examinó a pacientes ingresados en una unidad psiquiátrica y encontró que la afiliación religiosa estaba relacionada con la distribución de diagnósticos y la duración de la estancia hospitalaria. Se observó una mayor prevalencia de psicosis funcional y una estancia más breve en el grupo pentecostal, según la investigación.

Estudios sobre las actitudes ante la vida revelan que en los adultos mayores, una percepción de mejor salud autopercibida se asocia con una mayor religiosidad autopercibida. Aquellos que consideran que la religión es muy importante tienen menos probabilidades de tener una salud regular o mala en comparación con aquellos menos religiosos. Este grupo de adultos mayores muestra una alta prevalencia de afiliación religiosa y considera la religión como un aspecto significativo en sus vidas.

4.2 Discusión sobre el pasado y presente para el futuro de la investigación sobre la trascendencia en educación y valores

El propósito de este estudio fue examinar el papel de la danza como una herramienta de intervención social para fomentar la transmisión de valores en entornos multiculturales. Este estudio resulta significativo porque las interacciones que tienen lugar en este tipo de actividades facilitan la difusión de diversos valores culturales, religiosos y sociales. Dada la diversidad presente en la ciudad, los participantes provienen de distintas culturas, lo que subraya la importancia de transmitir estos valores a través de la danza. Las experiencias y desafíos en las sociedades surgen de numerosos encuentros personales que generan desafíos religiosos, lingüísticos y culturales, con el objetivo de buscar acuerdos e integración para desarrollar identidades transculturales (Correa y Inamdar, 2022).

En un mundo cada vez más multicultural, el tratamiento de la religión y las creencias espirituales, y su inclusión o exclusión en los sistemas educativos formales, son objeto de debate entre los responsables políticos que establecen directrices legales (Crisp y Dinham 2019). A su vez, el estudio de la religión en el ámbito educativo como vehículo para transmitir valores compartidos en la sociedad y como elemento de conexión entre diferentes concepciones de la realidad, se convierte en un tema que requiere un análisis científico. Los estudios son el primer paso hacia la investigación científica. Este artículo presenta los resultados de una investigación realizada en revistas científicas de alto impacto durante la última década sobre la relación entre religión (ya sea formal o informal, como religiosidad), educación (tanto en su dimensión académica como informal) y valores. A través de un análisis cuantitativo, se logra visualizar la importancia

de los temas tratados por los investigadores, agrupando términos clave establecidos tanto por los autores como por las bases de datos que los indexan, y relacionando estos términos por orden de relevancia y asociación. Estas agrupaciones facilitaron la creación de campos semánticos a partir de las palabras clave.

Tras el análisis y la obtención de resultados, se observa que más allá del tema general sobre la intersección entre la religiosidad, los valores y los diferentes tipos de educación en diversas etapas y niveles, se abordan problemas e investigaciones específicas de mayor interés que se relacionan con otras áreas como la salud, la psicología y la sexualidad. A partir de la red de co-ocurrencia, que proporciona una visión más amplia y general, se identifican ocho grandes clusters diferenciados por color, que resumen los principales temas como la espiritualidad y vida religiosa, salud mental, personalidad, educación, religión en el currículo e impacto en la sociedad.

El mapa temático basado en las palabras clave de los autores resalta los principales focos de interés en la investigación sobre salud y medicina, el impacto de la enfermedad, el bienestar y la felicidad, las creencias religiosas y la fe, así como la espiritualidad y la educación, la religión, la educación y la sexualidad. Por otro lado, en el mapa temático correspondiente a las palabras clave adicionales, se destacan líneas de investigación más relevantes como la relación entre religión y salud mental, la discapacidad intelectual, los valores, la ética y la moral en estudiantes de educación superior, así como la sexualidad y la diversidad. Es notable la amplitud de temas que la religión y la educación abarcan en la investigación científica, lo que resalta el significativo impacto, poder transformador y relevancia que las creencias religiosas mantienen en la actualidad.

En un mundo en constante transformación, donde el progreso tecnológico y la satisfacción inmediata de placeres y necesidades han modificado tanto el comportamiento

individual como las relaciones sociales, las investigaciones sobre la religión continúan despertando un importante interés tanto a nivel social como en la comunidad científica. Estos estudios se centran en aspectos que fortalecen la experiencia humana, como la fe, la espiritualidad y las creencias, así como en los valores asociados, investigando desde el ámbito educativo en sus diferentes etapas e involucrando a los diversos agentes de la comunidad educativa: estudiantes, familias y docentes. Estos aspectos son especialmente relevantes en ámbitos como la educación sexual y la salud mental. La presencia del sentido religioso en estos contextos, así como en otros temas periféricos, constituye un campo de estudio amplio e interdisciplinario que suscita interés científico en diversos ámbitos y se centra en una variedad de grupos sociales.

Dado que algunas palabras pueden tener diferentes significados según el contexto o incluso según el idioma en el que se utilicen, es crucial justificar el uso de términos en inglés para el procesamiento de datos. Dado que la mayoría de la investigación se ha llevado a cabo en inglés y las palabras clave han sido traducidas al inglés por los propios autores, es preferible utilizar datos en inglés para permitir la interpretación y discusión de los mapas temáticos una vez se hayan creado.

Algunos estudios parten de la premisa de que el significado de las palabras se configura dentro del discurso argumentativo propio de cada sistema lingüístico al que cada término remite (Zucchi 2016). A menudo, ciertas palabras pueden ser utilizadas de manera intercambiable o con significados similares. Por ejemplo, términos como religión, espiritualidad y cultura pueden ser tratados como sinónimos en distintas investigaciones, lo que tiende a suavizar las especificidades semánticas respectivas. La elección entre uno u otro término se convierte en un indicador claro de tendencias, corrientes y tabúes sociales.

Del mismo modo, se puede hablar de términos originalmente trascendentes que, tras ser reinterpretados en un contexto inmanente, adquieren significados diferentes aunque relacionados entre sí, de manera que internamente están conectados en su significado pero no formalmente. Ejemplos de esto son espiritualidad, personalidad o salud mental. Los términos religión, espiritualidad y educación son palabras clave que ostentan un valor primordial, ya que se consideran fundamentales en la búsqueda; sin embargo, por sí solas, no aportan información significativa. Es a través de los resultados de estas búsquedas que podemos identificar términos relacionados con ellas que merecen ser resaltados como resultado del análisis.

Resulta llamativo que el término clave "salud", a pesar de no formar parte de los términos de búsqueda iniciales, parece poseer una relevancia mayor que incluso los términos "valores" o "actitudes", que en principio podrían estar más estrechamente vinculados. El concepto de educación religiosa como vehículo para la transmisión de valores sociales es ampliamente reconocido, sin embargo, los resultados de esta investigación sugieren que tanto la salud física como mental están recibiendo una atención considerable en comparación con las publicaciones de la muestra. Esto puede ser resultado de una conceptualización más amplia del término "salud", que va más allá de los aspectos fisiológicos y sociológicos. Asimismo, es posible que el número de revistas de investigación en salud tenga un impacto específico en los resultados de las interrelaciones temáticas. De cualquier manera, la conexión entre la salud, incluso la pública, con la religión y la educación, queda claramente evidenciada en este estudio. Es probable que el interés de la investigación sobre educación y religión esté más vinculado al ámbito del bienestar personal, tanto físico (salud) como mental (identidad), resaltando su dimensión relacional (diversidad y cultura).

Otras palabras que destacan por su frecuencia de aparición incluyen identidad, diversidad y cultura, las cuales sugieren que los investigadores están buscando un sentido de identidad y pertenencia a través de la religión, la educación y los valores. Esta dimensión puede ser considerada como la más social y, por lo tanto, la que podría tener una influencia más inmediata en el ámbito de las ciencias sociales. En la formación de estudiantes de ciencias sociales, es crucial desarrollar habilidades que les permitan comprender e interpretar los acontecimientos mediante un análisis crítico, lo que facilita la construcción de significados a través de hipótesis, abordando de manera más responsable los conflictos y dilemas contemporáneos (Valencia, 2004).

Los seres humanos somos seres sociales y existe una inevitable tensión dialéctica entre la unidad y la diversidad, entre quiénes somos y a qué grupo pertenecemos. Esta tensión se manifiesta especialmente en una sociedad cada vez más globalizada que tiende hacia la homogeneización, tratando de nivelar, armonizar y unir los diferentes elementos del conjunto social. Es responsabilidad de la sociedad, incluyendo las sociedades seculares, garantizar que sus miembros puedan ejercer su derecho a la libertad de religión o creencias (Segev, 2023). No obstante, la identidad se fundamenta en la distinción o la conciencia que una persona o comunidad tiene de sí misma, lo que la diferencia de los demás. La búsqueda de valores sociales cumple una doble función al integrar elementos diversos en un todo, estableciendo valores compartidos en medio de la búsqueda de las cualidades estimables tanto del individuo como de la comunidad a la que pertenece, las cuales los caracterizan en relación con los demás.

4.3 Discusión sobre los valores en contextos multiculturales como herramienta para comprender el desarrollo multinivel

Se realizó un análisis exploratorio de los datos obtenidos de la muestra de valores. El índice Kaiser-Meyer-Olkin, cuyo valor debe ser superior a 0,50, fue de 0,900, un coeficiente próximo a 1, lo que indica que era adecuado proceder a determinar la validez y la fiabilidad. La prueba de esfericidad de Bartlett mostró que la significación era adecuada ($p < 0,001$), lo que demuestra que la matriz de datos era adecuada para la factorización. Sin embargo, teniendo en cuenta la ponderación de los factores una vez descompuesta la matriz y el contenido de cada pregunta en los ítems que la componen, se consideró más adecuada la extracción de cuatro factores. El análisis factorial exploratorio se realizó mediante el método de extracción, habiendo utilizado previamente los indicadores de bondad de ajuste y de ajuste EFA (Exploratory Factor Analysis). Para lograr una mayor convergencia, se obtuvieron cuatro factores que explican el 40,125% de la varianza total, con una rotación oblicua y un límite de grado de correlación de 0,3 entre la variable y el factor propuesto.

Los resultados de la validación confirmaron la estructura teórica del cuestionario, pero también revelaron desviaciones en los ítems 1,2,4,5,6,7,13,17,20,21,22,38 y 39. Estos resultados se aceptaron mediante una corrección empírica de la estructura teórica propuesta originalmente y una confirmación adicional (basada en el SEM). Los ítems considerados que presentaban baja varianza y una carga factorial inferior a 0,4 requirieron atención, sugiriendo la eliminación de las variables mencionadas. El análisis de los ítems reveló una correlación positiva total para todos los ítems. El análisis del coeficiente de regresión multivariante se realizó mediante el análisis de la matriz de covarianza de las variables observadas utilizando el programa IBM SPSS AMOS v25.0.

El cuestionario se diseñó para el análisis de valores en un contexto multicultural, así como su utilidad en otros contextos. Se ha realizado un análisis factorial confirmatorio mediante una verificación progresiva de los modelos de ecuaciones estructurales, que se evalúan globalmente examinando la influencia de los diferentes ítems contenidos en cada dimensión, a través de un conjunto de índices de ajuste (Romero-Díaz et al., 2022). Según Byrne (2016), incluso cuando se encuentran valores p no significativos (que suponen un buen ajuste), se deben utilizar otros índices relevantes, dado que este estadístico es muy sensible al tamaño de la muestra. En nuestro caso, un tamaño de muestra grande indica una investigación sensible de los resultados. Para ello, se utilizaron los resultados obtenidos en el CFI (índice de ajuste comparativo), junto con el índice de ajuste incremental (IFI) y el NFI (índice de ajuste normado), cuyos valores deben ser superiores a 0,90 para sugerir un ajuste aceptable, mientras que valores superiores a 0,95 para indicar un ajuste excelente. También se utilizó el resultado del RMSEA (error cuadrático medio de aproximación). Esta métrica sugiere un ajuste aceptable con valores inferiores a 0,08, y un ajuste excelente con valores inferiores a 0,05. Nuestro modelo encontró un índice de parsimonia con un PNFI cercano a 1. Esto se considera que representa un ajuste más adecuado para la teoría sobre las puntuaciones de buen ajuste con hallazgos de RMSEA <0,06 y CFI>0,95, valores que se encuentran en el límite de la excelencia y se consideran adecuados para la validación confirmatoria (Byrne, 2016). Los cuatro factores resultantes están constituidos por los valores sociales, cuyos ítems exponen los valores de empatía, armonía, respeto, lealtad, tolerancia, bien común, sostenibilidad y multiculturalidad. Smith et al. (2019), exploraron la relación entre los valores individualistas y colectivistas (los primeros relacionados con aspectos como la competencia y el éxito material, y los segundos con factores como la familia y el respeto) y las conductas de riesgo y

prosociales, concluyendo que los jóvenes adoptan múltiples orientaciones culturales, que combinan valores sociales y culturales como parte del desarrollo de la persona.

El segundo factor, el de los valores trascendentales, se basa en valores relacionados con la creencia en Dios, la religiosidad, la solidaridad y la caridad humana. Además, existen pruebas de que la religiosidad intrínseca prioriza los valores de benevolencia como autosuficientes; esto sugiere que los valores relacionados con la benevolencia son una fuente de motivación prosocial (Schickedanz 2015). Freathy & John (2019) también se centran en el aprendizaje multidisciplinar, multimetodológico y reflexivo basado en la investigación, que se preguntan por qué, cómo, dónde y a través de quién se produce el "conocimiento" de las religiones y cosmovisiones, algo que bien puede establecerse mediante el desarrollo de los valores relacionados con la trascendencia aquí establecidos. Conocer los valores intrínsecos de cada cultura es necesario en nuestra sociedad para mejorar la convivencia.

El factor valores culturales incluía los valores de la cultura y el aprendizaje, así como la cultura tradicional y las actividades culturales, como los conciertos, el arte y la fotografía. Para este factor, sólo se eliminó el ítem 39. Este factor se centra en la importancia que los participantes atribuyen a la participación en actividades culturales organizadas (voluntariado, deportes, iglesia, clubes comunitarios, arte/música, clubes escolares). Una mayor participación en la iglesia y los deportes se relaciona con niveles más altos de espiritualidad, y la participación en deportes se asocia con niveles más altos de materialismo y autoritarismo.

La mayor reducción de ítems ocurrió para el cuarto factor, valores afectivos. El valor necesidad de contacto físico y afectivo estableció que la necesidad de amor y afecto es importante para el desarrollo del ser humano en una sociedad cada vez más

individualista, donde se aboga por una educación ética desde la perspectiva la destrascendentalización de las normas ético-morales (Vargas-Guillén, et al., 2019). La consistencia interna, estimada mediante el índice alfa de Cronbach, se consideró adecuada para cada uno de los factores. Sin embargo, es importante señalar que la modificación del modelo se realizó sobre los datos de una muestra específica con características previamente especificadas.

4.4 Discusión sobre los axiomas y valores del comportamiento prosocial: influencia del género y el voluntariado

El desafío persistente y complejo radica en cómo impulsar una mayor participación social entre los individuos para fomentar comportamientos prosociales. El estudio de los valores sociales nos permite identificar qué acciones promueven este comportamiento, lo que nos capacita para estimular aquellas conductas que generan actitudes socialmente positivas. Además, es esencial ampliar nuestro entendimiento sobre las influencias que otras características psicosociales individuales y de la sociedad pueden ejercer sobre este comportamiento social. Las ideas trascendentales compartidas, la cultura común y las relaciones personales e interpersonales pueden servir como predictores que respalden su utilidad para incentivar conductas prosociales y prevenir las antisociales.

En relación con las hipótesis del estudio, se observa que las mujeres no voluntarias demostraron valores más altos en sociabilidad, y el cuidado de dependientes también influyó positivamente en los resultados. La dedicación informal al cuidado dentro de la familia podría obstaculizar la participación en actividades formales de voluntariado, pero no necesariamente indica una falta de compromiso prosocial. Es importante cuestionar la evaluación de la prosocialidad que solo considera el entorno externo a los hogares (ONG,

asociaciones, etc.), ya que dentro del entorno doméstico se llevan a cabo funciones sociales esenciales pero a menudo pasan desapercibidas, como el cuidado de familiares enfermos o la crianza de niños. En muchas sociedades, estas responsabilidades recaen principalmente en las mujeres. Según los hallazgos del estudio de Craig (2006), en muchas culturas, la maternidad implica una responsabilidad más amplia en el cuidado, incluso cuando las mujeres trabajan a tiempo completo, en comparación con la paternidad. Estos resultados se observaron al analizar los datos de la prueba eta cuadrado en relación con la cultura, lo que indica que el reconocimiento y la promoción de los valores culturales pueden potenciar el comportamiento prosocial.

En este estudio, se observa que las mujeres no voluntarias que tienen a su cuidado personas dependientes exhiben los valores más altos en lo que respecta al comportamiento prosocial al promover actividades culturales, lo que se alinea con la importancia destacada de la dimensión de sociabilidad identificada en la investigación. La apreciación positiva por parte de las mujeres de las prácticas sociales comunes puede desempeñar una función social significativa implícita en el ámbito cultural, más que ser simplemente una manifestación de su entorno cultural. Por lo tanto, se confirma la primera hipótesis del estudio; es decir, los resultados sugieren que el comportamiento prosocial varía según el género y la participación en actividades de voluntariado.

En el análisis predictivo llevado a cabo para examinar el comportamiento prosocial, con el fin de abordar el segundo objetivo y la segunda hipótesis del estudio, se descubre que los valores de la dimensión de Trascendencia están asociados con el voluntariado, mostrando un alto valor predictivo con una variabilidad especialmente significativa (> 40 %), así como con la religión, que es uno de los factores que influyen en la relevancia de esta dimensión. No se identificaron diferencias de género en esta

dimensión y, al igual que en la dimensión anterior, la falta de participación en actividades voluntarias y la responsabilidad de cuidar a dependientes tuvieron un impacto considerable en los resultados. Estos hallazgos respaldan la investigación de Balabanian y Lemos (2020), quienes sugieren que los modelos mentales basados en creencias sobre el mundo ejercen una influencia significativa en las inclinaciones prosociales.

Es relevante destacar que tanto el voluntariado social como la religión, excluyendo la espiritualidad, son actividades socialmente formales y objetivas. Además, en la exploración de los valores que impulsan la prosocialidad, se observa la importancia de los valores comunitarios relacionales (sociales, culturales y trascendentales) sobre los valores afectivos, que están más ligados al ámbito de las relaciones interpersonales y los sentimientos. Por ejemplo, la interacción entre la empatía y el orgullo moral, así como el reconocimiento social y la reputación, fomentan la equidad y la confianza, y desarrollar una reputación positiva puede resultar en mejores resultados. Quizás para fomentar una mayor prosocialidad en las personas, es crucial promover acciones formales de participación activa y continua, no limitarse solo a la membresía o afiliación a grupos de acción social. Según Futamura (2018), las acciones prosociales extraordinarias son valoradas cuando están respaldadas por comportamientos prosociales regulares, lo que implica que deben llevarse a cabo con regularidad y no de manera excepcional. Además, para lograr una mayor participación social, puede ser más beneficioso adoptar un enfoque más trascendental de la realidad social en lugar de uno más ordinario o común, buscando valores más universales para motivar acciones prosociales.

En relación con la última dimensión analizada, que aborda el Afecto, se observa que las mujeres que cuidan de sus familiares dependientes muestran valores positivos más altos. Esto se relaciona con la predicción de que existe una mayor tendencia a la conducta

prosocial entre aquellos que tienen personas dependientes a su cargo, aunque esta interacción no presenta diferencias significativas debido a que este tipo de cuidado no es siempre visible. Algunos estudios respaldan la idea de que los estímulos no son efectivos cuando la conducta objetivo no se percibe como común o visible, como se observa en la relación entre el refuerzo de los valores parentales y las conductas prosociales en niños pequeños (Tyers, 2018). Esta observación coincide con la afirmación de Báez et al, (2017) de que las mujeres muestran mayor empatía cuando son conscientes de ser evaluadas, y que el género no es necesariamente un buen predictor de la empatía.

Entre las principales limitaciones de este estudio se encontró la dificultad para acceder a la muestra, lo que, al ser no probabilística, afecta los límites de los análisis utilizados. A pesar de ello, el tiempo necesario para la recolección de datos se consideró razonable. De este modo, se puede concluir que los resultados del estudio permiten un análisis multidimensional. Por lo tanto, se considera necesario ampliar la muestra a otras regiones de España para obtener resultados significativos a partir de los datos recopilados mediante el cuestionario, lo que también facilitaría la realización de comparaciones con otras regiones. Otra limitación identificada es que los estudios de opinión con participantes no están completamente libres de sesgos, aunque se controlaron al no informar a los participantes sobre el propósito del estudio para evitar respuestas inválidas y reducir la influencia de la desabilidad social.

Se observaron diferencias de género y la condición de ser voluntario (o no) en relación con los constructos analizados. Sin embargo, es crucial realizar un análisis en profundidad de las variables que destacaron en este estudio, como las variables personales (por ejemplo, la edad), las variables familiares (como tener hijos o familiares ancianos dependientes), la religión y las variables sociales que contribuyen a mejorar las conductas

prosociales a través del fortalecimiento de valores. Aunque algunas de estas variables se discutieron debido a su importancia, un análisis más exhaustivo podría conducir a resultados más útiles y completos.

5 Capítulo V. Conclusión

La investigación sobre familia, cultura, espiritualidad, identidad, matrimonio y sexualidad revela seis componentes principales: educación, salud mental, actitudes, aspectos psicológicos, religión y género. Este crecimiento en la producción científica refleja la importancia y la necesidad de profundizar en el concepto de religiosidad. El uso de herramientas inteligentes para analizar y visualizar investigaciones futuras promete una perspectiva enriquecedora. Se destaca la necesidad de explorar áreas aún no abordadas y superar limitaciones, como la cobertura de bases de datos. Se proponen líneas de investigación sobre la relación histórica de la religiosidad con el cisma protestante y su vínculo con los estudios de género y derechos sexuales.

El análisis de los mapas temáticos revela la distinción entre las palabras clave de los autores y las palabras clave plus, reflejando la intención y el contexto de investigación. La identidad y la sexualidad emergen como centrales en ambos conjuntos, destacando la complejidad de las relaciones humanas y sociales. Aunque las diferencias entre los mapas sugieren áreas de investigación potenciales, es crucial comprender los protocolos de las palabras clave para interpretar los resultados. La metáfora del camino de Machado ilustra cómo estos análisis pueden señalar futuras direcciones de investigación, especialmente en educación, religión, diversidad y cultura, desafiando a los investigadores a trazar sus propios senderos hacia el conocimiento.

Nuestro estudio desarrolló con éxito un sólido instrumento de evaluación en forma de cuestionario meticulosamente diseñado, que ha demostrado ser una herramienta fiable

para evaluar valores en un contexto multicultural. Las relaciones positivas entre las variables latentes y observadas reafirmaron la consistencia de la estructura factorial, destacando la coherencia interna del instrumento. Los diversos índices de ajuste empleados -como el error cuadrático medio de aproximación (RMSEA), el índice de ajuste comparativo (CFI) y el índice de ajuste normalizado (NFI)- arrojaron resultados favorables, validando aún más la precisión y fiabilidad del modelo.

Los resultados del Modelo de Ecuaciones Estructurales (SEM) del instrumento de valores elaborado, no sólo apoyan la adecuación de la estimación del modelo, sino que también subrayan su capacidad para medir eficazmente el constructo del Cuestionario de Valores, especialmente en contextos multiculturales fronterizos. Este hallazgo es significativo, ya que confirma la capacidad del instrumento para captar la interacción matizada y compleja de los valores en diversos entornos culturales. Al validar el constructo, nuestro estudio contribuye a los esfuerzos en curso para mejorar el desarrollo holístico de los individuos, proporcionando un marco valioso para futuras investigaciones y aplicaciones prácticas en la educación multicultural y la integración social. Este instrumento se posiciona como una herramienta clave para promover un mayor entendimiento y cooperación entre poblaciones diversas, fomentando en última instancia una sociedad más inclusiva y armoniosa.

Resalta la importancia de valores concretos en la promoción de conductas prosociales, tanto en ámbitos formales como informales. El papel de las mujeres como agentes socializadores y la trascendencia se destacan como impulsores clave de la prosocialidad. Es crucial reconocer la prosocialidad en contextos no voluntarios, como el hogar. La dimensión trascendente, alentando la empatía y la conexión con otros, fomenta la prosocialidad. Promover una visión trascendente de la realidad social y valores

universales puede aumentar la participación social y fortalecer las comunidades. La educación cultural debe enfatizar la importancia del servicio a los demás para cultivar sociedades sostenibles y cohesionadas.

6 Capítulo VI. Limitaciones y futuras líneas de investigación

Cada investigación enfrenta ciertas restricciones que pueden afectar sus resultados y deben ser reconocidas para comprenderlos mejor y sugerir mejoras. Algunas de las limitaciones identificadas fueron:

En un mundo cada vez más interconectado y diverso, el estudio de los valores multiculturales e interreligiosos en contextos multiculturales se ha convertido en una área de investigación crucial para comprender y abordar los desafíos contemporáneos. En el futuro, se prevé una expansión significativa de la investigación en este campo, con enfoques interdisciplinarios que integren la sociología, la antropología, la psicología, la filosofía, la educación y otros campos relevantes. Estas nuevas líneas de investigación ofrecen la oportunidad de explorar una variedad de temas relacionados con la identidad y la pertenencia en contextos multiculturales e interreligiosos. Por ejemplo, se podría indagar cómo las personas forman y negocian su identidad en estos entornos y cómo los valores culturales y religiosos influyen en su desarrollo tanto a nivel individual como grupal. También resulta relevante comprender los desafíos y facilitadores en la integración de identidades múltiples.

Otro aspecto crucial es el análisis de los conflictos interculturales, buscando entender cómo se generan y gestionan en ambientes diversos, así como el papel que los valores culturales y religiosos juegan en estos procesos. A partir de esto, se podrían identificar estrategias efectivas para fomentar la reconciliación y la convivencia pacífica.

La educación intercultural también se presenta como un campo significativo, centrado en encontrar enfoques innovadores que promuevan la comprensión y el respeto mutuo en las escuelas. Se pueden investigar maneras en las que los programas educativos puedan integrar estos valores en el currículo, influyendo positivamente en las actitudes y comportamientos de los estudiantes hacia la diversidad.

Además, resulta fundamental estudiar la relación entre los valores culturales e interreligiosos y la promoción de los derechos humanos y la justicia social. Este enfoque permite ver cómo estos valores pueden actuar como herramientas para defender los derechos humanos universales, al tiempo que se examinan las prácticas que podrían perpetuar o desafiar la injusticia y la desigualdad.

El papel de los valores culturales e interreligiosos en la participación cívica y la gobernanza democrática también merece atención. Aquí, se podría analizar cómo estos valores influyen en la formación de opiniones políticas y en la participación en procesos democráticos, así como en la creación de políticas que promuevan la inclusión de diversas identidades.

En cuanto a la tecnología y los medios de comunicación, es relevante investigar su impacto en la promoción o inhibición de valores multiculturales e interreligiosos. Se podría considerar cómo las plataformas digitales y las redes sociales pueden servir para facilitar el diálogo intercultural, así como los riesgos que presentan en la propagación de discursos de odio y la radicalización en línea.

Finalmente, es importante abordar el tema de la salud mental y el bienestar en contextos multiculturales. Aquí, se pueden examinar los factores que influyen en la salud mental de individuos y comunidades, y cómo los valores culturales y religiosos afectan las actitudes y prácticas en este ámbito. Asimismo, se pueden explorar intervenciones que

ayuden a reducir las disparidades en el acceso a servicios de salud mental entre diferentes grupos culturales y religiosos.

Estas líneas de investigación representan solo algunas de las posibles direcciones que podría tomar el estudio de los valores interculturales e interreligiosos en contextos multiculturales en el futuro. A medida que la globalización, la migración y otros fenómenos transforman nuestras sociedades, es fundamental seguir explorando y comprendiendo la complejidad de la diversidad cultural y religiosa y su impacto en nuestras vidas y comunidades.

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Apéndices

Apéndice A. Cuestionario diseñado y empleado en la tercera y cuarta investigación

Dim. 1: Sociability

24. It is important to be empathetic to other people's problems.
25. Harmony is necessary.
26. It is necessary to be considerate of others.
27. Truth is important in my life.
28. Respect others if they are different.
29. It is more important to do good than to be right.
30. It is necessary to encourage coexistence between different cultures.
31. I am concerned about depleting resources or causing damage to the environment.

Dim. 2: Transcendence

33. I believe in God.
34. I try to be a regular churchgoer.
35. Everyone knows that I am a believer.
36. I am a good believer.
37. I am supportive for religious reasons.

Dim. 3: Culture

3. I enjoy reading.
4. I enjoy learning new things.
5. I tend to think carefully and thoroughly about things.
8. I participate in the cultural traditions of my people.
14. Culture makes me a better person.
15. I like concerts.
16. I like cinema and theatre.
18. I like graphic arts.
19. I usually attend art events.

Dim. 4: Affection
9. I consider myself caring towards others.
10. Others consider me caring.
11. I need to have people around me.

Apéndice B. Publicaciones

Azancot-Chocrón, D., López-Cordero, R., Úbeda-Sánchez, Á. M., & Olmos-Gómez, M. D. C. (2022). Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research. Religions, 13(5), 386. https://doi.org/10.3390/rel13050386

Quantitative-Bibliometric Study on Religiosity in the Last 25 Years of Social Science Research

1. Introduction

Any scientific approach to lived religiosity should strive for the greatest possible objectivity, providing reliable data that can be contrasted and refuted by other researchers.

The present study investigated the evolution of social scientific research on religiosity in the last 25 years through a quantitative–bibliometric methodology using the keywords: religiosity, gender, age, ethnicity and social life. The aim was to locate from which perspectives religiosity has been approached lately in the social scientific world, providing an overall view that makes it possible to locate which concepts are being linked to religiosity. We intend to provide data that is as objective as possible on the research in the social sciences about this religious phenomenon.

By locating the topics in the field of religiosity in which scientists have been interested, we offer a panoramic view of the perspective from which the concept of religiosity is being addressed. This allows for the tracing of recent research, locating possible future orientations as well as fields of study yet to be discovered.

Before attempting to define the concept of religiosity, due to the subjective dimension from which we generally speak of religion today, it is necessary to mention the fact that the concept of religiosity is necessarily conditioned by the view of religion from which one starts, either by cultural substratum or by vital convictions. Depending on the position of the observer, more importance will be given to sociological, cultural, anthropological, psychological, ethnological, folkloric or religious aspects (O'Donnell and Pié-Ninot 2001, p. 930).

In fact, many different aspects of religiosity are being studied: the role it can play in gender development from childhood (de Vries et al. 2022, p. 21), its relationship with ethnicity and gender identification (Chin et al. 2021, p. 2816), its effect with respect to age (Shulgin, Zinkina and Korotayev 2019, p. 591) and health (Zullig, Ward and Horn 2006, p. 255), and as a predictor of ethical awareness in social relations (Conroy and Emerson 2004, p. 383). There have even been attempts to develop instruments for its measurement (Iddagoda and Opatha 2016, p. 9). It has been demonstrated that religiosity has a positive and significant effect on citizenship behavior (Dami et al. 2020, p. 231). Levels of religious affiliation and private religious devotion tend to increase throughout life, with women obtaining a higher level of religiosity than men (Bergan and McConatha 2001, p. 33).

It is, therefore, necessary to have a panoramic view of the scientific studies carried out in order to understand where the scientific interest in religiosity is heading.

The term “religiosity” is broader than the term “religion”; it refers to religious practice of any kind. For example, religiosity may refer to liturgical rituals, patronal feasts, pilgrimages, vows, blessings, devotions to saints, devotions to the Virgin Mary, traditional feasts of thanksgiving, vows, and many forms of folklore linked, directly or indirectly, to religion. Generally, the term is associated with the adjective "popular" due to the contemporary and growing interest in the study of the religiosity of the people; through the study, researchers are trying to find the soul and the background orientation of the present culture, fleeing from preconceived frameworks that may condition it (Sartore, Triacca and Canals 1987, p. 1722). In many places, popular religiosity is a secular manifestation that does not tolerate the interference of clerics (O'Donnell and Pié-Ninot 2001, p. 931) nor of civil powers.

The growing interest in religiosity, even attending the simplest popular custom, has been led by the human sciences more than by theology, since the crisis of dominant values in the past has led the researcher to go back and ask himself about man and his complete reality. The same concept of culture, from a view extended to all strata of the population, has attracted attention to folklore animated by the deep interest in knowing the ethnocultural roots, becoming an important and fundamental element of culture (Sartore, Triacca and Canals 1987, p. 1724).

In Latin America, religiosity was considered as a way of distracting the people from their struggle for liberation (González 1983, p. 256); however, a new view of popular religiosity rooted more in Latin American indigenous Christianity gave rise to a serious rethinking of the issue in the Catholic clergy. The five general conferences held by the Latin American Catholic episcopate in Rio de Janeiro (1955), Medellin (1968), Puebla (1979), Santo Domingo (1992) and Aparecida (2007) concluded that popular

religiosity is increasingly widespread in the Church and is a form of inculturation of the faith; it has foreign elements that need to be purified and it has to be oriented towards conversion (CELAM 2014).

The word “religiosidad” appeared in the Spanish language at the end of the 17th century (Corominas 1994, p. 501). According to the Royal Spanish Academy (Real Academia Española 2019), the term “religiosidad” (from the Latin “religiosĭtas”, “-ātis”) has three meanings: (1) the quality of being religious; (2) a practice and dedication in fulfilling religious obligations; and (3) punctuality, accuracy in doing, observing or fulfilling something. The second one, due to its meaning, is the most appropriate for the context of this research.

As the research was carried out through the Scopus database, due to its research power, it is necessary to point out that, being in English, a terminological distinction is necessary. In the English lexicon, there are two synonymous words for religiosity: “religiosity” and “religiousness” (WordReference.com 2022). “Religiousness” is an adjective and means, that which exhibits religion is pious or devout; referring to the personal and internal dimension, while “religiosity” means religious feelings or devotion, and its first known usage was in 1799 (Merriam-Webster 2022). Therefore, the term “religiosity” belongs more to the social, public and external spheres; it was chosen for this research as it is more empirical and, therefore, more appropriate.

2. 2. Materials and Methods

Methods

A quantitative–bibliometric methodology was used to retrieve a total of 1500 scientific documents from the Scopus database in the field of social sciences to form our study sample.

The search procedure in the database was performed by selecting article title, abstract and keywords. From this point, using the Boolean operators "and" and "or", the following search sequence was used: religiosity AND (gender or age or ethnicity or social life). The search was then refined to the timeframe of the last 25 years, i.e. the period from 1997 to 2021. Finally, we filtered the search by type of document, looking only for empirical research, so that the sample of 1500 documents corresponded exclusively to scientific articles from journals indexed in databases such as JCR or SJR.

For the analysis of the data, we used as variables the sources of information, authors, countries and the scientific articles' two types of keywords, namely, the author's keywords and the keywords plus. The Biblioshiny interface of RStudio v.4.0.4 (Aria and Cuccurullo 2017, p. 959) was used for the construction and visualization of the graphs, networks and thematic maps.

3. Results

From the sample of 1500 documents, we present in Table 1 the number of keywords retrieved, including both types, as well as data related to the sources and authors as the main variables to be investigated.

Table 1. Main information of the sample.

Description	Results
Temporal Space	1997–2021
Documents (articles)	1500
Sources (journals)	691
Author's keywords	3473

Keywords plus	1754
Authors	3518
Collaboration Index	2.97

Figure 1 shows the evolution of the topic studied over time. It can be seen that the evolution has been one of growth in terms of the production of scientific articles on religiosity and the different aspects of social life considered, with an annual growth rate of 8.89%.

A first stage of some stability in the production of scientific papers can be seen from 1997 to 2007. From this point, a new period begins, where growth is more evident with a higher production of articles between 2008 and 2017, despite the peaks presented in the graph during this period. Finally, during a third stage from 2018 to 2021, the production of articles shows more exponential growth, exceeding one hundred scientific papers, with 2021 being the most productive year, with a total of 162 articles around the theme of religiosity and aspects of social life.

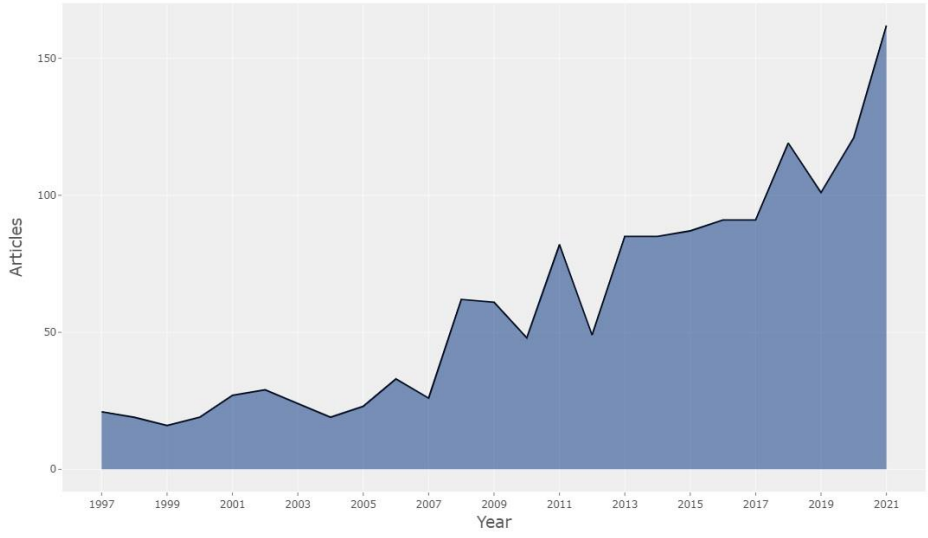

Figure 1. Annual production of scientific articles on religiosity (1997–2021).

Once the annual production was analyzed, the distribution of authors was identified according to their productivity, highlighting the percentage of the most prolific ones. Next, the same was undertaken with the most relevant journals according to the number of articles published.

Firstly, for the topic studied, the inverse quadratic law of Lotka (Lotka 1926, p. 317) was confirmed, where, during a considerable period of 25 years, most authors produced a very small number of articles, while a few authors published a larger number of scientific articles, as can be seen in Figure 2. In numerical terms, the distribution is as presented in Table 2 below.

Table 2. Distribution of authors according to number of written papers.

Written papers	Nº of authors
1	3224
2	216
3	54
4	15
5	4
6	2
7	2
12	1

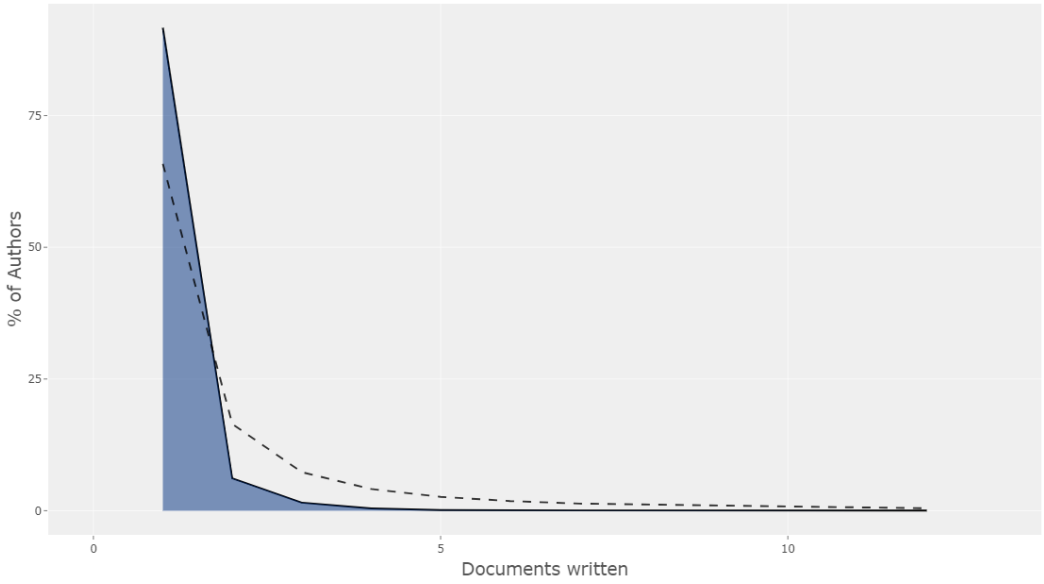

Figure 2. Frequency distribution of scientific productivity by percentage of authors.

In view of these data, we found a large producer with at least ten or more published works related to the subject of religiosity and aspects of social life. Specifically, this was Francis, LJ with 12 papers produced. The authors with a production of between two and nine articles would be considered medium producers on the topic under investigation. Finally, the bulk of the authors (3224) produced only one document, so that their incursion into the subject of religiosity would have been occasional.

Another aspect to take into account beyond the total production would be its distribution over time. In this way, we can observe whether the authors with a greater number of published works produced them at a given time and, therefore, in a shorter period of time, or whether it was a line of research in which they may be more specialized and they, therefore, research and publish findings relevant to the scientific community on a regular basis. Thus, we present in Figure 3 the production of the most prolific authors over time, and Francis, LJ again is the main author to be highlighted for his production from 2001 to 2020, i.e., covering 20 of the 25 years of the time period studied in our sample. In the graph, we find bubbles of different sizes, with the largest ones corresponding to three published articles, the intermediate ones to two articles and the smallest ones to one article.

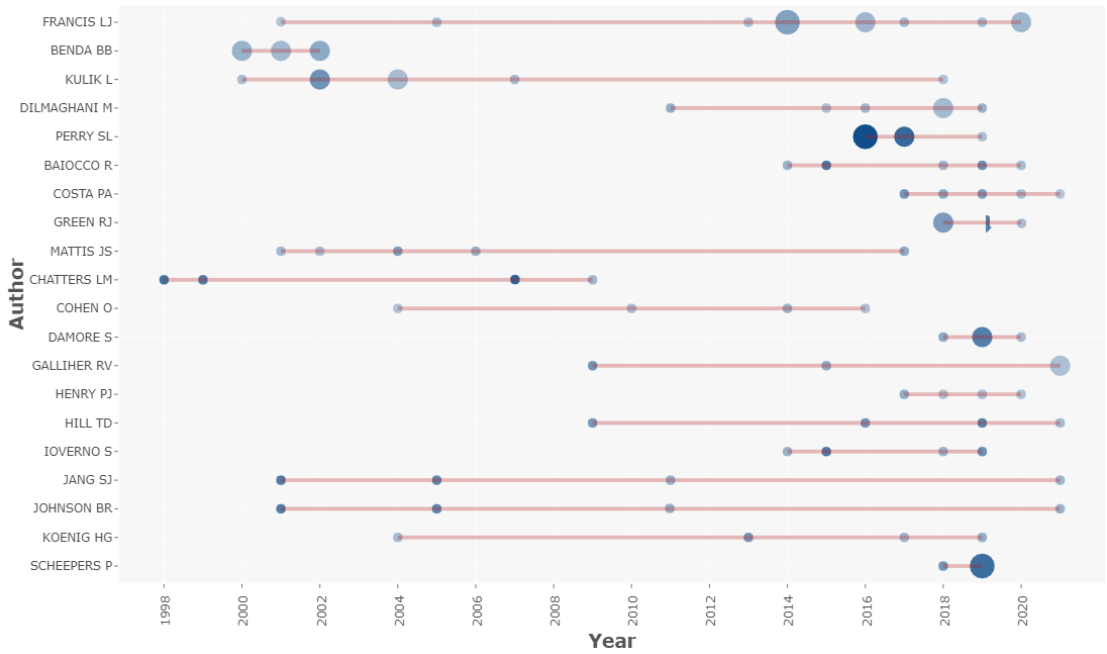

Figure 3. Production of the main authors over time.

As for the academic journals in which the 1500 articles in the sample were published, they revealed important information regarding the most studied themes, trends and problems on the topic of religiosity within the field of social sciences according to the editorial line of each of the publications. However, and in spite of the great similarities that were found, a distinction was made between the journals with the greatest number of articles published and those that experienced the greatest growth during the last 25 years. Thus, it can be seen in Figure 4 that the most relevant journal with up to 28 published articles was the Journal of Homosexuality, followed by Sex Roles with 23 articles, Social Science and Medicine with 21 articles and the Journal of Sex Research with 20 articles. In the same way, continuing with this focus on interest by the scientific community to investigate current issues that relate religiosity with certain components of sexual research that affect social, cultural and political life, the journals with the highest annual growth (Figure 5) shared the same editorial line, highlighting the publications Sexuality Research and Social Policy, Sexuality and Culture and the Journal of Homosexuality.

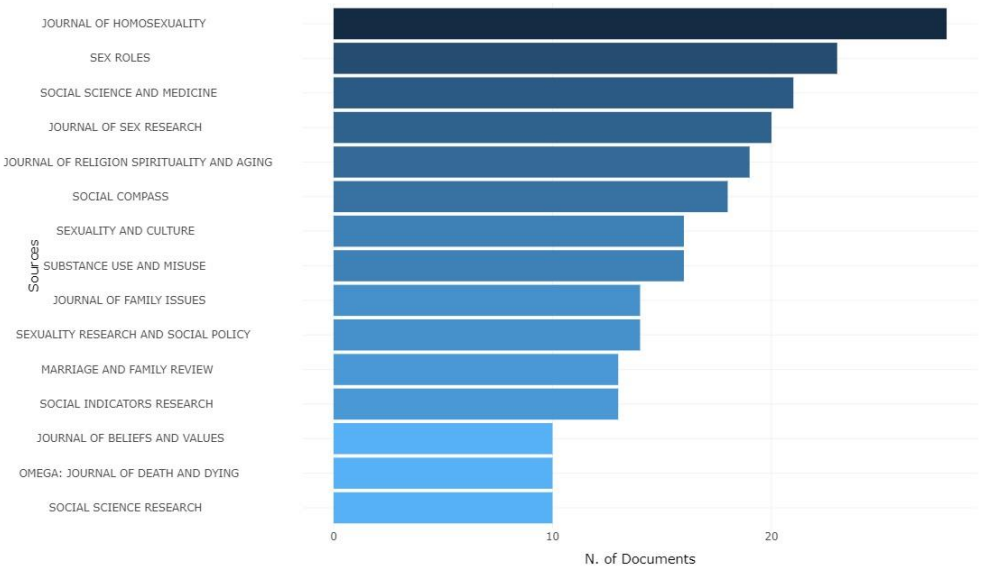

Figure 4. Most relevant journals based on 10 published articles.

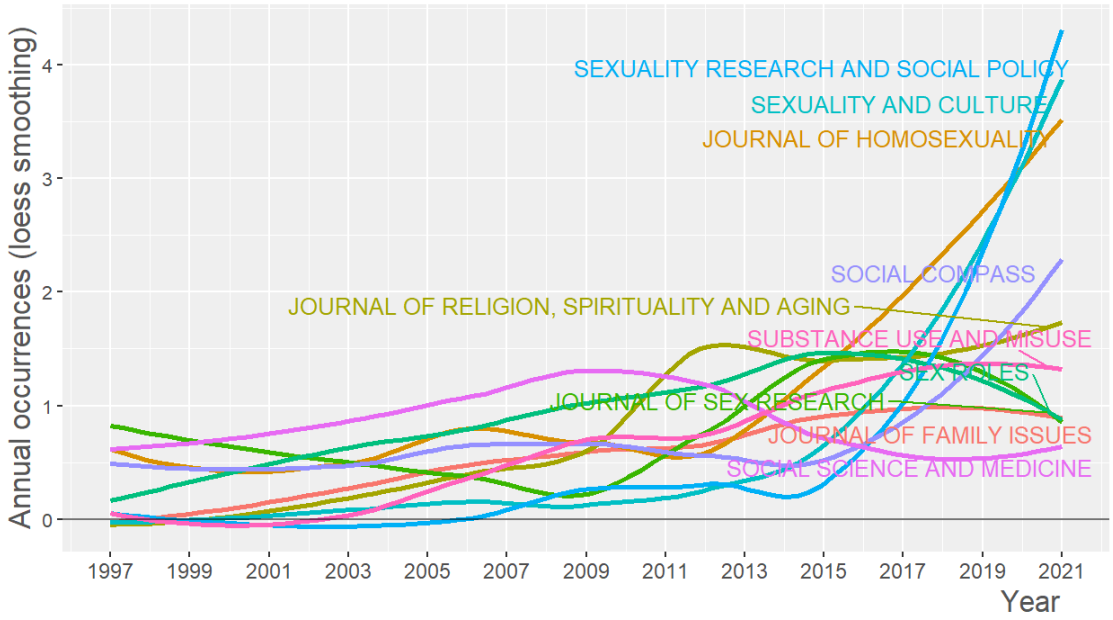

Figure 5. Annual growth of top 10 academic journals.

Next, the conceptual structure of religiosity and its relationship with social aspects such as gender, age, ethnicity and social life were analyzed. For this purpose, a factorial approach was used as a resource for analysis with the author's keywords and the keywords plus, although independently. The reason for this distinction is the view that each of the keyword types can offer us according to the overview of the topic of religiosity. The two types of keywords are intended to provide synthesized and precise information on the

topics of the articles; however, the author's keywords are freely chosen by the authors themselves or by using different thesauri and, therefore, offer us a more specific view of the phenomenon under investigation. On the other hand, the keywords plus are generated automatically by the databases from the titles of the documents cited with a frequency of appearance of at least two times in the bibliography, thus being a more standardized method of retrieval of terms and phrases, providing a more general and broader view of the phenomenon.

With the factorial approach using the multiple correspondence analysis (MCA) method for the two classes of keywords, the aim is to reduce the data to latent factors and to represent them in a space of lower dimensionality.

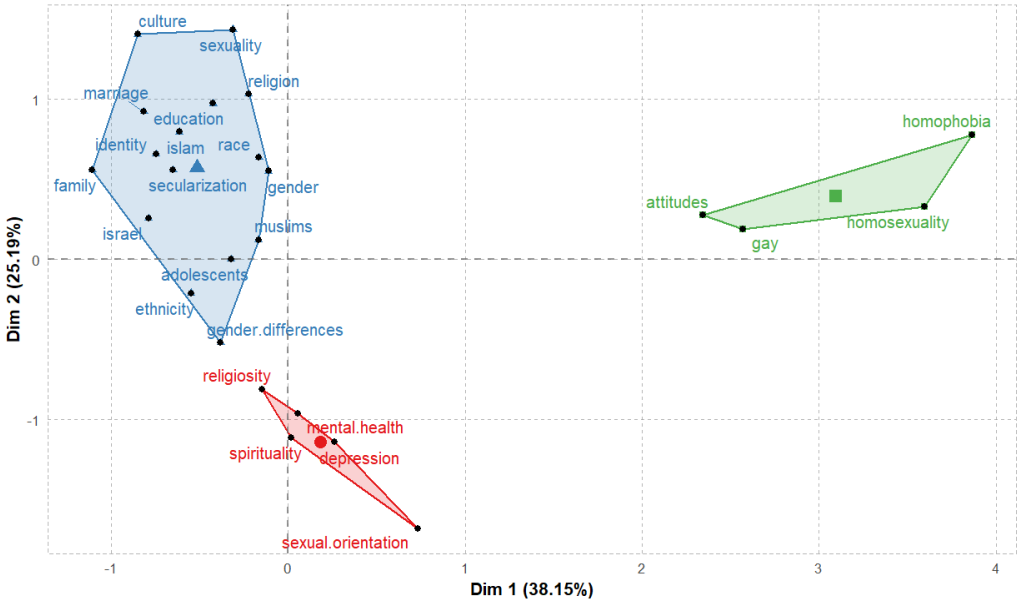

Figure 6. Map of the conceptual structure of religiosity based on the author's keywords.

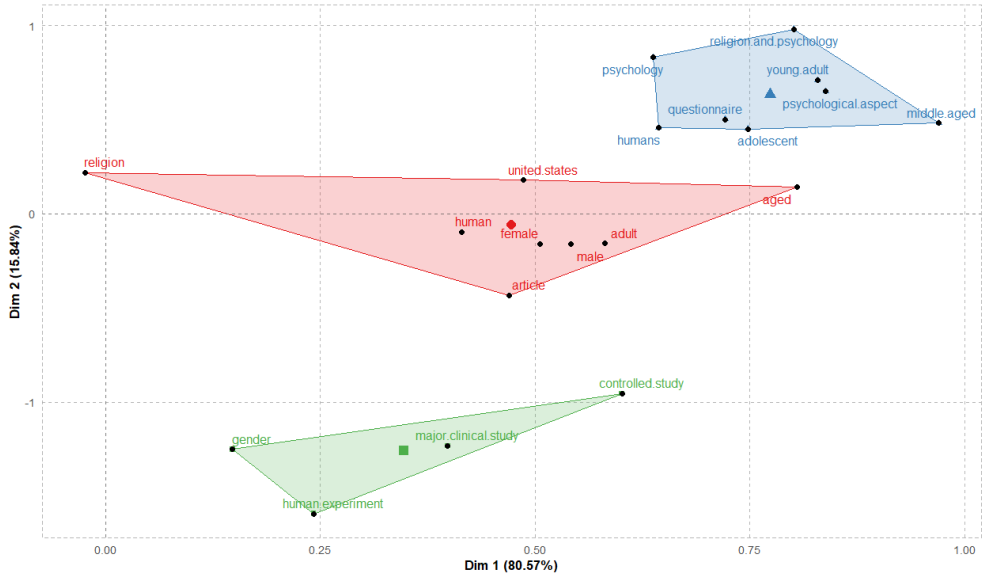

Figure 7. Map of the conceptual structure of religiosity based on the keywords plus.

Both maps show the formation of three large clusters differentiated by the colors blue, red and green. It should be borne in mind that the locations of the clusters on the map respond to whether their positions are closer to or further away from the origins of the abscissa and ordinate axes, since their locations give us information about the average position of all the column profiles and, therefore, represent the most important and commonly shared themes and trends within the field of study investigated.

In addition, it can be seen in Figure 6 that the dimension with the highest explained variance is dimension 1 with 38.15%, while dimension 2 averages 25.19%. Following the same pattern, in Figure 7, it is dimension 1 that clearly has the highest explained variance with 80.57%, while the percentage of variance for dimension 2 amounts to 15.84%. Observing the different clusters and their locations on the plane according to the dimensions, in Figure 6 corresponding to the author's keywords, we find for the blue cluster that the main component is education and around it are related aspects of a very diverse nature such as family, culture, gender, identity or marriage, where the religious

load and its beliefs generate a large presence. Regarding the red cluster, the main component is mental health and all of the research related to this issue and, in this case, its relationship with issues such as depression, spirituality, religiosity and sexual orientation, with special attention to the most intimate and personal psychological elements of the person. Finally, for the green conglomerate, the component related to attitudes and their relationship with certain sexual orientations is the main axis on which the research has focused attention; in this case, it is homosexuality or the different forms of rejection towards this group; that is, homophobia.

Regarding Figure 7, which corresponds to the keywords plus, the main component in the blue conglomerate is psychological aspect, referring especially to adolescents and young people. In the case of the red cluster, it is quite specific and precise with respect to the term "religion" and focuses the studies around this topic on single, well-differentiated aspects such as gender (male and female) but with special attention to the adult population and also to the elderly. It should also be noted that the main and most important publications in this regard are in the United States. Finally, in the green conglomerate, studies and social experiments of a psychological nature and with gender differentiation stand out.

At this point, beyond establishing and identifying the main themes and focuses of attention, we went on to deepen the analysis of the keywords found in each of the clusters of both maps, but classified the terms according to their proximity, i.e., the closest relationships between keywords. The greater or lesser proximity between terms (shared communality) relates to the percentage of articles that include them jointly, depending on whether the number of articles that include them is also greater or lesser. To carry out this

classification, two dendrograms were designed (Figures 8 and 9), one for each class of keywords, always respecting the same terms that appear in each of the clusters.

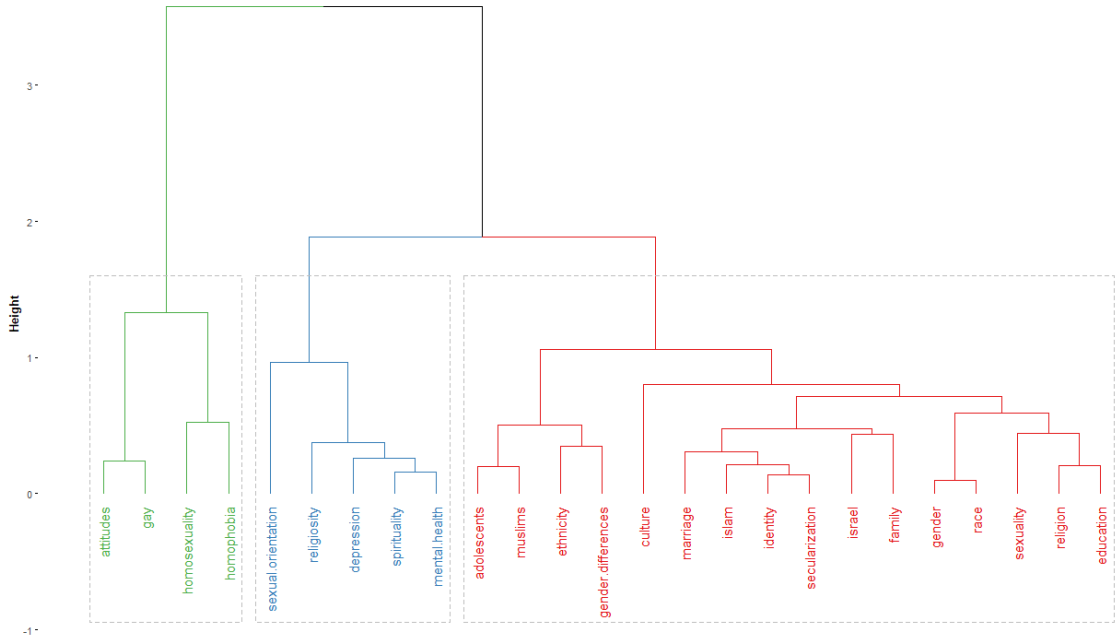

Figure 8. Dendrogram between the different author's keywords on religiosity.

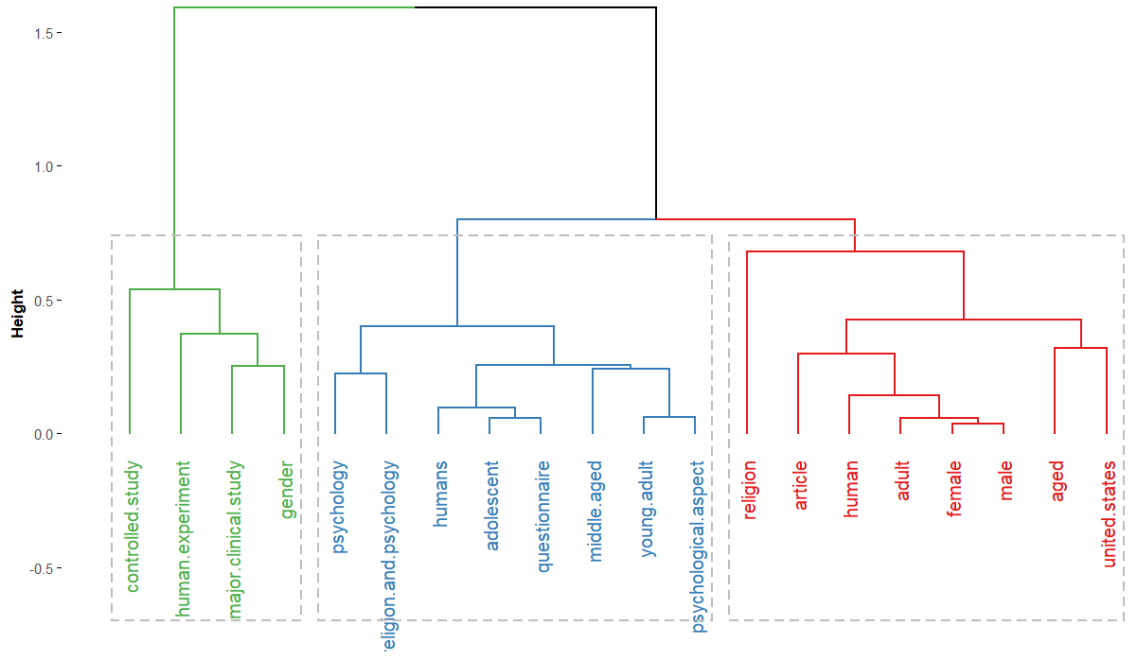

Figure 9. Dendrogram between the different keywords plus on religiosity.

With these results, we inferred more information about the main focuses of interest and thematic trends. From Figure 8 and specifically from the green cluster, due

to the scarcity of the keywords that comprise it, no more relevant data than those obtained in the corresponding conceptual structure map can be seen. From the blue cluster, it can be seen that, among its keywords, the term “sexual orientation” would be more distant from the rest of the terms that focus their attention on research into the relationship between mental health and disorders such as depression, and the role that religious and spiritual aspects or beliefs may play at certain times. With respect to the third red cluster, we can identify subgroups and/or pairs of keywords such as the one formed by the terms education, religion and sexuality. Given the nature of these words, it is clear that there is a growing tendency in the scientific community to study aspects of sexual education and the influence of religion or lack thereof on certain practices, beliefs or attitudes. There are also lines of research focused on race and gender (gender–race pair), ethnicity and gender differences (ethnicity–gender differences pair) or everything related to family aspects with a strong religious presence, such as marriage between people of different religious beliefs and their own identity (subgroup formed by the terms secularization, identity, Islam and marriage).

Finally, from Figure 9 corresponding to the keywords plus, something similar to what is demonstrated on the previous dendrogram occurs. From the green and red clusters, no specific problems or new trends in research can be inferred, other than those already detected. However, from the blue cluster, perhaps the most relevant is the psychology–religion pair. There are numerous studies that investigate the relationship between psychological aspects of people who also have religious convictions. In addition, it has been shown that research is aimed at populations of all ages, from adolescents, through adults, to the elderly.

4. Discussion

The growth of research in this field is evident (Figure 1) and the annual production of scientific articles on religiosity continues to grow visibly, so we understand that studies on this subject will tend to increase in the coming years.

A search for the origins of this word led us to discover that the appearance of the term “religiosidad”, both in Spanish and in English, coincided with the end of the religious wars in Europe, when the Pope lost his temporal power over the kings and princes of Europe who governed the nation-states. The Protestant Reformation, initiated in the 16th century by Martin Luther, led to a schism in the Catholic Church, giving rise to different churches and religious currents called Protestantism.

In addition, popular religiosity, although not entirely absent from Protestantism, is more commonly manifested in the Orthodox and Catholic churches (O'Donnell and Pié-Ninot 2001, p. 933).

The English term “religiosity” may have a negative connotation, implying an empty, formal piety without inner inspiration. It implies a showy and ostentatious (pharisaical) piety, although sometimes it erroneously appears in some writings as a synonym of “religious”. This negative connotation could be caused by a conceptual separation between faith and works, common in a Protestant view of religion, closer in origin to the Anglo-Saxon world, since the Catholic faith necessarily interrelates faith and works as a condition of eschatological salvation.

In any case, avoiding doctrinal controversies, we can state that both dimensions, the internal and the external, are inherent to the religious human being, and knowing that, it is possible to investigate the internal dimension from other branches of scientific knowledge such as, for example, the field of psychology. However, for its investigation,

it is easier to attend to the external signs of religious manifestations. In fact, one study evaluated these two dimensions of religiosity, religious affiliation and private religious devotion, and the results indicated that religious affiliation is more strongly linked to life satisfaction than to private religious devotion, finding that both measures of religiosity increased with age (Bergan and McConatha 2001, p. 23).

In the present research, it has been possible to verify that the topic of religiosity and its relationship with elements of social life such as age, ethnicity or gender could be considered as a growing research front in view of its evolution and growth during the last 25 years. Beyond the analysis of scientific production, we have considered the most productive authors and those who could be considered specialists in the field, given their regularity and incursion into this line of research over time. However, as usually happens in “hot” or growing topics and fronts, and in other more consolidated and mature disciplines, we do not find a large number of authors as major producers or many established authors in this line of research on religiosity and aspects of social life.

It should be pointed out that the quantity of research is not necessarily, in itself, accompanied by higher quality, but even being aware of this detail and not wanting to establish ourselves as judges of the quality of other people's research, the choice of the sample through a relevant database is, in itself, an added guarantee of that quality.

Scopus is the largest database of abstracts and citations of peer-reviewed literature—scientific journals, books and conference proceedings—offering a global view of the world's research output in the fields of science, technology, medicine, social sciences, and arts and humanities, representing almost 80% of international peer-reviewed publications (Scopus 2022).

The peer-review system established by the journals, together with their objective to offer quality in their publications, can be considered a sufficiently reliable filter to consider all of them as high quality.

In reference to the sources of information, which, in this case, have been entirely scientific journals, the titles of these allow us to infer or approximate the editorial lines governing the works that will later be published. From this introduction, by reviewing the most relevant journals by number of total articles published and growth over time, it has been possible to observe that sexual research is the strongest trend line and that it attracts more attention from the scientific community than other topics also of great interest, such as spirituality, religious beliefs, culture, family or values. These thematic trends inferred from the titles of the journals were subsequently corroborated by analyzing the conceptual structure of religiosity based on the different types of keywords found in the articles and databases.

The relevance of the term religiosity in sexual research, especially in journals of the so-called gender studies, manifests a striking linkage. There are competing concepts such as gender ideology or sexual and reproductive rights. These intellectual debates, intimately linked to the fields of politics and power struggles, should not cause us to lose sight of the object and objective of our research. Moreover, what is required is a redoubled effort not to be carried away by the prevailing winds of illegitimate interests within an authentic scientific study that should be more concerned with the knowledge of the truth than with the sale of expected results.

Gender ideology is a Christian concept also promulgated in the political sphere and in civil society by Catholic and Evangelical actors who reject the adoption of the gender category in public policies; and it was developed by Catholic intellectuals in the

1990s as a reaction to the inclusion of the gender category in the documents of the United Nations Social Conferences (Machado 2018, p. 1).

Sexual and reproductive rights are related to the freedom of people to decide their own sexuality and the free exercise of it, being linked to abortion as a right, under the definition of obstetric violence.

"Reproductive rights encompass certain human rights that are already recognized in national laws, international human rights documents and other consensus documents. These rights are based on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number and spacing of their children and to have the information and means to do so, as well as the right to attain the highest standard of sexual and reproductive health. It also includes the right to make decisions concerning reproduction free of discrimination, coercion or violence, in accordance with human rights documents" (UN 1995).

We reiterate our neutrality in this regard, as it is a politically stormy subject and not very useful for the research that concerns us. However, it is essential to mention this conflict since it could be an important element to be studied in future research, as it could be relevant to the number of research studies on the subject, as well as the number of journals that have been recently created.

The rejection of the gender category by organized religions could encourage the rise of the study of religiosity in this regard as a justification of the new concepts of gender from the religious point of view, or even as an element of attack on organized religions in search of a more centralized approach to religious morality from the political power.

Although it could be an element of judgment to be taken into account, we consider that it would be too simplistic an explanation as the only cause; it should be the object of more profound studies, and not only from the field of social sciences. In any case, this point of view could be useful to the general research on religiosity; moreover, it should be used for further deepening, since as a result of these power struggles, it would facilitate publication on these issues.

In our research, the analysis of the conceptual structure was carried out on the basis of a factorial approach and cluster analysis by classifying the keywords into dendrograms with which to observe and analyze the proximity between terms and, therefore, the main focuses of interest of the research. In this regard, six main components were identified among the planes corresponding to Figures 6 and 7: education, mental health, attitudes, psychological aspects, religion and gender. Around them, the rest of the topics, issues and trends such as family, culture, spirituality, identity, marriage, sexuality, among others, would be developed. Next, in relation to the dendrograms in Figures 8 and 9, specific problems can be seen that revolve around the relationship between religiosity and mental health, sexual education and religion, race and gender, ethnicities and gender differences, family aspects or psychological aspects and religion.

5. Conclusions

According to the results obtained from the literature on concepts such as family, culture, spirituality, identity, marriage and sexuality, we found that the research revolves around six main components: education, mental health, attitudes, psychological aspects, religion and gender.

With respect to education, a supposed opposition between faith and science is commonly assumed; this dichotomy is also controversial, so we will not dwell on it. We

will only take as an example the education in evolutionary biology in the eighteenth century in most of South America: most of the research in natural history consisted of systematics and taxonomy, and this task was performed mainly by theologians and natural historians. Subsequently, after independence from Spain in 1810, the immigration of European scientists substantially improved the knowledge of the local biota and stimulated the diversification of naturalists in education. Evolutionary biology is currently undergoing a new period of diversification that has led to the founding of the Chilean Society of Evolutionary Biology, the only scientific society for the study of evolution in Latin America. One of the Society's missions is to bridge the gap between scientists and science educators to improve the teaching of evolution at different levels, in both secular and religious schools. Although the Roman Catholic Church has been a fundamental institution in the development of Latin American society, debate on issues related to evolutionism and creationism has been largely absent in both public and academic discussions. The influence of religion on science education has been sporadic, and mostly related to the omission, rather than misrepresentation, of scientific information in biology textbooks (Medel 2008, p. 3,18).

Concepts of mental health depend very much on the cultural concept of health; for example, in the search for other cultural points of view, a recent study among healers of indigenous ethnic groups in southern Ecuador explored the concepts of health and illness in other cultures, and through the analysis of the data, a definition of health and illness was elaborated. The indigenous perspective of health and illness focuses on a balance between four bodies: physical, spiritual, social and mental. In addition, "good health" is obtained through good nutrition and balance/harmony. Indigenous healers in southern Ecuador have views on health and illness that differ from the Western biomedical model of care. These different views must be recognized and valued in order to build an

intercultural health system that enhances both ancestral and modern medical knowledge and healing (Bautista-Valarezo et al. 2020, p. 1).

In fact, the relationship between religiosity and mental health opens a perspective of study, insofar as it occurs in the new framework of a growing interculturality in all countries, so that a new horizon in the anthropological perception expressed in the different views of the concept of health becomes evident.

The psychological aspects of religiosity are a complex and fundamental sociocultural phenomenon. One study investigated a group of patients admitted to a psychiatric unit of a general hospital in Brazil. The distribution of diagnoses and length of hospital stay were related to religious affiliation. A greater functional psychosis and shorter length of stay were found in the Pentecostal group (Dalgalarrondo 1994, p. 325). Evangelical sects, especially Pentecostal ones, have expanded in the last 60 years in Latin America, and their possible positive or negative influence on the etiology and treatment of mental illness remains controversial.

Studies on life attitudes reveal that better self-perceived health was associated with greater self-perceived religiosity in older adults. Those who considered religion to be very important were less likely to report fair or poor health compared with those who were less religious. These older adults had a high prevalence of religious affiliation and most of them considered religion to be important (Reyes-Ortiz et al. 2007, p. 425).

Regarding the issue of religion when dealing with Latin American religiosity, and exploring sociological perspectives on the Latin American religious situation, the theory of secularization proposes that "the more modernity, the less religion", but in Latin America, we see both modernity and religiosity. The religious economy model, on the other hand, states "the more pluralization, the more religion", but in Latin America, there

is not so much pluralization, and it is not easy to move from one religion to another (Morello 2019, p. 1).

In addition, there is the sixth main component, gender, which we already discussed earlier in this section.

The main limitation of this study was the number of databases explored and from which documents were retrieved for the sample. The coverage provided by the Scopus database for the field of social sciences, which is the one we wanted to investigate, was considered appropriate and complete. However, this is a fairly broad field of study into which it is difficult to delve deeply into any particular discipline or area of knowledge. In this case, and anticipating future work complementing the present study in related areas such as education, consulting specialized databases in this discipline such as Eric or the Web of Science itself, which include up to four thematic categories specific to education, could provide us in the future with a more specific and detailed view of the state and interest of the scientific community in aspects directly related to religiosity and education.

In conclusion, the progressive growth of research in this field is evident (Figure 1); the annual production of scientific articles on religiosity continues to grow, manifesting a relevance that should encourage further deepening and scientific production around the concept of religiosity.

The use of new intelligent tools to follow, analyze and visualize the body of scientific research becomes an interesting and productive instrument that can be introduced in future scientific production, and brings a new perspective to the bibliographic wealth stored in the databases of high impact journals, retaking and reevaluating past studies. Therefore, it is useful both to see the perspectives that are

currently being published, and to deduce which perspectives are not being covered, thus serving to locate new fields of study on religiosity that have not yet been explored.

We propose two possible lines of future research:

The possible historical relationship between the origins of this term “religiosity” and the loss of temporal power of the Catholic Church after the Protestant schism.

The possible relationship between the current relevance of the term “religiosity” in sexual research (especially in journals of the so-called gender studies, with concepts such as gender ideology or sexual and reproductive rights) with the rejection of the adoption of the category of gender by some organized religions.

Author Contributions: M.d.C.O.-G., D.A.-C. and R.L-C. conceived the hypothesis of this study; A.M.U.S. and M.C.O.G. participated in data collection; A.M.U.S., methodology and validation; A.M.U.S., data analysis; M.d.C.O.-G. and R.C-L, writing—review and editing; M.d.C.O.-G., supervision. All authors contributed to the data analysis and interpretation. M.d.C.O.-G., D.A.-C. and R.L-C.. wrote the paper, with significant input from M.d.C.O.-G. All authors have read and agreed to the published version of the manuscript.

Funding: Not applicable

Institutional Review Board Statement: The study was conducted according to the guidelines of the Declaration of Helsinki.

Informed Consent Statement: Not applicable

Data Availability Statement: Not applicable

Conflicts of Interest: The authors declare no conflicts of interest.

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Cordero, R. L., Sánchez, Á. M. Ú., Valenzuela, A. P., & Chocrón, D. A. (2023). Past And Present For The Future Of Research On Transcendence In Education And Values. Journal of Positive Psychology and Wellbeing, 7(3), 206-218. https://journalppw.com/index.php/jppw/article/view/17540

Past And Present For The Future Of Research On Transcendence In Education And Values

1. Introduction

The concept of transcendence, which refers to that which is beyond natural limits, holds significance in people's lives. Research indicates that spirituality and religion are important to several individuals, and they desire these aspects to be integrated into their care, either through the direct involvement of professionals or specialized personnel, such as chaplains in hospitals (King et al., 2013, p. 140). Opinions vary depending on the country, however, several studies suggest that social workers are inclined to include religion and spirituality in their personal lives, as well as in their professional work with clients (Vetvik et al., 2018, p. 126; Gardner, 2020; Cosmas et al., 2022).

Although human reason has been approached from various areas of knowledge such as religion, philosophy, and psychology, its understanding has changed gradually and in the culture in which it is studied. These changes are continuous and parallel to human evolution, and have their place within the field of social sciences.

Recent social science literature has highlighted the crisis proposed by the theory of secularization as an explanatory paradigm for the decline of religion in public life. Alternatively, the concept of post-secularity was introduced with the aim of "building bridges between religious and secular rationality" (Garzón, 2014). To date, it has been affirmed that this dimension, beyond the purely immanent, is often avoided. In their study of the regulations and norms in social work education and practice in some countries, Crisp and Dinham (2019) found a common avoidance of religion, beliefs, and spirituality.

In the study of the relationship between human beings and transcendence, religion, as a set of beliefs or dogmas, is recognizable in its more formal dimension. However, spirituality is subjective and informal and encompasses personal and heterogeneous practices, feelings, and moral norms. Although research on religion and spirituality is necessarily characterized by its reductionism to the purely observable, leaving several nuances uncovered (Sami et al., 2021), subjectivity is a characteristic of our time, posing an important challenge, particularly in the field of values (Ogretici, 2018, p. 1).

According to the definition provided by the Royal Spanish Academy of Language (2022) for the term "value," considering the first seven meanings, it can be deduced that values are useful, important, permanent, and gradable (López-Cordero, 2020, p. 37). Therefore, for appropriate education in values, it is necessary to specify teachings that are considered important, useful, and in accordance with the value scale of each society. This should be followed by the implementation of teaching methods and the effect of education on the search for positive qualities for societal development.

Regarding formally transmitting the human knowledge necessary to cultivate values for living well (Ferrari et al., 2019, p. 47), various educational systems use legislation and teaching methods to propagate a certain manner of understanding reality in accordance with a specific social vision. The upbringing, teaching, and doctrines of educational systems aim to reflect a set of common values, granting a degree of utility or aptitude to satisfy needs and provide welfare.

Although religion and spirituality in both Eastern and Western contexts can infuse meaning and value into the nature of working with people (Kwan, Yeung, and Kong, 2020, p. 543), in several instances, practitioners feel ill prepared to meet the needs of their religious and spiritual clients. Formal education on religion and spirituality remains

optional or exclusive to a particular belief in most countries, resulting in a lack of cultural understanding in increasingly diverse societies and resulting in misunderstandings rooted in ignorance and simplistic stereotypes (Sami et al., 2021, 1).

This study aims to explore recent research trends in the relationship between religion and education. We focus on formal aspects, including concepts such as religion, formal education, and values; and informal aspects, including spirituality, non-formal education, and informal education. To accomplish this, we conducted a comprehensive analysis of high-impact publications to identify research patterns within four thematic categories related to education in the Web of Science (WoS) database: education and education research, education specialty, education scientific disciplines, and educational psychology.

To delve into the conceptual structure of our study's overarching theme, we analyzed a sample of 483 scientific articles using a co-occurrence analysis of various keywords. This analysis allowed us to identify the primary associations between the terms. Initially, we constructed a co-occurrence network map that revealed distinct clusters representing the research fronts. Additionally, specific keywords emerged as popular research topics in more specialized subject areas. Subsequently, we conducted a more in-depth analysis by creating thematic maps that differentiated between the authors' keywords and keywords plus, which served as the main units of analysis. These maps incorporate clusters represented by bubbles, with each term positioned on a plane based on measures of density and centrality. These methodologies are employed to provide insights into the current research landscape, highlighting prominent themes, concepts, and connections within the fields of religion and education.

2. Method

Variables of the Study

The variable considered in this study pertains to the construct related to the conceptual structure of the thematic structure of religion, education, and values. This conceptual structure is based on the interrelationships between words and terms found within the same body of scientific work. Networks of connections emerge through the analysis of associated words, also known as co-verbal analyses. Such an analysis and the resulting structure enable the exploration of emerging research fronts and popular topics within a specific field or discipline. Furthermore, it allows for the assessment of performance, identification of terminological subdomains, and evaluation of the level of advancement within a particular topic (Marín-Marín et al., 2021, 4).

Sample

Using a quantitative scientiometric methodology, we explored the Web of Science (WoS) database and retrieved 483 scientific papers.

The search procedure was initiated by selecting the WoS database and applying the "topic" filter, which included both the title and the abstract of the publications. Thereafter, the search sequence was constructed using Boolean operators "and" and "or" with the following structure and search terms: religion AND (spirituality or formal education or non-formal education or informal education or values).

The search was further refined by applying filters related to time, language, document type, and area of research. Specifically, we focused on the scientific production of the last decade, from 2012 to 2021, retrieving documents written exclusively in English and Spanish. Scientific articles were selected as the preferred document type as they best represent empirical studies published in journals indexed in databases such as Journal

Citation Reports (JCR) or Scimago Journal & Country Rank (SJR). Finally, we considered four thematic categories related to the educational disciplines that WoS encompasses: education and education research, education specialty, education scientific disciplines, and educational psychology.

Data Analysis

For data analysis, we considered two types of keywords found in scientific articles: authors' keywords and keywords plus. To construct and visualize graphs, network maps, and thematic maps, we used the Biblioshiny interface of RStudio version 4.0.4 (Aria and Cuccurullo, 2017, 962) and the VOSviewer program version 1.6.16 (Van Eck and Waltman, 2010, 525). The Biblioshiny interface in RStudio provides a platform for data construction and visualization, allowing us to create various graphs and maps. Additionally, we used the VOSviewer program, which specializes in constructing and analyzing bibliometric networks, to generate network and thematic maps.

3. Results

Conceptual Structure Analysis

To construct a co-occurrence network and analyze the associated words, we mapped all works related to our thematic focus on religion, education, and values. In this mapping process, we considered both types of keywords, that is, the authors' keywords and keywords plus, as units of analysis. To ensure sufficient data for analysis, we set the minimum number of occurrences of a keyword to five. Consequently, out of the initial sample of 483 articles, we identified 1934 keywords, of which 108 met the minimum occurrence threshold. By applying this criterion, we aimed to capture the most frequently

occurring and relevant keywords within our dataset, allowing us to generate a comprehensive co-occurrence network for further analysis.

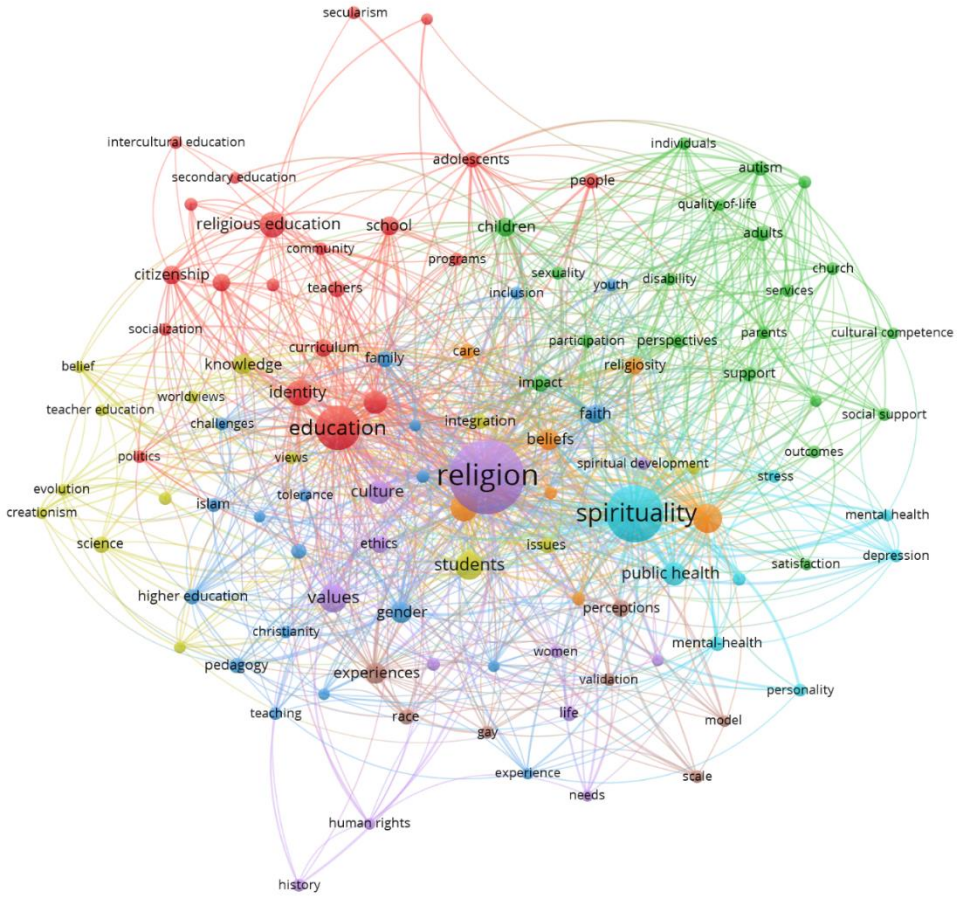

Figure 1: Co-occurrence Network Based on All the Keywords of the Articles

Based on the network map obtained, we identified eight clusters differentiated by color: red, purple, light blue, blue, orange, yellow, green, and pink. These clusters represented different research fronts or themes within the study. Among these clusters, the most important keywords were as follows:

Purple Cluster (religion): This cluster is associated with keywords related to religion. The key terms within this cluster include culture, values, ethics, history, life, needs, policy, prayer, and spiritual development. These keywords reflect aspects related

to the spirituality and religious life of a group of individuals who share common interests and needs at the ethical, cultural, political, and value levels.

Light Blue Cluster (spirituality): This cluster is associated with keywords related to spirituality. The keywords within this cluster focused on specific problems related to mental health and personality from personal and psychological perspectives. Examples of the keywords in this cluster include mental health, public health, personality, stress, and depression.

Red Cluster (education): This cluster, specifically within the context of religious education, explores the elements and content that can be incorporated into religious education curricula and their impact on society. The keywords within this cluster include religious education, school, programs, people, moral education, intercultural education, identity, diversity, curriculum, community, and citizenship.

Table 1 (partially shown) presents information on each of the 108 keywords, including the total strength of the occurrence links with other keywords. The keywords with the highest total link strength are selected, indicating the strength of the relationships between the keywords in terms of co-occurrence links.

Table 1: The 20 Most Relevant Keywords According to their Occurrence Value and Total Link Strength

Keyword	*Occurrences*	*Total link strength*
Religion	202	639
Spirituality	122	446
Education	73	211
Health	32	131

Values	30	85
Students	29	121
Attitudes	28	132
Religious education	26	39
Identity	25	81
Diversity	21	79
Culture	21	63
Public heath	20	98
Beliefs	17	84
Experiences	17	64
Gender	16	61
Knowledge	15	49
Faith	14	73
Citizenship	14	39
Children	13	71
School	13	46

From Table 1, it is evident that the term "religion" has the highest values in both occurrence (202) and link strength (639). It serves as the most important and central keyword, acting as the nucleus of the research front in the entire network and demonstrating strong connections with other clusters and neighboring nodes. A similar pattern is observed for the terms "spirituality" and "education." Further, the term "values" holds significance in terms of occurrence value, however, its link strength (85) does not correspond as closely. This may be because of the theoretical nature of the concept of values, which may have a strong presence in scientific studies and research initially, but weaken as we approach professional practice and educational reality, resulting in less interest from the scientific community. Other terms with lower occurrence values than

"values," such as "students," "attitudes," and "public health," exhibit better results in terms of link strength, with values of 121, 132, and 98, respectively. In the case of education, the first two terms represent universal issues within the field that consistently carry significant weight regardless of the specific context. The strength of public health lies in the relationship between religion, spirituality, and mental health.

Following the descriptive visual mapping of keywords, the next step in defining the conceptual structure of the scientific production of religion and education is to create thematic maps. Two maps are presented: one based on the authors' keywords and the other based on keyword plus. The parameters for both maps were as follows: a maximum of 250 keywords per map, each keyword with a minimum frequency of five within each cluster, and each cluster with only one label. Each network cluster within the map is represented by a bubble, and the size of the bubble is proportional to the number of keywords within that cluster. The keyword with the highest occurrence value serves as a label for each cluster or bubble. The locations of the bubbles within the map were determined using two measures: centrality and density. Centrality is a global measure that indicates the position of a node in relation to other nodes and provides insights into the importance of a particular theme within a given research field. Density, is a local measure that reflects the position of a node in relation to a set of neighboring nodes, explaining the degree of development of a theme. Following the guidelines of De la Rosa et al. (2005, 6) and Cobo et al. (2011, 150) for the interpretation of thematic maps, four quadrants of the Cartesian axis can be identified: the upper left quadrant for niche themes, lower left quadrant represents emerging or declining themes, upper right quadrant represents pivotal themes, and lower right quadrant represents fundamental themes. The first thematic map, based on the authors' keywords, is presented below:

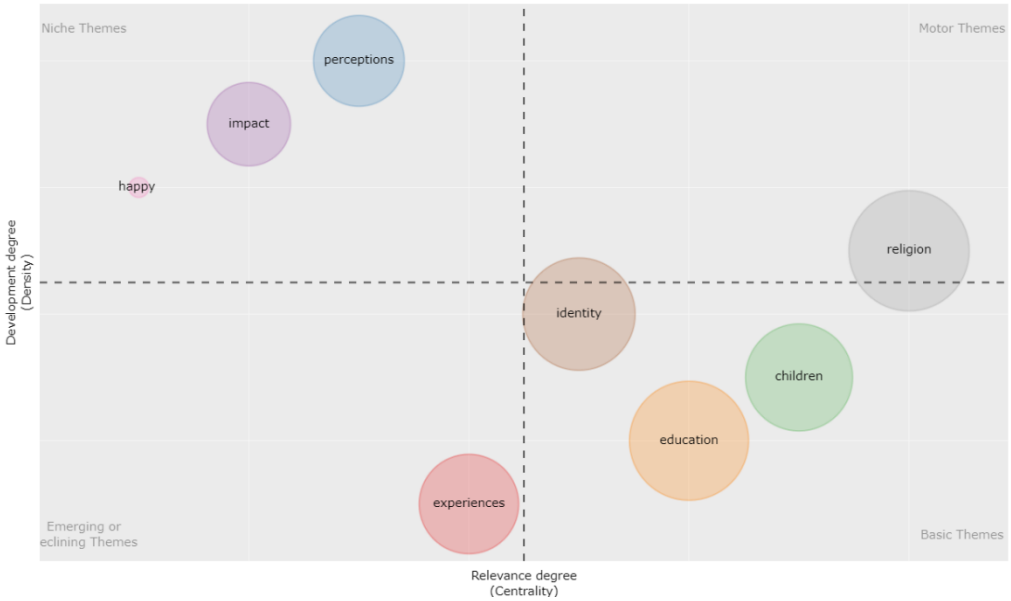

Figure 2: Thematic Map Based on Authors' Keywords from the Articles

From the observations presented in Figure 2, a series of conclusions can be drawn from the information provided by the authors' keywords. The clusters happy, impact, and perceptions are situated within the general themes of religion and education as niche themes that can be understood as either highly developed or isolated themes. The happy cluster is not a central theme with a total absence of density because it is made up solely of this term. Impact and perceptions do not enjoy significant centrality, although they have a slightly higher internal density among their terms. Within the impact cluster we find terms such as "culture," "stress" or "parents" among those with the highest values of occurrences. It is similar for the perceptions cluster and some of the most relevant terms such as "support," "needs," "end," "cancer-patients," "medical-care," "palliative care" or "prayer." These results indicate that part of the research has focused on topics and issues related to health and medicine. Further, it indicates the impact that illness can have on patients and the environment around them, affecting the well-being and happiness of all parties involved, considering from the perspective of religious beliefs and faith. In religion, we found the only cluster that considered a theme engine and characterized it as

one of the clusters with the highest centrality and density in the thematic map; that is, it has a high external connectivity with the rest of the neighboring nodes, as well as a high internal connectivity between the keywords constituting it. Among its nodes with the highest occurrence values we identified the terms "spirituality," "health," "life," "pedagogy," "personality" or "satisfaction," where aspects of a more personal nature are observed, focusing on the well-being of oneself from the perspective of spirituality and education. The experience cluster is the only emerging front with a somewhat lower density and centrality. It reveals research interests in diverse aspects, areas, and groups around religion, education, and sexuality. Some of the themes to be highlighted are: "diversity," "gay," "mindfulness," "homophobia," "belief," "communities," "educational-leadership," "heterosexism," "love," among others. Finally, we identified the clusters identity, education, and children as basic themes. These are clusters with high internal connectivity, as they comprise several keywords and have a certain centrality with respect to the rest of the clusters. These are basic and transversal themes and among the specific problems of each cluster with the highest occurrence values, we identified the terms "schools," "faith," "values," "religious-education," "race" or "community"; for the education cluster we identified the terms "attitudes," "students," "beliefs," "citizenship," "gender," "integration" or "socialization"; and finally the children cluster constituted, among many other terms, "adolescents," "adults," "people," "mental-health," "autism," "disability," "quality-of-life," "families" or "inclusion."

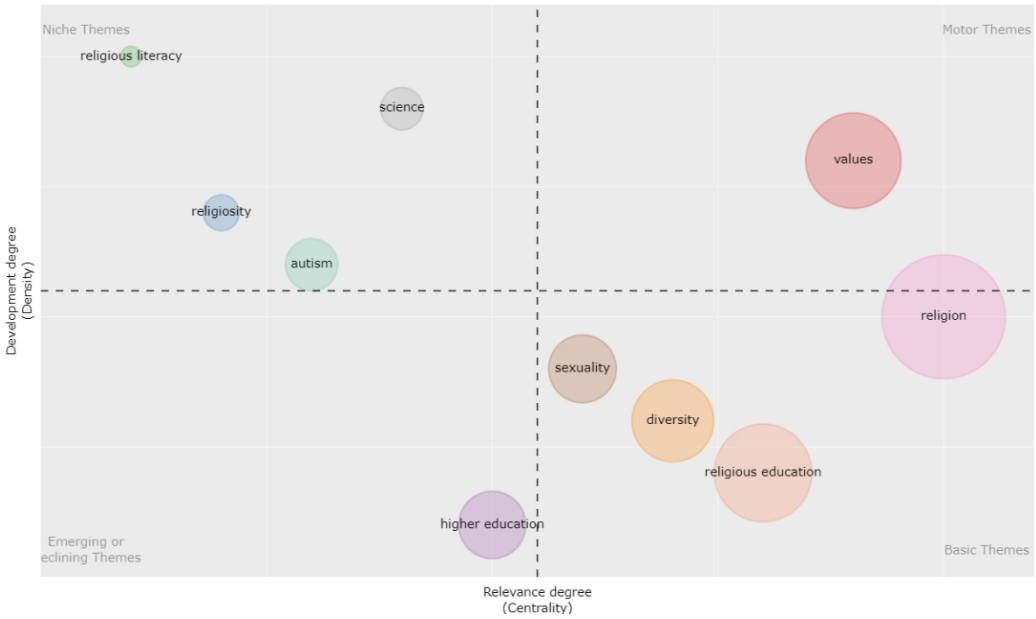

Figure 3: Thematic Map Based on the Keywords Plus from the Articles

In the thematic map based on keywords plus (Figure 3), several clusters represent niche themes, including religious literacy, religiosity, autism, and science. These clusters exhibited low density and relative centrality compared with the other clusters. Owing to their low density, not many specific issues are highlighted, apart from the significant presence of the religious component in mental health, particularly in relation to intellectual disabilities, and its connection with science through terms such as "critical thinking," "ideology," "philosophy," or "religious beliefs."

The cluster "values" stands out as a driving theme and one of the main topics to be investigated in this study. Within the context of religion and education, keywords related to values with the highest occurrence values include "ethics," "gender," "human rights," "social justice," "multiculturalism," "equity," and "pluralism."

The cluster "higher education" falls into the quadrant representing emerging or declining themes. It has medium density and centrality measures, focusing on higher education as the primary research area for the topic at hand. It explores aspects such as "students," "identity," "moral education," and "ethics education." This cluster investigates

students' ethical, moral, and psychological dimensions within a formal university educational environment.

The clusters "sexuality," "diversity," "religious education," and "religion" represent the basic themes. These research fronts exhibit high internal connectivity, except for the "sexuality" cluster, which has medium density and significant external connectivity with other fronts. As expected, "religious education" and "religion" form the fundamental themes within the overall topics studied in this research. Specific topics of interest include "spirituality," "education," "public health," "health," "spiritual development," "mental health," "intercultural education," "worldviews," "citizenship," "secularism," "religious studies," and "faith schools." These topics are closely related to other fronts, such as the intersection of sexuality within the religious sphere and its educational context. Additionally, the cluster "diversity" focuses on research topics such as "curriculum," "medical education," "tolerance," "inclusion," "resilience," "belief," "empathy," and "integration."

4. Conclusions and Discussion

This study aimed to analyze dance as a tool for social intervention to promote the transmission of values in multicultural contexts. This is an interesting study because interactions in these types of activities allow the transmission of different cultural, religious, and social values. Additionally, owing to the diversity within the city, the participants were from different cultures; hence, it is important to transmit these cultural values through the dance itself. The experiences and challenges that occur in societies are owing to numerous personal encounters that lead to religious, linguistic, and cultural

challenges with the sole purpose of seeking negotiations and integration to create these cross-cultural personalities (Correa y Inamdar, 2022).

In an increasingly multicultural world, references to religion and spiritual beliefs, as well as their inclusion or removal within formal educational systems, are subject to debate among policymakers who develop legal guidelines (Crisp and Dinham 2019, 1544). In turn, the study of religion within education as a transmitter of common values in society and an element of connection between the different mechanisms of conceiving the reality of which we are a part, becomes an issue that should benefit from scientific analysis.

The search for extant studies is the first step in the path to scientific investigation. This article presents the results of a study on research in the last ten years, in high impact scientific journals, on the relationship between religion (in its formal or informal aspect, as religiosity), education (considered in both its academic and informal dimensions) and values.

By means of quantitative analysis, it is possible to visualize the relevance of the topics dealt with by researchers by establishing groupings by coincidence of terms established as keywords, both by the authors of the articles and by the database that indexes them, and interrelating the different terms by order of importance in appearance and interrelation. These groupings facilitated the creation of semantic fields obtained through keywords.

After the analyses were conducted and the subsequent results obtained, it was possible to verify that beyond the general theme investigated around the union of religiosity, values, and the various types of education in its different stages and levels, the

specific problems and lines of research of greater interest are broader and related to other areas such as health, psychology, and sexuality.

From the co-occurrence network, which provides broader and more general information, eight large clusters differentiated by color were identified, in which the main themes can be summarized as spirituality and religious life, mental health, personality, education, religion from the curriculum, and impact on society.

The thematic map based on authors' keywords presents the chief focus of interest from the research topics on health and medicine, impact of disease, well-being and happiness, religious beliefs and faith, spirituality and education, religion, education, and sexuality. Conversely, from the thematic map corresponding to keywords plus, the following most relevant lines of research can be highlighted: religion and mental health, intellectual disability, values, ethics and morals in higher education students, and sexuality and diversity.

Considering this panorama, which is rich in topics that religion and education offer from scientific research, it is interesting to observe the tremendous scope that religious beliefs continue to have today at the level of influence, transforming power, and significant repercussions in the most routine and vital aspects of life. In an increasingly transforming world, where technological progress and the immediate satisfaction of pleasures and needs have modified individual behavior and social relations, research on religion reveals that it is a topic that continues to arouse significant interest at the social level as well as in the scientific community. Aspects that help strengthen the human being as a person before the world and that attend to more intimate and personal feelings, such as faith, spirituality, or beliefs, as well as the load of values that it carries with it, are a reason for work and study from the educational world in its different stages and involve

agents that constitute the educational community: students, families, and teachers. All of this has significant relevance in areas such as sex education and mental health. The presence of a religious sense in these contexts, as well as in the rest of the peripheral topics to which it is related, proves to be a broad and interdisciplinary field of study that arouses interest in science in numerous areas of action and focuses on a multitude of groups.

As some words can sometimes be polysemic and even have different shades of meaning depending on the language in which they are used, it is important to justify the use of English terms for data processing. As most of the research has been conducted in English and the keywords have been translated into English by the authors themselves, it is preferable to cross-reference the data in English so that, after the creation of the thematic maps, the terms can be translated for interpretation and discussion.

Some studies emerge from the idea that the meaning of words is defined according to the argumentative discourse specific to each linguistic system that each of them evokes (Zucchi 2016). Some words can be assigned the same or similar meanings. For example, it is possible to use terms such as religion, spirituality, and culture as synonyms in different studies, thus softening their respective semantic specificities. The use of one term or another is in itself a source of information about what is intended to be transmitted, becoming a clear indicator of currents, fashions, and social taboos.

Similarly, it is possible to speak of originally transcendent terms that, after passing through immanence, become different words but with similar meanings, so that internally, they are linked in their meaning but not formally. Examples include spirituality, personality or mental health.

The terms religion, spirituality and education are the keywords with the highest values owing to the fact that they have been considered as the root of the search, so that, in themselves, they do not provide relevant information, however, the result of these searches allows us to discover terms linked to these that are relevant to highlight as a result of the search.

Remarkably, the importance of the keyword health, without being part of the initial search terms, appears to be connected with greater relevance than even the terms values or attitudes that apparently could be more linked. The concept of religious education as a means of transmitting social values is well known, however, according to the results of this research, both mental and physical health appears to be receiving more attention than in the publications of the sample. This may be owing to a conceptual broadening of the term health beyond the physiological and sociological realms. Moreover, it is possible that the number of existing health research journals has a specific impact on the outcomes of the thematic interrelationships. Be that as it may, the connection between health, even public health, with religion and education is evident in this research. It could be that the interest of research on education and religion is linked more to the world of personal well-being, both physical (health) and mental (identity), highlighting its relational aspect (diversity and culture).

Other words to highlight owing to their frequency of appearance are identity, diversity and culture, which we can interpret as researchers searching for a sense of identity and belonging through religion, education and values. This may be its most social dimension and, therefore, one that may have a more immediate projection within the field of social sciences. When educating students in the social sciences, skills should be sought that lead them to understand and interpret facts through a critical analysis that allows the

construction of meaning through hypotheses, approaching in a more responsible manner the conflicts and dilemmas that arise today (Valencia, 2004).

Human beings are social beings, and there is an inevitable dialectical tension between unity and diversity, between who we are and what we belong to. This, in turn, is manifested today within an increasingly globalized society that tends toward homogenization, attempting to level, harmonize, and unite the different elements of the social whole. It is the responsibility of society, including secular societies, to ensure that its members can exercise their right to freedom of religion or belief (Segev, 2023). However, identity is based on distinction or the awareness that a person or collectivity has of itself, which makes it different from others.

The search for social values possesses this double function by integrating diverse things into a whole, establishing common values in the midst of the search for the set of estimable qualities of oneself and the collectivity to which one belongs, which characterizes them in relation to others.

To understand the different thematic maps, it is useful to distinguish between the concepts of the authors' keywords and keywords plus. The authors' keywords are more related to the formal subject matter of the articles as they are selected and marked by the authors of the research, so that they can follow the trail of their research. Although there may be a temptation to forcibly adapt these keywords to the specific content of special issues or the journal's lines of research, it is clear that they necessarily reflect the research intention and subject matter of these scientific communications. This provides us an insight into the initial intention of the researchers when planning different studies and can therefore, help us understand the initial effort and topic of interest driving the research. However, the keywords plus are created by the database in a broader context in response

to the need to organize different publications around common areas of interest, and thus facilitate access and interrelation with other existing databases. Therefore, we can conclude that they represent a subsequent external filter, the product of the final result of the articles themselves, away from both the need for the article to be accepted in the journals, since they have already passed their corresponding reviews and have been published, and the legitimate editorial interests of the different journals.

Seeking a simplification that facilitates their differentiation, despite the inevitable biases, we affirm that the authors' keywords convey the immediate vision and intention of the researchers and that the keywords plus allow us to see the broader lines that the database implements in its search engines.

In the first comparison of both thematic maps, it can be observed that the centrality of the term identity within the thematic areas provided by the creators of scientific studies, through the authors' keywords, is evident. However, in the one coordinated by the databases through keywords plus, this centrality is held by sexuality, followed closely by diversity. We did not find a valid interpretation for this difference, however, it was striking. It is necessary to know the protocols and algorithms governing keywords, however, this set of rules goes far beyond our area and capacity for knowledge.

Nevertheless, comparing the results of both thematic maps could become a field of analysis that could elucidate future research.

In his Proverbs and Songs, the Spanish poet Antonio Machado identifies human action on the road as a present task, remembering the past and without obsessing about the future:

Wayfarer, your footsteps are the way and nothing more; wayfarer, there is no way, the way is made by walking. As you walk, you make the way, and as you look back, you see the path that you will never tread again. Walker, there is no path but trails in the sea. (Machado 1979, 113)

Similarly, as footsteps have been creating a path that points in a specific direction, the possible meaning of the groupings of these words has been studied in the search for a common core of meaning traits, facilitating the signaling of future research paths.

The latest research on education and religion is linked to the world of health and personal well-being, both physical and mental, highlighting their relational and social aspects in search of the sense of identity and belonging necessarily to promote greater social cohesion in an increasingly diverse society. Simultaneously, identity, diversity and culture appear to be relevant and could be an orientation for future research on these topics.

In particular, the theme of diversity has highlighted recent common research concerns regarding variety, dissimilarity, and societal differences at the time of teaching. The abundance of different activities that occur simultaneously and in the same place renders social life difficult and enriches it, making it a challenge and attractive proposal for future scientific research in social sciences.

The present study does not intend to mark limited lines of research because, when contemplating the mosaic of keywords, each researcher must find his own way. However, it shares some possible lines that appear visible on the thematic maps. To claim to know imperfectly by slight hints at something immaterial, such as future lines of research in these fields, may appear to be unscientific foolhardiness; however, these conjectures are based on the analytical results of a large sample of research reviewed and published in

high-impact journals. Certainly, one footprint is not a pathway, however, many footprints, when put in order and visible, form a pathway.

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The Values in Multicultural Contexts as a Tool for Understanding Multilevel Development

Introduction

Within the debate on the fairness of machine-based decisions in algorithmic decision-making, Wang and Singh (2021) take into account missing values and selection bias when conducting studies on categorical data in an attempt to help machines make fairer decisions. Some studies aim to simplify the complexity of social reality to facilitate its analysis by translating it into a numerical language that enables quantitative analysis. San-Jose et al. (2021) attempt to demonstrate that it is possible to monetise the social value generated by a hospital and use it to establish efficiency based on the public funding allocated to it. Their study considers the social part of economic transactions, i.e. those variables that do not involve market transactions but are perceived and valued, and emotional satisfaction.

Ennerberg (2022) reflects on how some national values and practices are present in civic education. The idea that modern science has made it so that claims about religious truth appear unreasonable seems to be increasingly influential for young people (Walker 2019). However, people face dilemmas where they need to make decisions related to science and religion. In their research on how Science and Religious Education teachers view the nature of argumentation. Da Cruz (2019) raises the need to separate the ideological confrontation, which may arise as a result of the faith of a researcher from the pragmatic research perspective they adopt.

Based on a study on traditions and religion in Swedish preschools, Reimers (2020) described and analyzed the difficulty of removing religion from religious practices, as well as the difficulty of reducing religion to a single dimension.

As part of a project entitled 'Identifying principles and big ideas for religious education', Freathy & John (2019), recommend an additional research-based multidisciplinary, multi-methodological, and reflective learning approach that asks why, how, where, and through whom 'knowledge' of religions and worldviews comes about. They propose four 'Big Ideas on the study of religions and worldviews', whose aim is to highlight the symbiotic relationship between the knowledge and the 'knower', and to reject the false dichotomy between the object and the method of study.

Somaraju (2023) examines the relationship between ethical beliefs and social values, commonly attributed to cultural differences, searching for cultural links to resolve interpersonal conflicts. He tests two models that link the ethical beliefs of Relativism and Idealism to conflict resolution preferences of Compromise and Forcing through social values (Face, Collectivism, Dignity & Honour).

In an attempt to avoid different kinds of nihilism, relativism, and totalitarianism, Vargas-Guillén, et al. (2019) question ethical education from a perspective of de-transcendentalisation of ethical-moral norms and propose the possibility of achieving an ethical education through the pragmatics of language. Regarding this topic. Integrating religions and non-religious worldviews is a challenge for policy makers, teachers, educators, and schools (Bratenand Everington 2019). Understanding the values intrinsic to each culture becomes necessary in an increasingly plural society, given that, when members of one religion apply their norms to members of a different one, this results in coexistence conflicts. Srinivasan et al., (2019) they concluded that, even in an

environment marked by religious conflict, children could limit the applicability of the norms of a religion to members of that religion, thus creating a good basis for peaceful coexistence.

González-Gijón et al. (2021) show a new instrument created to know the hierarchy of values in young people from 11 categories that include the integrity of the dimensions of the person (bodily, intellectual, affective, individual, moral, aesthetic, social, political, ecological, instrumental and religious).

Smith et al. (2019) explored the relationship between individualistic and collectivist values and risky and pro-social behavior, concluding that young people adopt multiple cultural orientations and that collectivist cultural values can serve as motivational factors for children of diverse backgrounds.

Hemi and Kasperski (2023) have developed a reliable instrument for the evaluation of the socio-emotional competences of educators. The internal correlations indicate a similarity between the social and emotional subscales, resulting in a reliable and valid measurement tool.

Methodology

Procedure

This project was developed in compliance with current privacy and data protection regulations. Participants gave their informed consent to process their personal data, in accordance with the provisions of Regulation (EU) 2016/679 of April 27 (GDPR), and Spanish Law on Data Protection, Organic Law 3/2018, of December 5th (LOPDGDD, based on the Spanish acronym). The questionnaire was conducted online using Google Forms.

This research project was approved by the academic commission of Social Responsibility of the Faculty of Education of the University of Granada.

Design and sample

To achieve the objectives of the study, an online ad-hoc questionnaire was designed, and its psychometric characteristics were analysed. In the sample, the mean age of the participants was 24.42 years, with a distribution of 65.9% women and 34.1% men. In terms of religion, 56.5% identified as Christian, 20.2% as Muslim, 0.8% as Jewish, 0.2% as Hindu, and 20.8% as having no religion. A total of 69.6% were volunteers and 30.4% were not. A total of 27.4% had dependents and 70.9% did not, while 78.1% did not have children and 21.9% did.

Instrument

The values questionnaire was administered in a multicultural border-city context, in the Spanish city of Melilla in North Africa. Due to its geographical location (it is one of only two land borders between Europe and Morocco) its essential value is that respondents from a European cultural background are mostly Spanish nationals. The questionnaire consisted of sociodemographic and other specific questions regarding values.

Specifically, there were six specific sociodemographic questions; the remainder of the questionnaire was the same for all respondents, and there were 39 specific questions on multicultural values, organized into four blocks or dimensions. The questions were adapted from the questionnaires González et al. (2021).

Data analysis

For the analysis of the data, the IBM SPSS Statistics 25 statistical programme was used to obtain the results. In order to fulfil the first objective of designing and validating an instrument to analyse values as a development tool for all levels that make up the person, structural equation modelling (SEM) was used, which through multivariate regression, allows us to establish the relationships between latent variables and response patterns with a set of factors that are not directly observed, thus establishing a confirmatory analysis of psychometric validation.

This allows us to establish a useful and valid instrument, as there are currently none that examine the parameters studied. To achieve the second objective, descriptive statistics were used to describe the characteristics of the sample (mean, standard deviation, skewness and kurtosis) and correlation analysis.

Results

To assess the correct design of the questionnaire, its content validity, its reliability and its construct validity were evaluated. Several strategies and psychometric assessment tools were used for this purpose.

To evaluate content validity (Escobar & Cuervo 2008), expert consultation (Delphi method) was used (Vidal & Lluch 2019). This was done it to identify the degree of adequacy, belonging, and congruence for each of the questions. An estimation scale was designed using a degree of agreement of 1-3 for each of the questions (Cabero & Barroso, 2013). In the initial stage, seven experts (university professors for Education degrees), specialists in research methodology, two volunteers and an expert on values with a degree in theological sciences were recruited. In the second stage and based on the previous recommendations, the final version of the questionnaire was developed, and the degree of concordance was analyzed for each question. Values > 80% were considered

adequate, therefore, when questions met this standard, they were kept. In this phase, one item was eliminated, so the questionnaire was reduced to 39 items. After these modifications and following the third round, agreement for all the questions was >0.8, so all questions were retained, resulting in a K value = 0.87.

In terms of reliability, a Cronbach's Alpha of 0.897 was obtained, which was considered an adequate level of reliability (Elosua & Zumbo 2008). The sample adequacy measures (Llorent 2019) performed to check if the data was appropriate for factor analysis had a KMO test (Kaiser-Meyer-Olkin) with a value of 0.879, and a Bartlett sphericity test of 23224.046 (gl: 741; p=0.000).

The rest of the analysis demonstrated that 40.125% of the total variance could be explained with reference to the four previously identified factors. The descriptive statistics for each questionnaire item are reported in Table 1 (Anexo 1).

To analyze the correlation structure, an oblique rotation of factors was performed. This analysis revealed which group of variables present a high correlation with each factor (Table 2, Anexo 2).

The questions were then redistributed as per their association with the aforementioned factors and the factors were grouped according to the following dimensions:

Factor 1: Social values, which include the following items: 2,6,7,23,24,25,26,27,28,29,30,31, and 38. These items are related to daily care and hygiene, the use of technologies, the importance of employment, empathy, harmony, respect, loyalty, tolerance, the common good, sustainability, multiculturalism, and beliefs.

Factor 2: Transcendental values, which include items 33,34,35,36, and 37. These are related to a belief in God, the practice of religion and to taking pride in being religious, being a good believer, and promoting solidarity and charity.

Factor 3: Cultural values, which includes items 3,4,5,8,14,15,16,17,18,19, and 32. These encompass things like reading, studying, thinking, traditions, and cultural acts such as concerts, art, photography, and those related to the environment.

Factor 4: Affective values, which includes items 1,9,10,11,12,13,17,20,21, and 39. These values are focused on attention to food, affection, physical contact, beauty, fashion, feeling attractive, courage, the capacity for achievement, and fulfillment.

Pearson's correlation coefficient (Table 3) was also applied to determine the percentage of shared variance between the factors (Tabachnick et al., 2007).

Table 3

Correlations of factors

	Factor 1	**Factor 2**	**Factor 3**	**Factor 4**
Factor 1: Soc. values	1	.439**	.168**	.351**
Factor 2: Tra. values	.439**	1	.085**	.305**
Factor 3: Cul. values	.168**	.085**	1	.217**
Factor 4: Aff. values	.351**	.305**	.217**	1

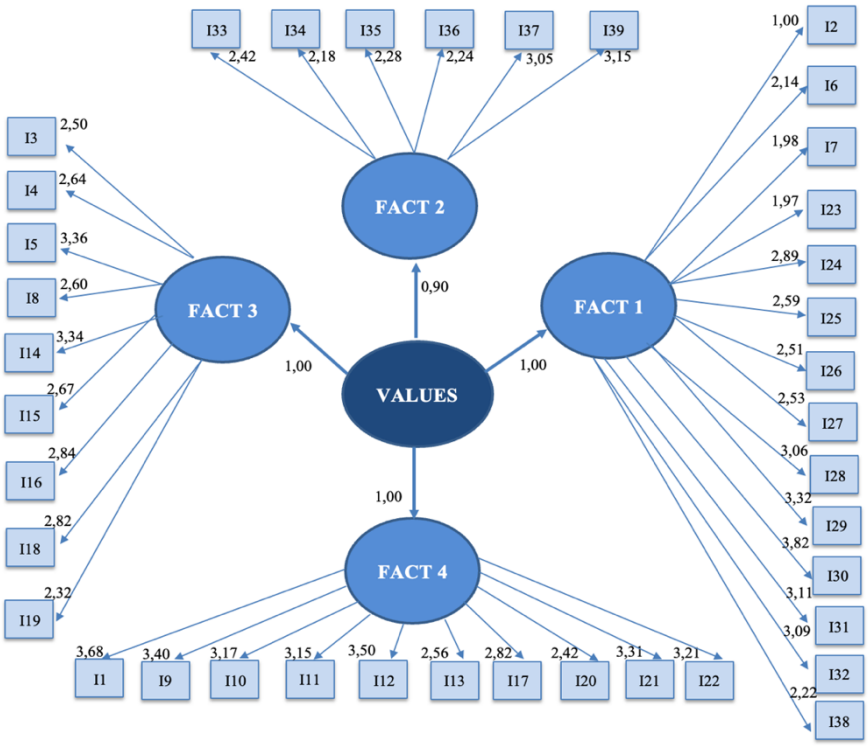
Table 3 shows that the highest correlations are found between factors 1 and 2, which have a covariance of 0.439. This relationship is significant ($p<0.01$), and it is considered moderate. Factors 1 and 4 have a covariance of 0.355 (the association is also significant, $p<0.01$), which is considered to be a positive and moderate correlation.

For this purpose, a type of analysis based on multivariate regression was performed, the purpose of which was to relate the response patterns to a set of latent factors that were not directly observed (SEM)) but were detected on the basis of the substantiating starting theory (Rizopoulos, 2006). In addition, to improve the model and achieve better values, a readjustment of the SEM model was carried out; some procedures and technical criteria were provided for the purpose of validation (González & Backhoff, 2010).

The questionnaire was refined by means of an analysis of the structural equation model. This was done according to the criteria of multivariate normality for the items and using the criterion of maximum likelihood, so that two models were created: A confirmatory model, and its readjusted version, which modified the theoretical model (M1) (Figure 1). The modification was verified through adjustment indexes (González & Backhoff 2010; Kline, 2011).

Figura 1

Schematic (path graph) of the Questionnaire of Values in Multicultural Context. Model 1 (M1)



Model1 was created from the exploratory factor analysis and served as a theoretical model. The normed fit index (NFI) was close to 1 (0.760), and the comparative fit indexes (CFI) (goodness of fit index), Tucker-Lewis index, and NFI (normed fit index) were 0.781, 0.757 and 0.760, respectively. Although all of the values showed results that were not quite adequate, it was necessary to conduct readjustment. Notably, the root mean square error of approximation (RMSEA) was slightly above the critical limit at 0.067 (González & Backhoff, 2010).

Model 2 was created from M1, after eliminating inappropriate items. The readjusted model maintained 25 of the 39 items and all four factors of Model 1: Social, cultural, transcendental, and emotional values. It is interesting to note that the calculated RMSEA (root mean square error of approximation), which was equal to 0.56, was an optimal value, and the comparative fit indexes CFI (comparative fit indexes), TLI (Tucker-Lewis index), and NFI (normed fit index) (were 0.924, 0.909, and 0.911, respectively (Table 4 & Figure 2), (González & Backhoff, 2010; Miles & Shevlin, 2007).

Figura 2

Schematic (path graph) of the Questionnaire of Values in Intercultural Context. Model 2 (M2)

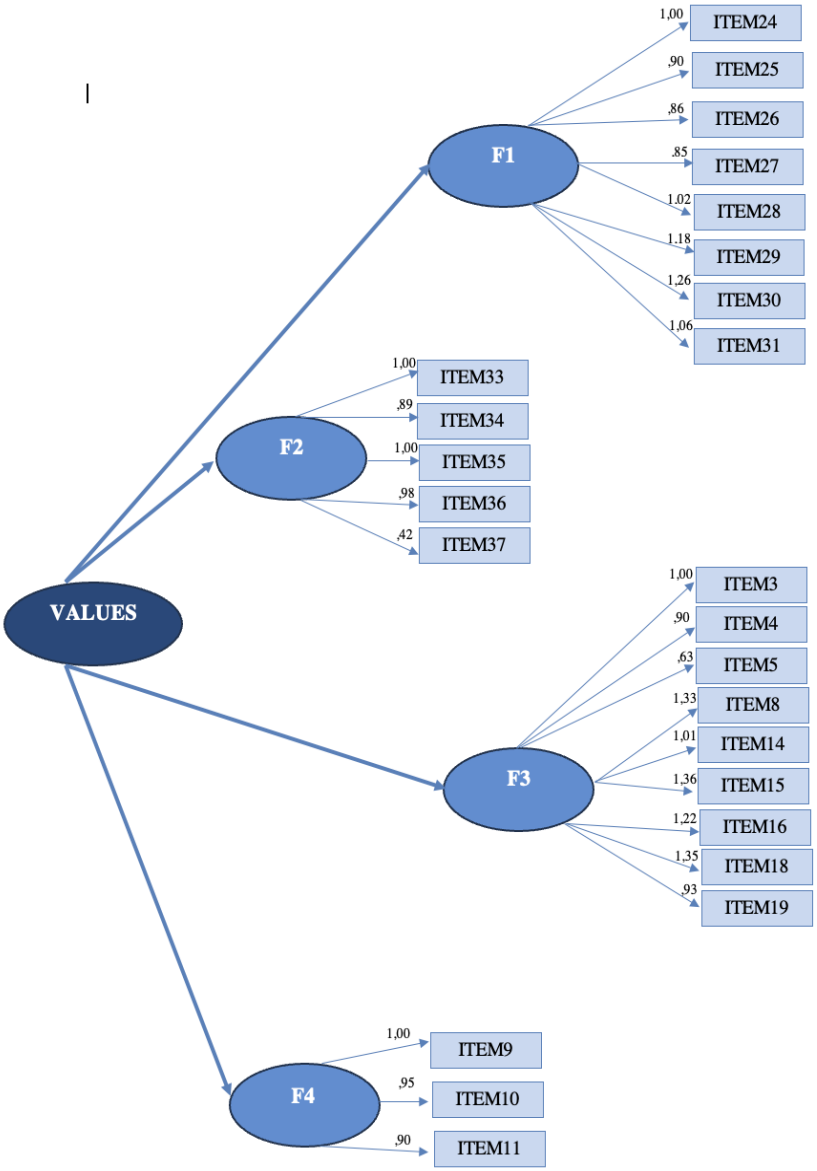


Table 4

Adjustment index of the model of the VALUES questionnaire

			Absolute Adjustment Index			***Increased Adjustment Index***			
Model	CMIN	P	LO 90	HI 90	RMSEA	PNFI	NFI	CFI	TLI
M1 4 Factors	8.587	0.000	0.65	0.68	0.067	0.687	0.760	0.781	0.757

39 items									
M2 *4 Factors* *25 items*	6.392	0.000	0.39	0.58	0.056	0.789	0.911	0.961	0.952

Discussion

An exploratory analysis on the data obtained from the sample of values was undertaken. The Kaiser-Meyer-Olkin index, whose value must be greater than 0.50, was 0.900, a coefficient that is close to 1, indicating that it was appropriate to proceed to ascertain validity and reliability. Bartlett's sphericity test showed that the significance was adequate ($p < 0.001$), which demonstrates that the data matrix was adequate for factoring. However, taking the weighting of the factors once the matrix and the content of each question had been broken down into its constituent items into account, the extraction of four factors was considered more appropriate. Exploratory Factor Analysis was performed using the extraction method, having previously used the goodness of fit and EFA (Exploratory Factor Analysis) adjustment indicators. To achieve greater convergence, four factors that explain 40.125% of the total variance were obtained, with an oblique rotation and a limit of degree of correlation of 0.3 between the variable and the factor proposed.

The results of the validation confirmed the theoretical structure of the questionnaire, but also revealed deviations in items 1,2,4,5,6,7,13,17,20,21,22,38, and 39. These results were accepted through an empirical correction of the originally proposed theoretical structure and an additional confirmation (based on the SEM). Items considered to present low variance and a factor load below 0.4 required attention, suggesting the elimination of the aforementioned variables. The analysis of the items revealed a total positive correlation for all the items. The analysis of the multivariate regression

coefficient was performed by analysing the covariance matrix of the observed variables using the IBM SPSS AMOS v25.0 program.

The questionnaire was designed for the analysis of values in a multicultural context, as well as its usefulness in other contexts. Confirmatory factor analysis has been performed using a progressive verification of the structural equation models, which are evaluated globally by examining the influence of the different items contained in each dimension, through a set of fit indexes (Romero-Díaz et al., 2022). According to Byrne (2016), even when non-significant p-values are found (which are a good fit), other relevant indexes should be used, given that this statistic is very sensitive to sample size. In our case, a large sample size indicates a sensitive investigation of the results. For this purpose, we used the results obtained in the CFI (comparative fit index), together with the incremental fit index (IFI) and the NFI (normed fit index), whose values must be greater than 0.90 to suggest an acceptable fit, whereas values greater than 0.95 to indicate an excellent fit. The result of the RMSEA (root mean square error of approximation), was also used. This metric suggests an acceptable fit with values lower than 0.08, and an excellent fit with values lower than 0.05. Our model found a parsimony index with a PNFI close to 1. This is considered to represent a more adequate fit for the theory over good fit scores with findings of RMSEA <0.06 and CFI>0.95, values that are at the limit of excellence and are considered adequate for confirmatory validation (Byrne, 2016). The resulting four factors are made up of social values, whose items expound on the values of empathy, harmony, respect, loyalty, tolerance, the common good, sustainability, and multiculturalism. Smith et al. (2019), explored the relationship between individualistic and collectivist values (the former being related to things such as competence and material success, and the latter to factors such as family and respect) and risky and pro-social

behaviour, concluding that young people adopt multiple cultural orientations, which combine social and cultural values as part of the development of the person.

The second factor, that of transcendental values, is based on values that are related to a belief in God, religiosity, solidarity and human charity. In addition, there is evidence that intrinsic religiosity prioritizes the values of benevolence as being self-sufficient; this suggests that values related to benevolence are a source of pro-social motivation (Schickedanz 2015). Freathy & John (2019) also focus on research-based multidisciplinary, multi-methodological, and reflective learning, which ask why, how, where, and through whom 'knowledge' of religions and worldviews comes about, something that may well be established by the development of the values related to transcendence established herein. Knowing the intrinsic values of each culture is necessary in our society to improve coexistence.

The cultural values factor included the values of culture and learning, as well as traditional culture and cultural activities, such as concerts, art, and photography. For this factor, only item 39 was eliminated. This factor focuses on the importance that participants ascribe to participation in organized cultural activities (volunteering, sports, church, community clubs, arts/music, school clubs). Greater participation in church and sports is related to higher levels of spirituality, and participation in sports is associated with higher levels of materialism and authoritarianism.

The greatest reduction in items occurred for the fourth factor, emotional values. The value of a need for physical and affectionate contact established that the need for love and affection is important for the development of human beings in an increasingly individualistic society, where ethical education is advocated for from the perspective the de-transcendentalization of ethical-moral norms (Vargas-Guillén, et al., 2019). Internal

consistency, estimated by the Cronbach's alpha index, was considered adequate for each of the factors. However, it is important to note that the modification of the model was carried out on the data of a specific sample with previously specified characteristics.

Limitations of the study: If possible, future research should aim to develop readjustments that allow the sample to be expanded to a more international and heterogeneous context. Our study developed a useful evaluation instrument in the form of a designed questionnaire because the relationships between the latent and observed variables were positive, which established the consistency of their factorial structure. The different indexes used to establish the exact goodness of fit, such as the root mean square error of approximation, the comparative fit index, and the normed fit index, showed favourable result.

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ANEXO I

Table 1

Descriptive statistics of the (VALUES) questionnaire items: Mean, standard deviation, skewness and kurtosis

Items	Media	DS	Variance	Asymmetry	Kurtosis
I1	3.68	0.535	0.286	-1.461	1.499
I2	3.92	0.307	0.094	-4.018	18.045
I3	2.50	1.076	1.158	0.000	-1.261
I4	2.64	0.914	0.836	-0.236	-0.738
I5	3.37	0.690	0.475	-0.796	0.121
I6	3.38	0.733	0.537	-0.990	0.416
I7	3.36	0.752	0.565	-0.994	0.433
I8	2.60	0.923	0.851	-0.031	-0.859
I9	3.40	0.772	0.596	-1.087	0.400
I10	3.17	0.832	0.692	-0.640	-0.457
I11	3.15	0.872	0.761	-0.680	-0.478
I12	3.50	0.676	0.457	-1.284	1.461
I13	2.56	0.984	0.969	-0.036	-1.023
I14	3.34	0.726	0.527	-0.799	-0.039
I15	2.68	1.024	1.048	-0.137	-1.139
I16	2.84	0.961	0.923	-0.297	-0.960
I17	2.82	0.837	0.701	-0.280	-0.521
I18	2.82	0.914	0.835	-0.232	-0.873
I19	2.32	1.073	1.151	0.259	-1.188
I20	2.42	1.010	1.02	0.098	-1.079
I21	3.31	0.701	0.492	-0.658	-0.169
I22	3.21	1.264	1.598	21.100	701.460
I23	3.66	0.601	0.361	1.828	3.186
I24	3.78	0.480	0.23	-2.274	5.437
I25	3.84	0.435	0.189	-3.099	11.022

I26	3.81	0.440	0.193	-2.471	6.698
I27	3.72	0.511	0.261	-1.876	3.918
I28	3.60	0.577	0.333	-1.231	1.101
I29	3.34	0.699	0.489	-0.800	0.271
I30	3.42	0.724	0.525	-1.139	0.879
I31	3.19	0.724	0.524	-0.545	-0.154
I32	3.11	0.835	0.698	-0.550	-0.551
I33	2.42	1.228	1.507	0.082	-1.586
I34	2.18	1.117	1.248	0.359	-1.283
I35	2.28	1.188	1.412	0.260	-1.463
I36	2.24	1.177	1.386	0.338	-1.400
I37	3.05	0.923	0.851	-0.645	-0.524
I38	3.68	0.595	0.354	-1.993	3.955
I39	3.15	0.732	0.536	-0.464	-0.338

ANEXO II

Table 2

Factor loading of AF4 dimensions

Variables	**F1**	**F2**	**F3**	**F4**
I2	0.364			
I6	0.355			
I7	0.334			
I23	0.404			
I24	0.701			
I25	0.720			
I26	0.711			
I27	0.607			
I28	0.616			
I29	0.554			
I30	0.569			
I31	0.459			
I32	0.339			
I38	0.463			
I33		0.924		
I34		0.913		
I35		0.932		
I36		0.932		
I37		0.555		
I39		0.274		
I3			0.541	
I4			0.488	
I5			0.386	
I8			0.704	
I14			0.642	
I15			0.667	
I16			0.656	
I18			0.730	
I19			0.492	
I1				0.260
I9				0.778

I10				0.742
I11				0.716
I12				0.484
I13				0.460
I17				0.436
I20				0.317
I21				0.413
I22				0.296
Alfa (.897)	.826	.854	.701	.793

 Olmos-Gómez, M. D. C., Ruiz-Garzón, F., Azancot-Chocron, D., & López-Cordero, R. (2023). Prosocial behaviour axioms and values: Influence of gender and volunteering. Psicologia: Reflexão e Crítica, 36, 16. https://doi.org/10.1186/s41155-023-00258-y

Prosocial behaviour axioms and values: Influence of gender and volunteering

Introduction

Prosocial behaviours are those performed to voluntarily benefit others. These behaviours are understood as desirable, beneficial and efficient for society. The measurement of prosocial behaviour requires an orderly and updated knowledge base, which helps to identify it (Marti-Vilar, Corell-Garcia, & Merino-Soto, 2019). There is uncertainty as to what is to be regarded as intuitive: prosocial or antisocial behaviour? To answer this question, Gallotti & Grujic (2019) found that, although initially the intuitive decision of people is to cooperate, rational deliberation quickly prevails over an initial intuitive bias towards cooperation. This is fostered by positive interactions, and it is frustrated by negative ones. Yet, this initial prosocial tendency is resilient because, after a pause, it resets to the same initial value.

From an early age, children are motivated to help others. In their study of the internal biological mechanisms underlying young children's motivation to help others, Hepach et al. (2019) suggested that their propensity to help is directly related to their physiological arousal after witnessing that others need help. However, studies such as those by Lichtenberg et al. (2018) and their experiments to understand the neural foundations of the link between behaviour and dopamine release reflect a subjective rather than an objective assessment.

In the search for prosocial values, although there have been studies on the relationship of parental reinforcement and parental values to prosocial behaviour in young

children (Eisenberg et al., 1992), there have not been many studies on the direct relationship between values and prosocial behaviour lately.

Ortiz Baron et al. (2018) found that prosocial behaviour was predicted by the interaction between empathy and moral pride, by guilt and, to a lesser extent and negatively, by shame. In relation to antisocial behaviour, children who are particularly prone to feeling guilty scored lower for antisocial behaviour, regardless of their level of empathy. Nevertheless, the combination of low empathy and low levels of guilt was associated with higher scores for antisocial behaviour. The shame emotion was moderately associated with antisocial behaviour.

Balabanian and Lemos (2020), in their study on attributional patterns among adolescents, confirmed the idea that mental models based on beliefs about the world have a decisive influence on the tendency to be prosocial. They found that those who chose internal, controllable factors as their causal explanation were less likely to be prosocial, since attributing responsibility for the situation to the subject who suffers from it would have an unfavourable effect on the performance of helping actions. The mental models about the reality that surrounds us are linked to the concept of transcendence.

Transcendence is related to what is beyond the natural world. The transcendent is associated with the immortal and the essential. To transcend is to excel, to reach in some way that which lies outside the limits imposed by the body. Barton and Hart (2023) present self-transcendence as a set of values and a state of mind that can enhance motivation to engage in social activism. This involves an effort to connect to a larger context with a prosocial intent to serve the greater good. Self-transcendence is defined as "increased awareness of dimensions greater than the self and the expansion of personal boundaries within intrapersonal, interpersonal, transpersonal and temporal domains".

It is important to highlight the importance of the cultural and social context. When studying the relationship between the mechanisms of moral disconnection, empathy, and prosociality in delinquent adolescents, Gómez and Narváez (2019) concluded that it is important to encourage empathy, solidarity, emotional education, and prosocial moral criteria in juvenile offenders. Gómez-Tabares (2019), in analysing prosocial tendencies and their relationship with empathy and self-efficacy beliefs for the regulation of affection, found that emotional factors, especially in emergencies, obedience, or complacency, are related to prosocial expressions. When re-encounters are likely, developing a positive reputation can be an asset that will lead to better results. However, in real life, acts of cooperation are ambiguous and occur in noisy environments in which individuals may have multiple goals, visibility is reduced, and reputation systems may be different. Duradoni et al. (2018) suggested in their study that reputational effects increase fairness and trust even in noisy, ambiguous, and uncertain environments. Collodi et al. (2020) claimed that reputation seems to decrease impartiality in individuals who report high levels of neuroticism and openness. Despite this, high self-efficacy values seem to be more likely linked to unfair behaviour when reputation is not part of the negotiation. Age and sense of community emerge as promoters of fairness regardless of the experimental condition. Guilt leads people to develop prosocial behaviours, but the effects of guilt can also be counterproductive. In this regard, Graton and Mailliez (2019) advocated that attentional biases are better predictors of the effectiveness of a message than the amount of emotion induced by the same message.

In turn, Christov-Moore et al. (2014) reviewed several studies and showed that there are fundamental differences in implicit measures of empathy. Empathic behaviour appeared particularly strong in social species with prolonged parental care, such as mammals and some birds. It has phylogenetic and ontogenetic roots in biology, so it is

not a mere cultural by-product of socialisation. Work with animals has shown that individuals prefer to behave prosocially and cooperatively, with sex differences reported for a diverse number of behaviours making a convincing case that women possess higher levels of empathy than men, at least in some species. If such sex differences were exclusively culturally determined, this would imply that animals also transmit cultural gender expectations.

Empathy and gender are difficult to define, as the disciplines that study them often use different terminologies and methods. Some authors suggest that part of the observed gender differences may be due to cultural expectations about gender roles. Some studies claim that women are more empathetic when they are aware that they are being evaluated, and that neither gender nor moral judgments seem to be good predictors of empathy (Baez et al. 2017). Although previous studies proved that the moral principle of caring for others is associated with giving to charitable organisations and mediates the empathic concern-giving relationship, the principle of care seems to play a more important role than empathy (Bekkers and Ottoni-Wilhelm 2016).

Women also tend to exhibit more prosocial and altruistic behaviour, which supports the idea that affective empathy drives prosocial behaviour. Christov-Moore et al. (2014) argue that there are social, contextual and cultural factors that may influence some of these observed behavioural and neural differences in affective empathy between men and women. Particularly in adulthood, it seems that men vary more than women in certain aspects of emotional processing and altruistic behaviour. Although men appear to express less empathy, their higher discrimination in targeting helping behaviour supports the idea that men actually outperform women in their empathic control. In fact, even in childhood, men seem to have more control over their empathy than women. The results

of the study by Paulin et al. (2014) indicate that women tend to be more altruistic, empathic and moral than men, pointing to the importance of understanding the challenge of engaging men emotionally in prosocial behaviour.

Gatley (2021) argued that the intrinsic/extrinsic value distinction has little to do with the educational value of an activity. The distinction between instrumental and final value is relevant, but it does not imply that activities with final value are more valuable from an educational standpoint than those having an instrumental value. However, values do not always help to promote prosocial behaviour. Young and West (2010), when investigating the possible relationship between values and substance use in adolescence, concluded that the evidence from their study did not support the argument that the possession of certain "prosocial" or "good" values substantially protects against such use and questioned the efficacy of value-based interventions in relation to substance use.

Describing behaviours as a reflection of categories (for example, asking children to "be helpers") has been shown to increase prosocial behaviour. In this regard, Foster-Hanson et al. (2020) showed that such effects are counterproductive if children experience setbacks while performing category-relevant actions and discussed the implications of how category labels shape beliefs and behaviour. The category of helper can be linked to the concept of volunteering. Volunteering is understood by Lopez-Cordero (2020) as a form of altruistic behaviour which aims to offer help to others, to a group, to an organisation, to a cause, or to the community in general, without the expectation of a subsequent material reward. In relation to volunteering, studies such as Wiepking, Einolf and Yang's (2022) showed that gender has a direct effect on volunteering. Besides, gender differences in volunteering vary by country, which could indicate that these differences may have a social rather than a biological basis (Einolf 2011).

Regarding prosocial principles, moral "nudges," which are based on socially accepted values, can promote prosocial behaviour. These are especially important because they are cheap and easy to apply. These mechanisms can change people's behaviour without prohibiting any options or significantly changing their financial incentives. Tyers (2018) examined the application of "nudges" to promote prosocial behaviour, concluding that they are unlikely to be effective when the target behaviour is not perceived as common, is not visible, and has negative connotations. Capraro et al. (2019) explored whether moral "nudges" promoted donations to humanitarian organisations, and found that they increased donations by 44%. They also showed that asking individuals to declare "what they believe is morally correct" not only increased prosociality in their immediate future choices, but also in subsequent ones, and even when the social context changed.

Incentive-induced prosocial behaviours that promote "good" causes by influencing socially relevant decisions in desirable ways, for example, by increasing pro-environmental options or prosocial behaviour in general, are remarkably successful when judged by their effects on the targeted behaviours in isolation. Even in view of the fear that the indirect effects of the behaviour could eliminate or even reverse the initially positive effects of choice defaults, Ghesla, Grieder, and Schmitz (2019) argued that the prosocial behaviour induced by choice defaults has no adverse effects on subsequent behaviour. In terms of social recognition, Futamura (2018) stresses the importance of performing prosocial actions on a regular basis, and not only on an exceptional basis. Extraordinary prosocial acts are highly valued when they are accompanied by ordinary prosocial behaviour.

In view of the above, this research study has two main objectives. First, analyse prosocial behaviour, as well as the values of transcendence, culture and affection according to variables gender and participation in volunteering. Second, to identify which dimensions of transcendence, culture and affection predict prosocial behaviour.

In addition, different hypotheses are proposed based on the findings of the research studies included in the previous literature review. Hypothesis 1: Prosocial behaviour differs according to gender and participation in volunteering. Hypothesis 2: the variables transcendental values, cultural development, affective development, gender and participation in volunteering predict prosocial behaviour.

Materials and methods

Participants

For this research, a quantitative study was conducted based on the social analytical-empirical research method. Non-probability sampling was used. The sampling was carried out with on-line access to the questionnaire through the public bodies that allowed us to send the questionnaire (city councils, educational centres, non-governmental organisations, cultural centres, etc.). A sample of 1,712 individuals aged 16–45 years was examined in the study. The characteristics of the sample were determined by the place where the questionnaire was administered; a Spanish enclave in North Africa called the autonomous city of Melilla, where one of the only two land borders between Europe and Morocco is located. The population living there is characterised by a high number of civil servants, a large number of military personnel, and workers of small or medium-sized companies. Together with a low fiscal pressure, this gives rise to a high economic capacity that coexists with a cross-border population of a very low economic level. This produces a patent social inequality (Echeverria 2021),

considering that the origin of the respondents and their religion are essential elements for the study of values in cross-border multicultural contexts to better understand their possible influence on prosocial behaviour. The description of the participants addressed their sociodemographic characteristics (gender, age, religion, whether they had children, whether they had dependents, and whether they were volunteers). The respondents with European cultural origins were mainly Spaniards and Catholic. They were born in the autonomous city of Melilla or elsewhere in the Iberian Peninsula, but have changed residence for professional or family reasons. Children with Amazigh cultural origins born in the autonomous city of Melilla, and therefore Spaniards, are mostly Muslims and have families in Morocco or other neighbouring areas. As Melilla borders Morocco, they usually travel to visit relatives in nearby Moroccan areas (Rif region in Morocco). There is also a remarkable number of Jews from Melilla, families who, although settled in Melilla, come from different areas. They are a relevant community in the city, especially in the business sector.

The mean age of the participants was 24.42 years, with a standard deviation of 7.481 and a distribution of 65.9% women and 34.1% men. Regarding marital status, 9.2 % were married, 1.2 % divorced, 76.3% single and 0.4% widowed. 12.9% of participants did not answer this question. The level of education of the sample was as follows: 2.8 % primary education, 25,4% secondary education, 57.5 % graduates, 0.8% post graduates (PhD), 13.5% did not answer. Concerning religion, 56.5% were Christian, 20.2% Muslim, 0.8% Jewish, 0.2% Hindu, and 20.8% had no religion; 69.6% were volunteers, and 30.4% were not; 27.4% were caring for elder or disabled family members, and 70.9% were not; 78.1% had children, and 21.9% did not.

Procedure

Data Collection

This study was developed in accordance with current privacy and data protection regulations. This implies that the participants gave their informed consent to those in charge of the study to process their personal data in accordance with the provisions of Regulation (EU) 2016/679, April 27th (GDPR), and Organic Act no. 3/2018, December 5th (LOPDGDD). This research project was carried out according to the guidelines of the Declaration of Helsinki and later updated in Brazil in 2013, and was approved by the Ethics Committee of Psychoeducational Research of the University of Granada (201-300 Academic Ranking of World Universities, Shanghai, 2020). It was also approved by the academic commission of Social Responsibility of the Faculty of Education of the University of Granada. The participants were informed of the objectives, purpose, and benefits of the research and of the commitment to anonymity.

The questionnaire was conducted online through Google Forms.

Instrument

In order to achieve the objectives and test hypotheses proposed, we designed, developed and tested the psychometric properties of an ad hoc questionnaire, which was later used to obtain the data.

The design of the items was based on various instruments developed by Gervilla (2004), “Searching for values: Axiological content analysis” and the updated version by González et al. (2021) “Analysis and validation of a test to measure values”. On the basis of these two instruments, the items were developed and the psychometric properties were evaluated.

To assess the adequacy, consistency and coherence of the questions, as well as their relevance, a rating scale showing a level of agreement from 1 to 3 for each one of the questions was designed. A three-round Delphi study was conducted with experts in the field (Vidal & Lluch 2019) to validate the content (Escobar & Cuervo 2008). Apart from that, each question allowed the possibility of including modifications, suggestions or comments in an open response section. (Almonacid-Fierro, Feu & Vizuete 2018). The panel of experts included seven university professors of Psychology (4), Education (2) and Social Sciences (1). After the completion of three rounds, the level of agreement on each question was analysed and the final questionnaire was elaborated, removing and modifying those questions with a percentage of agreement below 2. Eventually, the final version of the questionnaire, which can be found in the annex section of this paper, was completed with an agreement rate of K = 0.87.

The content validation phase was completed with the statistical calculations of the exploratory and confirmatory analysis, as well as with the calculation of the reliability of the final instrument that was used in this study. The aspects related to the psychometric analysis are explained below.

Validation and reliability of the instrument

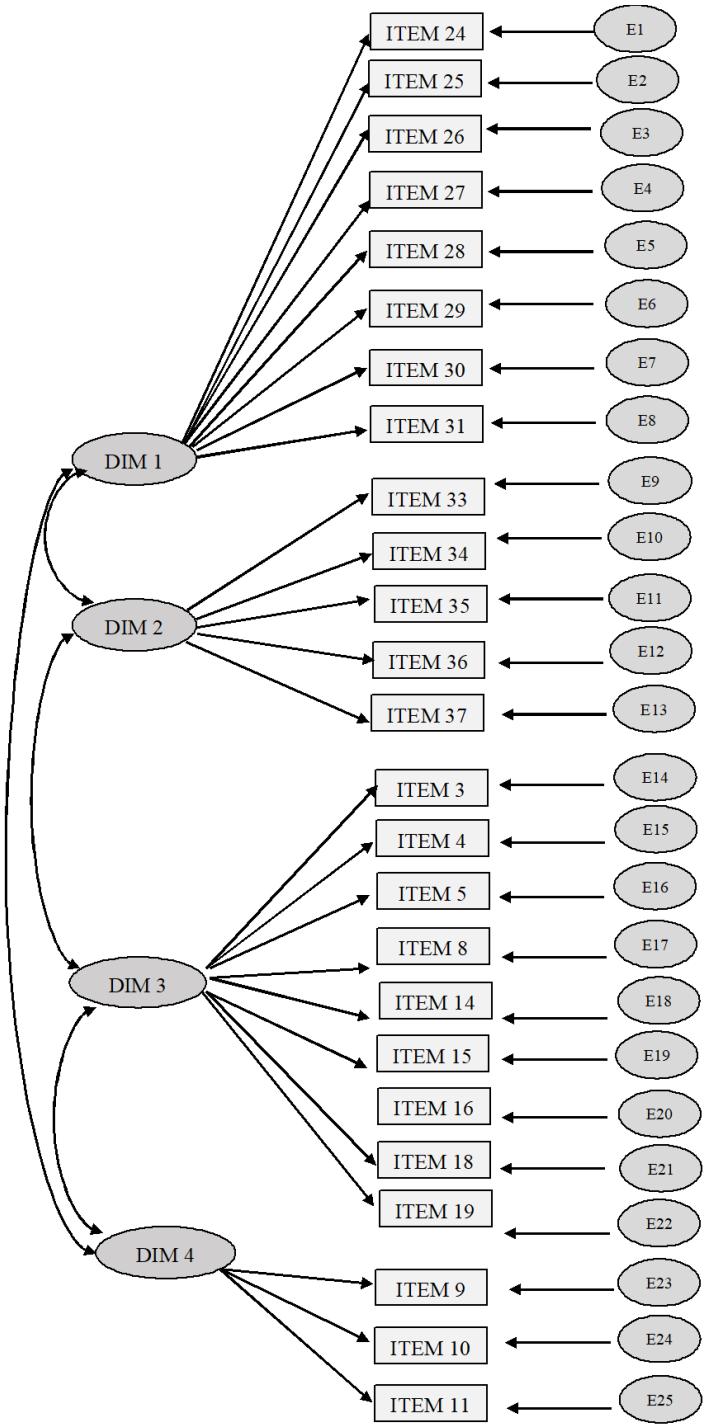
Content analysis was used to assess the items within the questionnaire. The internal consistency index, or Cronbach's alpha, calculated for this study had a value of $\alpha = 0.879$, and its factorial or construct validity has been corroborated by other research (Elosua & Muñiz, 2010; Malo et al., 2016). In addition, quantitative data were analysed according to descriptive statistics and internal consistency estimates. For this purpose, SPSS 25.0 was used, as mentioned above. To determine these factors, a structure correlation analysis has been employed, and an orthogonal rotation factor analysis was

conducted, thereby determining which group of variables had a high correlation with each factor. The data were tested to determine the type of statistical procedure to be adopted (parametric or non-parametric tests). First, the normality of the data was examined by checking the skewness and kurtosis values of the different items that made up the questionnaire. In this case, no high dispersion was obtained, assuming normality in the data and opting for parametric tests. Secondly, parametric tests were used since the assumption of homogeneity of variance was met as the Levene's test and the sample size was sufficiently large (Andréu, 2011).

Model confirmation was done using Structural Equation Modeling (SEM). Then, we grouped the items (observed variables) into 4 factors as unobserved exogenous variables. The identification of the groupings of factors in four dimensions included Sociability (SOC) (the tendency to deal with and relate to people), Transcendence (TRA) (addressing relationships with realities perceived as beyond natural limits), Culture (CUL) (consideration of the ways of life and customs, artistic development, and expressions of the social group to which one belongs) and Affection (AF) (referring to mood and emotion tendencies). The values obtained that verified the validity of the model were the following: normalized fit index (NFI=0.91), incremental fit index (IFI=0.90) and comparative fit index (CFI=0.92). All values were adequate. On the other hand, the root mean square error of approximation (RMSEA) was 0.056, which is a value that demonstrates an adequate fit of the model, and therefore its validity (Kock, 2014).

Once the adjustments were made, the items whose standardised regression weights were less than 0.3 were eliminated, leaving the final questionnaire with 25 of the 39 initial items. The following graph shows the theoretical model (Figure 1).

Figure 1 Graph of the theoretical model (SEM).



The standardized regression values for the associations established by the proposed structural model in relation to the emerged five factors and their indicators are presented in Table 1. All the associations examined were found to be positive and significant ($p<0.05$).

Table 1. Standardised regression weights for scale items produced by the developed model.

Item – factor association			Regression weights				SRW
			Estimation	SE	CR	P	Estimation
DIM1	<---	MV	1.000				.993
DIM2	<---	MV	1.000				.324
DIM3	<---	MV	1.000				.224
DIM4	<---	MV	1.000				.403
I24	<---	DIM1	2.891	.197	14.681	***	.687
I25	<---	DIM1	2.600	.178	14.643	***	.682
I26	<---	DIM1	2.515	.174	14.437	***	.653
I27	<---	DIM1	2.526	.185	13.682	***	.564
I28	<---	DIM1	2.988	.215	13.925	***	.591
I29	<---	DIM1	3.423	.251	13.619	***	.558
I30	<---	DIM1	3.663	.265	13.804	***	.577
I31	<---	DIM1	3.123	.242	12.882	***	.492
I37	<---	DIM2	1.000				.539
I36	<---	DIM2	2.218	.085	26.138	***	.940
I35	<---	DIM2	2.258	.086	26.231	***	.947
I34	<---	DIM2	2.020	.079	25.647	***	.903
I33	<---	DIM2	2.257	.087	25.842	***	.917
I3	<---	DIM3	1.000				.340
I5	<---	DIM3	1.216	.106	11.457	***	.399
I4	<---	DIM3	1.163	.095	12.232	***	.448
I8	<---	DIM3	1.747	.120	14.565	***	.674
I14	<---	DIM3	1.316	.092	14.348	***	.644
I15	<---	DIM3	1.769	.125	14.095	***	.614
I16	<---	DIM3	1.586	.115	13.846	***	.586
I18	<---	DIM3	.877	.080	10.927	***	.369
I19	<---	DIM3	1.756	.120	14.640	***	.685
I11	<---	DIM4	1.000				.679
I10	<---	DIM4	2.240	.134	16.685	***	.754
I9	<---	DIM4	2.178	.129	16.914	***	.790

Note 1: SRW. Standardised regression weight; SE. Standard error; CR. Critical ratio.

Note 2: *** Statistically significant differences at the level of $p<0.005$.

Note 3: Dimension (Dim) 1 Sociability; Dimension 2 Transcendence; Dimension 3 Culture, and Dimension 4 Affection; MV (Multicultural Values).

The questionnaire consisted of socio-demographic questions and other specific questions on sociability. Specifically, there were 9 socio-demographic questions (sex,

age, religion, are you a volunteer in any organisation, marital status, do you have children, do you have or have you had dependents, do you have pets, level of studies). The rest of the questionnaire contained 25 specific Likert scale questions with four response options (do not agree, slightly agree, agree, strongly agree,) on multicultural values grouped in four blocks or dimensions: Dimension (Dim) 1: Sociability, which included the variables (items) I23, I24, I25, I26, I27, I28, I29, I30, I31; focuses on the importance of empathy, harmonisation, how you are valued by others, the importance of truth, respect, doing good for others, multicultural coexistence and respect and care for sustainability; Dimension 2: Transcendence, which included the variables (items) I33, I34, I35, I36, I37, is measured by the opinion on the importance of believing in God and attending worship, the identification of oneself as a believer, developing as a good believer, and taking actions for religious reasons; Dimension 3: Culture, which included the variables (items) I3, I4, I5, I14, I15, I16, I18, I18,I19, covers aspects such as reading habits, level of studies, ways of thinking, traditions and cultural events such as concerts, art, photography and all those related to creativity; and Dimension 4: Affection, which included the variables I9, I10 and I11, and focuses on affection, physical contact, and the need to be surrounded by people.

Table 1 shows the indicator values that have the greatest influence with respect to each of the dimensions studied. Regarding the Sociability dimension, the variables with the highest regression weight and, therefore, with the greatest influence on the dimension were items I24 [It is important to be empathetic to other people's problems] ($b=0.687$; $p<0.005$), I25 [Harmony is necessary] ($b=0.682$; $p<0.005$) and I26 [It is necessary to be considerate of others] ($b=0.653$; $p<0.005$). In the second dimension, the Transcendence dimension, the items, I33[I believe in God] ($b=0.940$; $p<0.005$), I34 [I try to be a regular churchgoer] ($b=0.947$; $p<0.005$) I35 [Everyone knows that I am a believer] ($b=0.903$;

p<0.005) and item 36 [I am a good believer] (b=0.917; p<0.005) show high values that highlight this dimension as the dominant one with respect to the values. In reference to the Culture dimension, the most prominent items were I19, [I usually attend art events] (b=0.685; p<0.005) and I8 [I participate in the cultural traditions of my people] (b=0.674; p<0.005). Finally, in the affect dimension it is noteworthy that all the items of the dimension have significant values: I9 [I consider myself affectionate towards others] (b=0.790; p<0.005) I10 [Others consider me affectionate] (b=0.754; p<0.005) and item 11 [I need to have people around me] (b=0.679; p<0.005).

Statistical Analysis of the Data

The statistical program IBM SPSS Statistics 25 was used to carry out the statistical analysis. Descriptive statistics were used to describe the data (frequencies, percentages, mean, and standard deviation). In order to meet the first objective and confirm the first hypothesis, a multivariate analysis of variance (MANOVA) was performed, in which the values related to prosocial behaviour were used as dependent variables and the variables of gender (male-female) and volunteer status were used as identification variables. The effect size was calculated with the partial eta square as a post hoc test, using the Bonferroni test. .

In order to meet the second objective and the second hypothesis, a multiple linear regression analysis was conducted (using the enter method). Each individual was entered as a dependent variable, with the predictor variables being the different dimensions linked to prosocial behaviour according to the values (transcendence, culture, affections, as well as gender and participation in volunteering). To justify the method employed, the non-autocorrelation of the data was confirmed by the Durbin–Watson test, while the absence of multicollinearity was verified via Variance Inflation factor.

Results

Sociability in relation to Gender and Volunteering

Table 2 shows the multivariate analysis of variance (MANOVA) results in relation to the variables of gender and volunteering as well as the interaction between them. The effect size was analysed using the eta squared tests. The literature explains that eta square tests may indicate an effect under r = 10, a mean effect of r = 0.30, or a high effect of r = 0.50 (Field, 2009; Howell, 2007; Cohen, 1988). Therefore, a value greater than 0.14 is considered to be high.

Table 2. Stepwise Multiple Linear Regression Model for predicting sociability as a prosocial behavior

Model[e]	*R*	R^2	R^2 *adjusted*	Standard error estimated	d.f.	*F*	*p* de *F*	Durbin-Watson
1	.432[a]	.187	.186	.29283	1	1564	.000	
2	.479[b]	.230	.229	.28508	2	1563	.000	
3	.488[c]	.238	.236	.28370	3	1562	.000	
4	.495[d]	.295	.293	.28250	4	1561	.000	1.959

Note. (a) Predictor variables: (Constant),culture; (b) Predictor variables: (Constant),culture, affect (c) Predictor variables: (Constant),culture, affect, transcendence; (d) Predictor variables: (Constant),culture, affect, transcendence, gender; (e) Dependent variable: sociability.

This study was carried out to assess the differences between the participant groups according to their level of prosociality according to gender and whether or not they participated in volunteering. A two-way, multivariate analysis of variance was used for each of the questionnaire items to determine their individual scores. To identify the effects of variance, we performed a multivariate test that analysed the relationship between the different levels of the same variable and between the levels of two different variables simultaneously (Andréu, 2011). Initially, multivariate analysis of variance (MANOVA)

tests indicated significant differences and large effect sizes (> 0.14) for gender with respect to sociability, significant differences with respect to volunteering, and significant results (< 0.001) for the interaction between gender and volunteering. The adjustment of the MANOVA results to the data revealed significant associations in relation to prosocial behaviour across culture (< 0.001) determined by gender and volunteer status and large size effects (> 0.14) for the interaction (volunteering-gender) and volunteering, although moderate in the case of gender. The multivariate analysis of variance examined the significance in relation to differences in volunteering and interaction with respect to prosocial behaviours (< 0.001), a statement that was confirmed by Gómez and Narváez (2019), who established the importance of studying empathy, solidarity, emotional education, and prosocial moral criteria in juvenile offenders. Finally, significant results were found with respect to gender and being a volunteer (< 0.001) regarding Affection (fourth dimension), as established by Gómez-Tabares (2019), who argued that prosocial tendencies and their relationship with empathy and self-efficacy beliefs for the regulation of affection are related to prosocial expressions.

In the statistical study of the influence of the independent groups of gender (male-female) and volunteer status (being or not being a volunteer) on the coding measured at the individual level, the sample size and the proportion of variance explained by the MANOVA (Badenes, Frías & Bonilla 2018), with respect to the interaction variable between the independent variables, led to a result of large size effects ($\eta 2 > 0.14$).

Predictive Value of the Different Dimensions Evaluated With Respect to Prosocial Behaviour

The multivariate analysis technique of stepwise multiple linear regression was applied in order to establish how certain predictor or explanatory variables are related to

the criterion variable. Specifically, the predictive value of prosocial behaviour measured through the sociability scale was calculated based on the variables cultural development, the experience of transcendence, the feeling of affection and gender in relation to the participation in volunteering.

The results from the multiple linear regression analysis, comply with the approaches set out by the model, so it is considered valid (Aragón et al., 2015, Vilá et al., 2019), with the assumption of linearity verified (the partial scatter diagrams, see Figures 4 and 5); the Durbin-Watson value between 1.5 and 2.5, specifically 1.959, which establishes a correct independence of errors; and adequate values of normality, homoscedasticity ($p>.05$), and non-collinearity (see Figure 5 and Table 2). The multiple linear regression analysis suggested four models, with model 4 offering the most significant explanatory power.

Before fitting the multiple linear regression model (Table 3), the linearity was verified, since the fact that two independent variables were correlated would have affected the model. None of the variables had a variance inflation factor (VIF) greater than 10, indicating that linearity was not a problem in the data.

Table 3. Multivariate analysis of variance and effect size (η2) sums of aggregated scales for questionnaire on values for the promotion of prosocial behaviors, by gender and volunteering

Factors		M	SD	F	*p*	η^2
Sociability	Gender	3.5962	0.32464	23.979	0.000	0.015

	Volunteering activities	3.5962	0.32464	16.507	0.000	0.010
	Gender × Volunteering	3.5943	0.32555	14.749	0.000	0.028
Transcendence	Gender	2.4326	0.99616	2.022	0.155	0.001
	Volunteering	2.4326	0.99616	12.295	0.000	0.008
	Gender × Volunteering	2.4354	0.99575	5.027	0.002	0.010
Culture	Gender	2.8153	0.51532	18.327	0.000	0.012
	Volunteering	2.8153	0.51532	41.953	0.000	0.026
	Gender × Volunteering	2.8182	0.51695	19.024	0.000	0.035
Affection	Gender	3.1123	0.43231	9.292	0.002	0.006
	Volunteering	3.1123	0.43231	2.368	0.124	0.002
	Gender × Volunteering	3.1139	0.43180	2.436	0.063	0.005

Note: The critical alpha level was adjusted for multiple testing to reduce the type III error (α). Thus, the α-value was divided by the number of pair comparisons for each ANOVA.

The multivariate analysis technique of stepwise multiple linear regression was applied to establish how certain predictor or explanatory variables are related to the criterion variable that has been specified in the scale measuring sociability (for the analysis of prosocial behaviour). Specifically, the value was calculated using the variables of the scale measuring cultural development, the experience of transcendence, the feeling of affection, gender and participation in volunteering. The analyses allowed us to check the assumptions of the model except that of homoscedasticity, so it was tested with Leven's test to determine whether $p > 0.05$. The multiple linear regression analysis suggested 4 models, the one with the greatest explanatory capacity was model 4 (Table 1) with a good goodness of fit. Approximately 30% of the variance with respect to prosocial behaviour measured through the sociability scale is explained by the variables introduced in the model: cultural development, the experience of transcendence, the

feeling of affection and gender in relation to the participation in volunteering. This allows us to predict that the greater the involvement in transcendence, culture, affection and volunteering with respect to gender, the greater the development of prosocial behaviour.

For a better understanding of the results, they are shown in the graphs below considering the four dimensions studied (Figures 2, and 3).

Figure 2 Partial regression plots of the sociability criterion variable (SOC), with each of the four predictor variables included in the model: cultural development, the experience of transcendence, the feeling of affection, gender with or without belonging to volunteering.

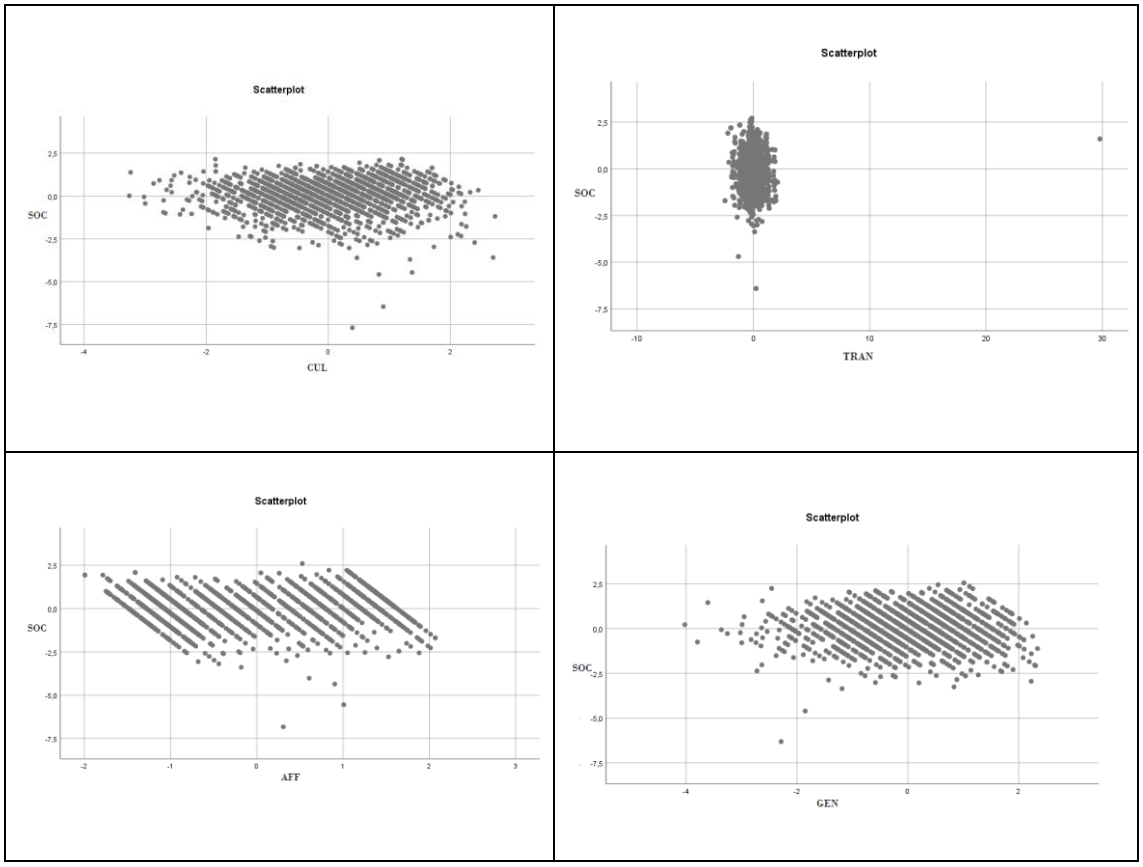
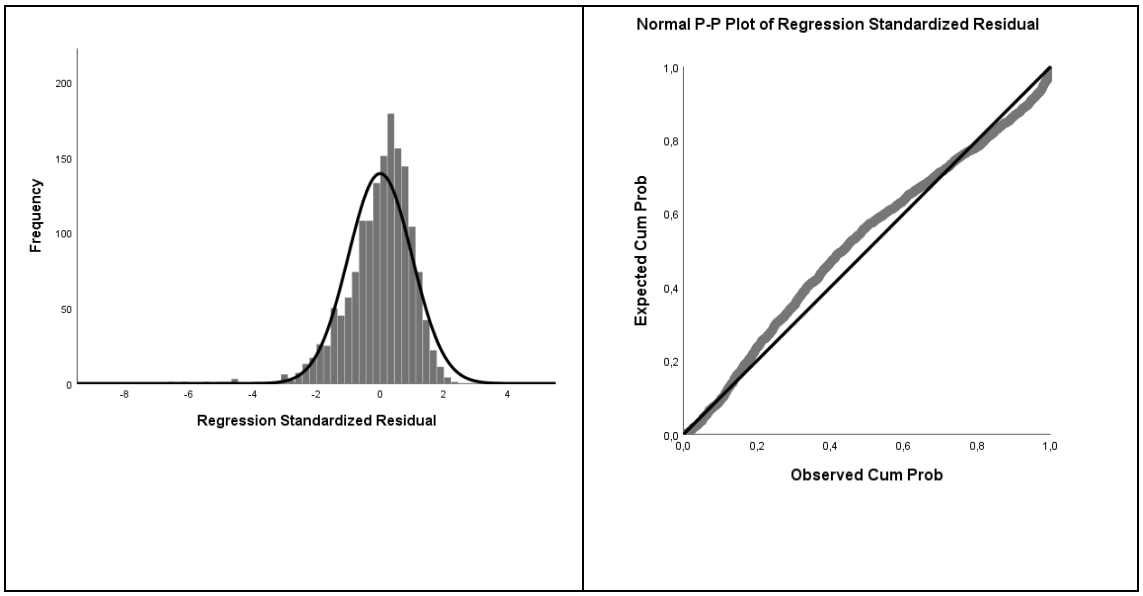


Figure 3. Normality assumption: Histogram and normal probability plot of the criterion variable.



Therefore, the results show that sociability of an individual will be higher depending on their gender and according to their level of transcendence (religiosity or altruistic involvement). Transcendence is the strongest indicator of influence, followed by increased sociability. Greater cultural development and greater sociability increase slightly in the case of affective feelings or affective influencers, with volunteering according to gender being the least influential variable on prosocial behaviour, according to the results obtained in this regression.

Finally, the predictive equation derived by multiple linear regression analysis is shown. This equation makes it possible to predict sociability as a function of the variables studied, based on the scores obtained. The predictive equation would be as follows:

CDsoc = 2.829 + 0911. CDtran+ 0.344 CDcult+ 0.201 CDaffec+ 0.083 Genvol.

Based on Figures 2 and 3, and Tables 2 and 3, and considering the variables that significantly influence each of the dimensions, the following conclusions can be drawn.

The results suggest that prosocial behaviour could be attributed to adequate sociability; therefore, respondents would consider the promotion of social values to improve it. This is also related to the prediction of the regression results, which confirmed that the promotion of social values (first dimension) encouraged positive prosocial behaviours.

Discussion

How to achieve more social involvement of individuals, increasing their prosocial behaviour, remains a complex and ongoing challenge. The study of social values helps us to find out which actions are conducive to this behaviour, and thus allows us to encourage these actions, aimed at the generation of socially positive attitudes. Likewise, it is essential to broaden the knowledge of the influences that other psychosocial characteristics of individuals and societies may have on such social behaviour. Shared transcendental ideas, common culture and the world of personal and interpersonal affections may be predictors that confirm their usefulness in the promotion of prosocial behaviour and the prevention of antisocial behaviour.

In relation to the hypotheses of the study, firstly, non-volunteer women showed the highest values in terms of Sociability, and having people under their care also had a positive influence on the results. Informal dedication to intra-family care would make it difficult to develop formal volunteering activities, but in no way would it mean an absence of prosocial involvement. In this sense, the assessment of prosociality made only by considering the environment external to the different family nuclei (NGOs, associations, etc.) could be questioned because, in the household environment, a series of social functions are conducted that go unnoticed, despite being essential for society, such as caring for sick family members or bringing up minors. These activities are mainly carried

out by women in many societies. According to the results of the study by Craig (2006), in many cultures, in comparison with fatherhood, motherhood implies more general responsibility in the management of care, and this gender difference in the amount and nature of care applies even when women work full-time. This was observed when analysing the results of the eta square test (Lakens, 2013; Richardson, 2011; Coe & Merino, 2003) in relation to culture, which indicates that the recognition and promotion of cultural values can enhance prosocial behaviour. In this study, non-volunteer women with dependents under their care show the highest values in relation to prosocial behaviour by promoting cultural activities, which coincides in the study with the relevance of the Sociability dimension. The positive assessment by women of common social expressions may have an important implicit social function in the cultural dimension, rather than being a mere expression of its cultural factor. Hypothesis 1 is therefore confirmed, that is, the results obtained indicate that prosocial behaviour varies according to gender and to whether or not one participates in volunteering.

In the predictive analysis developed to study prosocial behaviour, in order to meet to the second objective and the second hypothesis of the study, we found that the values of the Transcendence dimension are related to volunteering, showing a high predictive value with an especially high variability (> 40%), and to religion, one of the factors influencing the relevance of this dimension. In this dimension, no gender differences were detected, and as in the previous dimension, not being a volunteer and having people under their care had a considerable influence on the results. This confirms the study by Balabanian and Lemos (2020) and their idea that mental models based on beliefs about the world have a decisive influence on prosocial tendencies.

It is worth noting that both social volunteering and religion, not spirituality, are objectively formal social activities. Likewise, it is interesting to highlight, in the search for values that promote prosociality, the significance of relational community values (social, cultural, and transcendental) over affective values (more linked to the world of interpersonal relationships and feelings). As they can be the interaction between empathy and moral pride (Ortiz Baron et al., 2018), social recognition and reputation increase fairness and trust (Duradoni et al. 2018) and the development of a positive reputation that can be an asset that will lead to better results. Perhaps, in order to achieve greater prosociality in individuals, formal actions of active and continuous participation should be encouraged, not only membership or affiliation to a social action group. As Futamura (2018) argues, extraordinary prosocial actions are highly valued when they are accompanied by ordinary prosocial behaviours, so they need to be performed on a regularly and not just on an exceptional basis. Besides, in order to achieve greater social involvement, it might be more advantageous to promote a more transcendent approach to social reality rather than a more ordinary or common one, pursuing more universal values in terms of motivating prosocial actions.

Regarding the last dimension studied, which refers to Affection, women who look after their dependent relatives show higher positive values. This is linked to the prediction that more prosocial behaviour is associated to those who have dependents under their care, although the interaction does not have significant differences, because this care is not visible. Some studies support that nudges are not effective when the target behaviour is not perceived as common or is not visible, such as the relation of reinforcement of parental values to young children's prosocial behaviours (Tyers, 2018). This is consistent with the claim by Baez et al. (2017) that women are more empathetic when they are aware

that they are being evaluated and that gender does not seem to be a good predictor of empathy.

Among the main limitations of this study was the difficulty in accessing the sample, which, being non-probabilistic, has an impact on the limits of the analyses used, although the time required for data collection was considered reasonable. It can be concluded from this that the results of the study allow a multidimensional analysis to be carried out. It is therefore considered necessary to extend the sample to other regions of Spain in order to obtain significant results from the data collected using the questionnaire. This would also allow comparisons to be made with other regions. Another limitation is that opinion studies with participants are not completely free of bias, although they were controlled by not informing participants of the purpose of the study in order to prevent insincere responses and to reduce the influence of social desirability.

Gender differences and volunteer status (being or not being a volunteer) as well as the analysed constructs were revealed. However, it is imperative to perform an in-depth analysis of the variables that stood out in this study, such as personal (i.e. age), family (i.e. children, or dependent elderly family members), religion, and social variables that contribute to the improvement of prosocial behaviour based on the enhancement of values. Some of these variables were exposed for their importance, but a more exhaustive analysis could lead to more useful and complete results.

4.2. Practical implications

In view of the results, a number of possible practical actions aimed at promoting prosociality can be proposed:

Increasing the importance of education in Social Sciences and Psychopedagogy within the school curriculum, seeking an education that focuses on social and emotional competences in which prosocial behaviour is encouraged. The transcendental aspects of life should be emphasised with powerful concepts such as love, solidarity, the common good, community, etc.

Taking into account gender differences when promoting volunteering, enhancing the value of women in this area through the implementation of egalitarian actions as regards children upbringing and the care of dependent elderly family members.

Having confirmed the significance of engaging in volunteering activities, more early awareness-raising efforts could be made in schools in order to encourage future participation in volunteering. For instance, local guides could be created and serve as a catalogue including the different volunteering organisations in the area and the tasks or activities involved.

Moreover, in order conduct further research on this topic, it is necessary to acquire new and increasingly specific measurement tools. The creation of new measurement instruments such as the one created by Ruiz-Ordóñez et al. (2022) to measure the impact of a service-learning methodology on both civic values and civic attitudes is a good example of specialisation in the search for understanding and promoting prosocial behaviour.

Conclusion

The results obtained in the study allow the following conclusions to be drawn; having grouped the values that could promote prosocial behaviour, prosociality was found in the values linked to concrete actions, both formal (participation in actions of

volunteering groups or religious organisations) and informal (intervention in the care of family members). The role of women as socialising agents stands out, owing to a greater relevance of values for women that facilitate coexistence under common norms. Prosocial behaviour, therefore the sociability of the individual, can be improved through transcendence, highlighting their interrelation of service to others, their altruism and improving feelings of affection in connection with the promotion of cultural development actions. In order to promote greater prosociality, cultural actions of meeting and social relationship should be promoted, mainly in men, as well as their involvement in volunteer activities. To do this, we must implement governmental, educational, cultural, ideological and social actions, through awareness-raising and training programmes and projects that encourage the implications of caring for others for the promotion of prosocial behaviour, directly influencing future generations. This is necessary if we want to improve prosociality and the development of the individual both at an intrinsic and extrinsic level.

It is noteworthy that prosociality does not necessarily correlate with volunteering, at least in the case of non-volunteer women with dependents. There are prosocial behaviours in formal (institutionalised) settings such as the home that may go unnoticed, so it should be borne in mind that the family setting is itself a social setting.

The transcendent dimension fosters prosociality. Anything that forces individuals to physically and mentally step beyond themselves (out of their own daily routines, out of the habits that give them security) in search of "the other" - the need of others, the encounter with different people and cultures -, will encourage prosociality. Therefore, the ability to look outside oneself, to seek the good of others, should be a desirable goal in cultural education if we want to achieve viable and sustainable communities.

In order to achieve greater social involvement, it might be more advantageous to promote a more transcendent vision of social reality rather than a more materialistic one, looking for more universal values when motivating. For example: an action motivated by the good that is done to the elderly when they are visited would be more effective than justifying it in terms of how good the visitor would feel.

ABBREVIATIONS

EU: European Union

GDPR: General Data Protection Regulation

LOPDGDD: Ley Orgánica de Protección de Datos y Garantía de Derechos Digitales (Organic Law on Data Protection and Guarantee of Digital Rights)

IBM SPSS: International Business Machines; Statistical Package for Social Sciences

MANOVA: Multivariate analysis of variance

ANOVA: Analysis of variance

SOC: Sociability

TRA: Transcendence

CUL: Culture

AF: Affection

SEM: Structural equation modelling

NFI: normalized fit index

IFI: Incremental fit index

CFI: Comparative fit index

RMSEA: Root mean square error of approximation

Dim: Dimension

VIF: Variance inflation factor

η2: Effects of size

NGOs: Non-governmental organizations

r : effect of eta square tests

SRW: Standardised regression weight

SE: Standard error

CR: Critical ratio.

***** :** Statistically significant differences at the level of $p<0.005$.

MV: Multicultural Values

M: Mean

SD: Standard deviation

R: Correlation coefficient

R^2: Coefficient of determination

d.f: Degrees of freedom

F: Statistic quotient of two variances

***p* de F:** Predictor significant correlation to your model

***p*:** Statistically significant differences at the level of $p<0.001$.

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Appendix 1.
Dim 1: Sociability

24. It is important to be empathetic to other people's problems.
25. Harmony is necessary
26. It is necessary to be considerate of others
27. Truth is important in my life
28. Respect others if they are different
29. It is more important to do good than to be right
30. It is necessary to encourage coexistence between different cultures.
31. I am concerned about depleting resources or causing damage to the environment.

Dim 2: Transcendence

33. I believe in God
34. I try to be a regular churchgoer
35. Everyone knows that I am a believer
36. I am a good believer
37. I am supportive for religious reasons

Dim 3: Culture

3. I enjoy reading
4. I enjoy learning new things
5. I tend to think carefully and thoroughly about things.

8. I participate in the cultural traditions of my people.

14. Culture makes me a better person

15. I like concerts

16. I like cinema and theatre

18. I like graphic arts.

19. I usually attend art events.

Dim 4: Affections

9. I consider myself caring towards others.

10. Others consider me caring.

11. I need to have people around me.