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## DIFFERENT VALUES AS THE PREDICTORS OF VARIOUS FORMS OF CIVIC ENGAGEMENT: THE POLISH CASE

This article aims to examine the relationships between various forms of civic engagement and values, using a four-form model of civic engagement and the Shalom Schwartz model of values. The forms of civic engagement are social involvement, social participation, individual political activity, and political participation. The study was conducted on a sample of 203 respondents from various regions of Poland. The regression analysis revealed that the different forms of civic engagement were explained by a specific set of values. Service-oriented activity (social involvement and social participation) was more strongly associated with values than political activity. Poland is characterized by the insignificance of universalism in explaining various forms of civic engagement, while power and security are important in explaining individual political activity. The article also outlines the limitations of the current study and provides directions for future research.

**Keywords:** civic engagement, psychological perspective, Schwartz's model of values, service and political activity, four-form model of civic engagement.

### 1. INTRODUCTION

Civic engagement is an essential element of citizenship (Dahl, 1998; Putnam, 2000). It is an area of research and analysis not only in the sociological and political but also in the psychological field of study (Conover, Searing, 2002; Fattori, Pozzi, Marzana, Mannarini, 2015). This kind of activity has positive effects for an individual personally, for communities, and for society as a whole, while low levels of civic engagement result in negative social and political consequences – e.g. weakened partnership between the government and citizens or low levels of social development (e.g. Dahl, 1998; Pancer, 2015; Putnam, 2000, Wray-Lake, DeHaan, Shubert, Ryan, 2019).

Unfortunately, the overall level of civic commitment is not high even in countries with a stable democracy (Putnam, 2000). Data from the European Social Survey shows that this problem particularly applies to the countries of Central and Eastern Europe, also Poland (Nyćkowiak, 2009; Radkiewicz, Skarżyńska, 2006). Therefore, the significant importance of civic engagement and low level of activity results in the need to search for motives and conditions that activate and strengthen this type of social activity.

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Values are one of the rudimentary motivational factors in social and political activities. The research to date indicates the importance of different categories of values in civic engagement (Bekkers, 2005; Caprara, Schwartz, Capanna, Vecchione, Barbaranelli, 2006; Feldman, 2003; Marzana, Marta, Pozzi, 2012; Omoto, Snyder, Hackett, 2010; Radkiewicz, Golec De Zavala, Skarżyńska, 2008). The Shalom H. Schwartz's model of values shows us interesting possibilities to explain the level of involvement in different forms of civic engagement (Schwartz, 2012).

However, civic engagement is a complex issue involving many different activities and it is classified by different models into different forms (e.g. Bekkers, 2005; Omoto et al., 2010; Zaff, Malanchuk, Eccles, 2008). Nevertheless, research often accounts for a multitude of activities within one general category of civic engagement or focuses specifically on some of its forms only. There is still a lack of a theoretical model that could also be used in research and cover the entire set of complex activities undertaken in the framework of civic engagement.

In the presented article we propose a new four-form model of civic engagement that takes into account often used formal classifications (political – social and individual – collective) in order to generate both a more precise characterization and as well as compare its different forms (Klamut, 2015).

The main goal of the article is to investigate the relationship between four forms of civic engagement and values according to Shalom H. Schwartz's well-known model.

## 2. CIVIC ENGAGEMENT

Civic engagement is one of the basic categories of democracy (e.g. Dahl, 1998; Putnam, 2000). Citizens without a sense of belonging to a society and without involvement in civic activities in country or community, would not be able to exist in a good manner nor develop (Dahl, 1998; Pancer, 2015; Wray-Lake et al., 2019; Zaff et al., 2008). However, this kind of human activity is very firmly established in human nature. This was already indicated in antiquity: man is, by nature, a being who lives in sociality and working for his community. Aristotle (1885) defined a human as a political being (political animal – ζῷον πολιτικόν) and politics as a fundamental public activity focusing on the common good (Conover, Searing, 2002; Dekker, 2009). Nowadays, this, the widest understood political (or civic) activity, is realized by two paths: social (service), aimed at improving the quality of life of fellow citizens, and political more narrowly understood (power), aimed at influencing the people in power, to improve the quality of life (e.g. Adler, Goggin, 2005; Barrett, Brunton-Smith, 2014; Bekkers, 2005; Dekker, 2009). So, as helping those in need and/or influencing those who govern. Adler and Goggin (2005) wrote that civic engagement refers to the ways in which citizens participate in the life of a community in order to improve conditions for others or to help shape the community's future. These two paths or goals of acting allow one to create order in the complexity of civic engagement while accounting for the criterion: areas of engagement.

Civic engagement is an activity carried out in communities (Pancer, 2015; Putnam, 2000). However, many activities are undertaken by individuals, and others are undertaken as a team. This aspect is evident in the other definition of civic engagement: "individual and collective actions designed to identify and address issues of public concern" (American Psychological Association, n.d.). Adler and Goggin (2005) even indicate a continuum, spanning from the private to the public sphere. Collectivity (level of community) is the

second important criterion organizing the theoretical description of civic activity (cf. Zaff et al., 2008).

These criteria are reflected in the categorization of civic engagement in different theoretical models (e.g. Bekkers, 2005; Caprara et al., 2006; Ekman, Amnå, 2012; Fattori et al., 2015; Feldman, 2003; Krzywosz-Rynkiewicz, Zalewska, Karakatsani, 2017; Marzana et al., 2012; Zaff et al., 2008), but have not yet been applied together in one model. The adoption of both criteria simultaneously allows one to distinguish the elements that constitute the four-form model of civic engagement. There are: social involvement, social participation, individual political activity, and political participation (Klamut, 2013; 2015), identified and described in Table 1.

Table 1. The characteristics of the two-dimensional model of civic engagement

		<i>Level of community</i>	
		Individual activity: independently of a group	Group activity: depending on a group
<i>A</i> <i>r</i> <i>e</i> <i>a</i> <i>o</i> <i>f</i>	Public engagement: <u>service</u>	<u>social involvement (SI)</u> – <i>individual activity for other people's benefit;</i> – <i>taking care of law and order - responding to violations of the rules by other people;</i> Commitment to helping others	<u>social participation (SP)</u> – <i>activity in social organizations (associations, NGO's, organised groups)</i> Cooperation as a member of the organization
	Political engagement: <u>authority</u>	<u>individual political activity (IPA)</u> – <i>individual activity in the perspective of authority:</i> – <i>evaluation of the authorities;</i> – <i>effort to better understand political and social relations;</i> Individual impact on democratic representation and the functioning of the state	<u>political participation (PP)</u> – <i>participation in political – political parties, public institutions (including trade unions);</i> Impact on law creation and the procedural functioning of the state (nationally, locally, or even in terms of the European Union) within the framework of political organizations

Source: Based on Klamut (2013).

Social involvement is a kind of individual actions aimed at improving the quality of life of other people, especially those in need. These actions can be as a reaction to some situation, e.g. natural disasters, as well as permanent voluntary help, e.g. sacrificing time and work due to some inner calling. It is combined with culture capital (Putnam, 2000). Social participation encompasses activities of people as members of organizations focused on public benefit. The essence of this type of collective activity is working individuals, who feel that they belong to a group and participate in activities together with others (Klandermans, 2003). Individual political activity covers the activities of individuals who, as citizens, are active participants to a greater or lesser extent in the political life of a country. They follow information about the decisions of government or political leaders and create their own image of political reality (Barrett, Brunton-Smith, 2014). The results of this evaluation may be participation in elections, as well as in demonstrations, protest

marches, strikes, signing petitions, etc. The essence of political participation is cooperation in the structures of power, political parties or other organizations with political influence. These include activities such as participation in election campaigns, organizing demonstrations, protest marches, strikes, or signing petitions.

Many citizens are not passive recipients; they want to act and do so for the benefit of the environment they live in (Taber, 2003), but it does not apply to all. The big question becomes: what can motivate people to become active citizens? Taber (2003) writes that what constitutes motivational power is self-interest, values, and group identification. In turn, civic engagement is seen as an effect of an individual hierarchy of values that tends to predict political activities better than personality traits do (Bekkers, 2005; Caprara et al., 2006; Radkiewicz et al., 2008). In the presented article, we will seek answers in the area of values.

### 3. VALUES

Values are among the primary motivating factors behind any human undertaking. Nowadays, the most popular concept of values, both in terms of theoretical explanations and conducted research, is Shalom Schwartz's theory (Feldman, 2003; Schwartz et al., 2012). Values are defined therein as beliefs referring to goals and actions outside specific situations (Schwartz, 2012). The theory allows for the classification and ordering of values in a circular motivational continuum (Cieciuch, Schwartz, 2012). Those that are close to each other are similar in terms of motivation and thus may be implemented in a single action, or they may trigger a particular action that will lead to its realization. Those that are located the farthest to each other within the model (on the opposite side of the circle) are contrastive psychologically and it is significantly difficult to realize them simultaneously (Schwartz, 2012).

However, as Schwartz (2007) writes elsewhere, each behavior is triggered by a larger number of values, sometimes also contrastive with each other. Therefore, individuals must make trade-offs between them on the basis of personal priorities. The result is a complex model of dependencies between a set of values and behaviors.

The basic model consists of 10 types of values, but Schwartz also describes values in a higher-order level in four categories and more detailed level, composed of 15 or even 19 types of values (Cieciuch, Schwartz, 2012; Schwartz et al., 2012). Table 2 presents a description of the values in the basic, 10-type model, as follows, by setting the main goals (Schwartz, 2002).

Ten basic types of values are arranged in a higher-order level in four categories. These are: openness to change built by self-direction, stimulation and hedonism; self-enhancement built by achievement and power; conservation built by security, conformity and tradition, and also self-transcendence built by benevolence and universalism (Schwartz, 2012).

When seeking predictors of civic engagement, it is interesting to examine which sets of values are significant for explaining different forms of civic engagement. Some relationships have already been identified in previous studies. However, the results are not clear-cut.

Table 2. The descriptions of values with regards to the main goals

Types of values	Main goals
self-direction	independent thought, action and choice, creation, exploration
stimulation	excitement, novelty, and challenge in life
hedonism	pleasure and sensual self-gratification
achievement	personal success by demonstrating competence according to social standards
power	social status and prestige, control or dominance over people and resources
security	safety, harmony, and the stability of society, relationships, and self
conformity	restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms
tradition	respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self
benevolence	preserving and enhancing the welfare of those with whom one is in frequent personal contact (the "in-group")
universalism	understanding, appreciation, tolerance, and protection of the welfare of all people and nature.

Source: Based on Schwartz (2007; 2012).

#### 4. VALUES AND CIVIC ENGAGEMENT

Values are relevant for the purposes of socio-political reality and, as a result, in undertaking actions for the good of their fellow citizens (e.g. Caprara et al., 2006; Feldman, 2003). Although Zaff et al. (2008) indicate that despite the theoretical justification there have not been many studies on the importance of personal values related to civic activity and what is true is that some confirmations of this relationship exist. Firstly, in relation to the general understanding of civic activity, broader categories of values, such as altruistic/communalistic are found. Those values, that are correlated with civic engagement to a greater degree, are ones directed externally towards the outside world as well as empathic concern (Omoto et al., 2010). In the Polish reality, collectivist values, motives of power and social impact, affiliation, support, and non-materialistic orientation are important (Radkiewicz, Skarżyńska, 2006).

Values are also connected with service-oriented activity realized as volunteering. Kenrick, Neuberg, and Cialdini (1999) evoke two results: 87% of volunteers indicated personal values as a reason for helping others and also 87% of volunteers helping AIDS sufferers indicated their own values as their reason for doing so. Broad categories of social values are considered in the research as the most important motives for action to help people in need: values associated with positive attitudes toward others such as altruism or humanitarianism and a sense of community (Clary, Snyder, 1999; Omoto et al., 2010).

The second set of dependencies between values and civic engagement are analyzed in the area of political action. Vecchione et al. (2015) analyzed the relationships between political activism and values of the Schwartz model in various countries. Political activism was described as, for example, participating in public demonstrations, contacting politicians, working for political organizations, so without differentiating the individual or collective doing, and without voting. The values were analyzed with different levels of specificity – higher-order and the more specific 15 types of values. This research was based on the European Social Survey (ESS, round 1 2002–2003) from 20 European countries and on a self-report study from 14 countries. At the higher-order level of values, the results from all countries indicated that political activism was positively related to self-

transcendence and openness to change and negatively to conservation values. At the more specific level stimulation, benevolence, universalism, and self-direction-thought correlated positively with political activism and conformity; tradition and personal security were negatively correlated. In Poland the results were slightly different. Political activism correlated positively with self-enhancement and negatively with self-transcendence and conservation. At the more specific level of values, it was correlated positively with power and self-direction-thought and negatively with security-personal, conformity and universalism-concern.

Thirdly, there are also studies analyzing the relationship between more detailed forms of civic engagement and the values of the Schwartz model. The differentiation of the values in undertaking social and political participation was examined in Italy (Luengo Kanacri, Rosa, Di Giunta, 2012). Participation in social organizations was predicted by benevolence, while participation in political organizations was predicted by power. However, a significant limitation of these studies was the inclusion of only three out of ten types of value (benevolence, universalism, and power).

More detailed analyses from ESS were presented by Schwartz (2007). He analyzed the relationship between values and political activism (without differentiating the individual or collective work), and also social involvement and membership in voluntary organizations that correspond to social involvement and social participation in Klamut's model (2013; 2015). Political activism was associated with universalism, stimulation, self-direction (positively) and conformity (negatively). Social involvement was associated positively with benevolence, hedonism, and stimulation. Membership in voluntary organizations involved universalism, benevolence, stimulation, and self-direction.

The results to date confirm the existence of a dependency, but show that the different values are associated with different types of actions for public benefit. This diversity is, on the one hand, a result of adopting various value classifications. In this matter, the Schwartz model of values classifies the whole perspective of values and allows one to describe the motivational diversification of undertaking separate forms of civic activity (Luengo Kanacri et al., 2012; Schwartz, 2007; Vecchione et al., 2015). On the other hand, discrepancies in the characteristics of various categories of civic engagement result from the lack of a clear classification of activities that consist of the entire phenomenon of civic engagement. In turn in this matter, the Klamut (2013) four-forms model of civic engagement based on theoretical justifications and clear criteria allows one to consider the whole phenomenon and compare his forms with each other. These forms of engagement are so separate that in the area of basic motivational factors – that is, values – one may expect distinct sets of values that underline the reason for participating, as was indicated by previous research (Luengo Kanacri et al., 2012; Schwartz, 2007; Vecchione et al., 2015).

## 5. PRESENT STUDY

The conducted research aims to verify the dependency between values and civic engagement. In this research, we will examine the relationship of the values at two levels of precision – the four higher-order values as well as the ten basic values – with the four forms of civic engagement. The importance of sex and age will also be analyzed.

First, we hypothesize that the higher-order level of values will explain less than the ten basic values of the specificity of the researched dependency (Hypothesis 1). Previous research has used a narrower and a broader level of values. The results point to more

complex sets of values from different higher-order level categories as predictors of civic engagement (Vecchione et al., 2015). In turn, as Schwartz (2007, 2012) wrote, there are conflicts between contrasting values, which at the higher-order level may lead to their individual effects being cancelled out.

Hypothesis 2 concerns more specific dependencies between values and civic engagement. We assume, social involvement will be predicted by self-transcendence values, especially benevolence (Hypothesis 2a). Social participation will be predicted by benevolence and the values of openness to change, stimulation especially (Hypothesis 2b). Individual political activity will be predicted by values from three of higher-order level categories: stimulation and self-direction (openness to change values) and also power (self-enhancement values), and security (conservation values) (Hypothesis 2c). Political participation will be predicted by power and security, and also stimulation (Hypothesis 2d).

In the research to date, social activities (service) have been explained by prosocial/altruistic values (Clary, Snyder, 1999; Omoto et al., 2010) – in the Schwartz model – by self-transcendence values, such as universalism and benevolence (Luengo Kanacri et al., 2012; Schwartz, 2007). On the other hand, the political activism in various studies has been predicted by almost all values from the Schwartz model, but in different sets (Radkiewicz et al., 2008; Schwartz, 2007; Vecchione et al., 2015). Adding the second criterion to differentiate civic engagement, the level of community, may help to better understand the relationship studied. However, there is a lack of research on distinguishing the importance of values in individual and group civic action. Some empirical evidence has been found in the analyses of Schwartz (2007), where in service activities, in addition to self-transcendence values, openness to change values also played an important role: hedonism with stimulation in individual activities and stimulation with self-direction in association activities. It seems that openness to change values should predict group participation. Because in addition to the realisation of social goals, membership in a group/organisation is important, where one needs to be in contact with others (Omoto, Packard, 2016) and also to have energy (stimulation) to cooperate. In individual service, only empathic concern should be enough (Omoto et al., 2010; Stukas, Hoye, Nicholson, Brown, Aisbett, 2016).

In political activities, understanding the socio-political reality, caring for the public interest and influencing the governing group are the most important factors (Bekkers, 2005). The motivation for such activities comes from many sources and different values appear as predictors (Schwartz, 2007; Vecchione et al., 2015). The starting point is the pursuit of one's own power or the struggle for one's own or group/social interests (cf. Schwartz, 2012). Therefore, in individual political activity, self-enhancement values (power) (Luengo Kanacri et al., 2012; Radkiewicz, Skarżyńska, 2006), conservation values (security) and openness to change values (stimulation, self-direction) (Schwartz, 2007; Vecchione et al., 2015) appear in research as predictors. Political participation, a collective activity aimed at influencing the governing group, should be strongly predicted by self-enhancement values and also by openness to change values due to being an active member of an organisation (Feldman, 2003; Schwartz, 2002; Turner, 2005).

We also expect, that the Polish people have a lack of universalism value in predicting service activity and the presence of power and security values as predictors of political activity (Hypothesis 3). The basis for such assumptions can be found in research (Luengo Kanacri et al., 2012; Radkiewicz et al., 2008; Radkiewicz, Skarżyńska, 2006; Vecchione et al., 2015).

To provide a more complete picture of the relationship between values and civic engagement, basic demographic factors such as sex and age are also taken into account. The patterns of dependency analysed in previous studies are not explicit. Women were more likely to be involved in social activities (Bekkers, 2005; Stukas et al., 2016), while in political activities – depending on the research – more men (Barrett, Brunton-Smith, 2014) or women (Bekkers, 2005) participate or there is no difference (Vecchione et al., 2015). Age is positively correlated with different types of activities (Bekkers, 2005) or not (Vecchione et al., 2015). In the present research, we would also like to analyze the role that demographic factors play in different forms of civic engagement.

## 6. METHOD

### 6.1. Participants

203 people participated in the study, adults, aged between 19 and 54 ( $M = 24.67$ ,  $SD = 6.56$ ), 67 men, 136 women (67% of the study group) living in different regions of Poland (South East, East, North). In this group, 133 people (65.5% of the study group) were MA students from different fields of study, and 70 people (34.5% of the study group) were working adults. The students responded during the classes; the adults filled out the surveys provided by trained students in their homes. The respondents gave their informed consent to be included in the research. The researched group was not homogeneous to capture a broader spectrum of citizens. A convenience sample was used as the recruitment method. Participation was voluntary, anonymous, and unpaid. As verified, the power analysis using G\*Power 3 (Faul, Erdfelder, Lang, Buchner, 2007) showed that the size of the group was sufficient to conduct the analysis in this research.

### 6.2. Measures

The *Civic Engagement Questionnaire* (CEQ) consisting of 17 items set on a five-point Likert scale (Klamut, 2015) was used in the current study to investigate four forms of civic engagement presented above.

Social involvement (SI), social participation (SP) and political participation (PP) were described by four statements; the sample items are respectively: 'I help people in need of my own accord, contributing my own time and work', 'I work for non-governmental organizations', and 'I work for an organization focused on political activity'. Individual political activity (IPA) was described by five statements, e.g. 'I create my own assessment of the actions of the political class in my country'.

The CEQ gives an empirical estimation of the level of each form of civic engagement that allows for analysis and comparison of each form against each other.

The results confirm the theoretically assumed distinctiveness of each of the examined forms of civic engagement. The CEQ measure was validated in the research on a group of 749 participants in Poland (Klamut, 2015). Theoretical accuracy was confirmed by a confirmatory factor analysis indicating a four-factor model. The examined results were accurate enough to prove that the model was well-matched to the empirical data (Kline, 2011):  $\chi^2(113) = 142.6$ ;  $p < 0.05$ ;  $\chi^2/df = 1.26$ ; RMSEA = 0.04; SRMR = 0.07; GFI = 0.92; CFI = 0.87. The four-factor model was also confirmed by confirmatory factor analysis in the presented research, the results were very similar:  $\chi^2(113) = 171.7$ ;  $p < 0.01$ ;  $\chi^2/df = 1.52$ ; RMSEA = 0.05; SRMR = 0.06; GFI = 0.91; CFI = 0.94.

The level of CEQ reliability was satisfactory. In the validated research, Cronbach's alphas were: 0.76 (social involvement), 0.76 (social participation), 0.77 (individual



political activity), and 0.82 (political participation) (Klamut, 2015). In this research: 0.76, 0.75, 0.77, and 0.82, respectively. Test-retest reliability ( $n = 45$ ; two weeks) scored:  $r(\text{SI}) = 0.70$ ;  $r(\text{SP}) = 0.76$ ;  $r(\text{IPA}) = 0.67$  and  $r(\text{PP}) = 0.57$ .

*Portrait Values Questionnaire* (PVQ-40) consisting of 40 items measured on a six-point scale was used to measure the values (Cieciuch, Schwartz, 2012). It is at present the most popular questionnaire used for measuring values and is widely validated (e.g. Schwartz et al., 2012). A Polish language version was created and validated by Cieciuch and Zaleski (2011). The PVQ measures the 10 basic categories of values and also provides the opportunity to study the higher-level values. This measure includes 40 short verbal portraits of people. Each portrait describes a person's goals, aspirations or wishes that point implicitly to the importance of a value. The respondents indicate how similar a particular person is to themselves. Cronbach's alpha coefficients obtained in this study were comparable to those obtained in previous research (Cieciuch, Schwartz, 2012; Cieciuch, Zaleski, 2011) and amounted to: 0.68 (power), 0.80 (achievement), 0.76 (hedonism), 0.69 (stimulation), 0.64 (self-direction), 0.77 (universalism), 0.65 (benevolence), 0.59 (tradition), 0.65 (conformity), and 0.66 (security). In general there is a problem with the reliability of some scales (Schwartz, 2007; 2012), but the research are conducted. Schwartz (2007; 2012) justifies the use of the tool in terms of the considerable validity of the tested model.

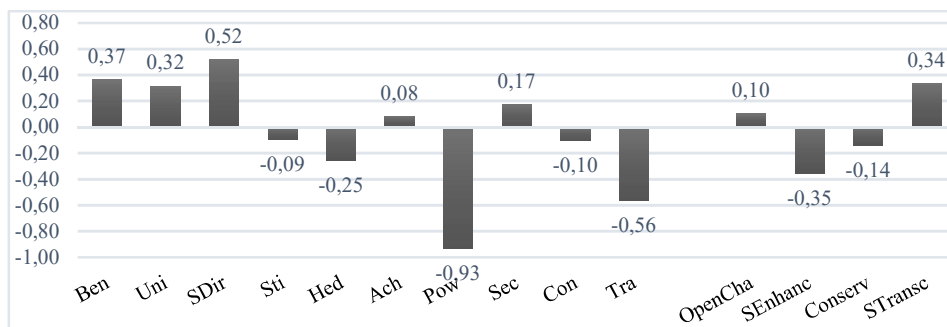
### 6.3. Data analysis

The study was based on a hierarchical linear regression analysis including the demographic variables and values in separate blocks. Analyses were conducted separately for each level of specificity (four higher-order values and ten basic values) and for each form of civic engagement. According to the recommendations (Schwartz, 2007), the scores of values were centred. However, this procedure has some consequences. To avoid multicollinearity, we rejected one of the four higher-order values (self-enhancement values in service activities and self-transcendence values in political activities) and two of the ten basic values (achievement and conformity). The rejected values were the least correlated with civic engagement.

## 7. RESULTS

### 7.1. Descriptive statistics

Among the distinguished forms of civic engagement, individual activities were more common than collective activities: social involvement ( $M = 2.95$ ,  $SD = 0.86$ ) and individual political activity ( $M = 3.21$ ,  $SD = 0.88$ ). The collective service activities were less common: social participation ( $M = 2.20$ ,  $SD = 0.92$ ) with political activities being the least common: political participation ( $M = 1.50$ ,  $SD = 0.58$ ). In the Schwartz model, values are shown according to relative importance (centred) (Schwartz, 2007) and the profile of the centred means of values hierarchy characterizing the researched sample of Poles is illustrated by Figure 1.



Notes: Ben – benevolence, Uni – universalism, SDir – self-direction, Sti – stimulation, Hed – hedonism, Ach – achievement, Pow – power, Sec – security, Con – conformity, Tra – tradition, OpenCha – Openness to change, SEhanc – Self-enhancement, Conserv – Conservation, STransc – Self-transcendence

Figure 1. Value hierarchy profile in Poland. Centred means

Source: on study.

The average value hierarchies in the researched group were as follows: benevolence, self-direction, and universalism are the most important while power, and tradition are the least important.

## 7.2. Different forms of civic engagement and values

Regarding the higher-order values, they only played an important role in terms of social activities (Table 3). There was a 13% variance explained in the results of social involvement and a 5% variance in social participation. Only one of the four values (self-transcendence) was an important predictor (respectively:  $\beta = 0.36$  and  $\beta = 0.20$ ). Age for social involvement ( $\beta = 0.18$ ) and sex (men) – for social participation ( $\beta = 0.18$ ) – were important predictors of civic engagement. Other forms of activity scored insignificant effects, but demographic factors were significant in explaining individual political activity (males  $\beta = 0.29$  and age  $\beta = 0.23$ ).

The results concerning 10 basic values as predictors of the distinguished forms of civic engagement indicate that three out of four forms were explained by values and two were explained by age and sex (Table 4). Activities focused on service are explained by the values at the level of 17% for social involvement and 20% for social participation. Individual political activity is explained at the level of 9%, and collective political participation are not explained at any significant level. In sum, Hypothesis 1 received support.

The only, but important predictor of social involvement is benevolence ( $\beta = 0.29$ ). Social participation is also explained by benevolence ( $\beta = 0.22$ ), but even more so by stimulation ( $\beta = 0.31$ ) and hedonism (negatively) ( $\beta = -0.35$ ). Individual political activity, in which none of the higher-order values played an important role, was motivated by four values at this level of precision: self-direction ( $\beta = 0.23$ ), stimulation ( $\beta = 0.19$ ) power ( $\beta = 0.26$ ) as well as security ( $\beta = 0.26$ ). Hypotheses 2a, 2b, 2c received support, while Hypothesis 2d did not.

Table 3. Hierarchical Multiple Regression Analysis for particular forms of civic engagement and sex, age, and four categories of value

N=203	SI		SP		IPA		PP	
	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$
Step 1		0.06**		0.02		0.13***		0.02
Sex	-0.09		0.13		0.29***		0.03	
Age	0.22**		0.09		0.24***		0.15*	
Step 2		0.13***		0.05*		0.01		0.01
Sex	-0.02		0.18*		0.29***		0.02	
Age	0.18**		0.07		0.23***		0.15*	
Self-transcendence	0.36***		0.20**		-		-	
Openness to change	-0.05		-0.01		-0.06		0.17	
Self-enhancement	-		-		0.01		0.15	
Conservation	-0.01		0.07		-0.02		0.27	
$F(5, 197)$		6.46**		3.09**		5.96***		1.44

Notes: SI – social involvement; SP – social participation; IPA – individual political activity; PP – political participation; self-enhancement values were rejected from regression analysis in service activities and self-transcendence values in political activities

\* -  $p < .05$ ; \*\* -  $p < .01$ ; \*\*\* -  $p < .001$ ;

Source: on study.

Table 4. Hierarchical Multiple Regression Analysis for particular forms of civic engagement and sex, age, and 10 basic values

N=203	SI		SP		IPA		PP	
	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$	$\beta$	$\Delta R^2$
Step 1		0.06**		0.02		0.13***		0.02
Sex	-0.09		0.13		0.29***		-0.03	
Age	0.22**		0.09		0.24***		0.15*	
Step 2		0.17***		0.20***		0.09**		0.06
Sex	-0.01		0.12		0.26***		-0.01	
Age	0.21**		0.07		0.23***		0.16*	
Benevolence	0.29**		0.22*		0.15		0.13	
Universalism	0.02		-0.08		-0.02		-0.09	
Self-direction	-0.13		-0.08		0.23**		-0.08	
Stimulation	0.07		0.31***		0.19*		0.18	
Hedonism	-0.16		-0.35***		-0.06		0.02	
Achievement	-		-		-		-	
Power	-0.15		0.06		0.26**		0.24	
Security	0.01		-0.01		0.26**		0.15	
Conformity	-		-		-		-	
Tradition	-0.17		0.10		0.18		0.17	
$F(10, 192)$		5.74***		5.61***		5.31***		1.78

Notes: SI – social involvement; SP – social participation; IPA – individual political activity; PP – political participation; achievement and conformity values were rejected from regression analysis;

\* -  $p < .05$ ; \*\* -  $p < .01$ ; \*\*\* -  $p < .001$ ;

Source: on study.

Of all the basic values analyzed, four are not associated with any form of civic engagement: universalism, conformity, tradition and achievement. Hypothesis 3 received support in terms of the value of universalism. In turn, the values of power and security are predictors of political activity as we expected, but only of individual activity. In addition, the demographics were important for social involvement (age) and for individual political activity (age and sex – males).

## 8. DISCUSSION

The aim of the present work was to investigate how values play a role in actions that benefit the common good. The significance of demographic variables was also included. In this research a new model of civic engagement, verified empirically, was used (Klamut, 2013, 2015). The adoption of formal criteria such as area of engagement and level of community provides an opportunity to cover a great variety of activities in one model. It allows not only to distinguish involvement in social or political activities, but also to more accurately characterize the specificity of voluntary actions and political activism, from the perspective of individual or collective action. Previous studies often lack theoretically justified criteria differentiating the classification of studied activities.

The adopted model of differentiation of civic engagement (Klamut, 2013) allows also to show the specificity of incentive in the context of values in presented research. As we assumed in Hypothesis 1, the four higher-order values are too complex to explain the specificity of different forms of civic engagement (e.g. Schwartz, 2012; Vecchione et al., 2015). The stronger dependencies relate to the ten basic values. A good example is social participation, in which the level of explained variance increases from 5% to 20% and individual political activity, which is not significantly explained by values at higher level, but is significantly related to values at a more specific level.

Particular forms of civic engagement are motivated by separate, specific sets of values, belonging to various higher order categories, as we assumed in Hypothesis 2. The intention of helping others is an important factor in undertaking social involvement (Omoto et al., 2010; Sagiv, Roccas, Cieciuch, Schwartz, 2017); therefore, benevolence is an important value (Schwartz, 2012), and Hypothesis 2a received support.

Social participation, as we assumed in Hypothesis 2b, is explained by the values of two out of the four higher-order values, focused on growth (Schwartz et al., 2012): self-transcendence (focused on caring for others) and openness to change (focused on self-expansion). Benevolence (self-transcendence) is important for both forms of activities aimed at service because it relates to actions taken for others (Pancer, 2015; Schwartz, 2012). However, if action is taken on a team basis, values from the area of openness to change (stimulation and lack of inclination to hedonism) are also needed. Hedonism in the Schwartz theory is opposite to benevolence, so an activity that is just not focused on self-gratification is well understood in pro-social (and group) engagement (Omoto et al., 2010; Schwartz, 2007).

Hypothesis 2c also received support. Commitment to individual political activity depends on the most complicated set of values. The values of self-direction and stimulation (openness to change values) are preferred, which means that independence and creativity in thinking are important. So a politically active person cares about important personal issues. This may be a subjective interest or it may concern the existing social order (Schwartz, 2012). Simultaneously, power (self-enhancement) and security (conservation) are important, both of which lead to avoiding or overcoming threats related to the control

of relationships and resources (Schwartz, 2002). This set of values in the context of individual political activity is not verified in other countries and may depend on a specific political situation, as in Poland.

What is interesting is the lack of importance values in terms of motivating collective political activity (Hypothesis 2d). However, the political activism analyzed in ESS (Schwartz, 2007; Vecchione et al., 2015) was rather characterized by individual activities and some values revealed as important in the analyses (stimulation and self-direction) connected with this research predicted individual political activity. Collective engagement in politics in Klamut's model (2013) includes the point of view of ordinary members, who work in political organizations as a team rather than as leaders. Perhaps in this form of engagement other factors than values, like needs or personality traits are more important (Bekkers, 2005; Caprara et al., 2006; Feldman, 2003). Summing up, in hypothesis 2, three out of four assumptions concerning the model of the studied dependence were confirmed. The results show that there are sets of values that are predictors of three forms of civic engagement.

Analyzing the results concerning demographic variables, we see that they play a role in individual activities, age in both social and political (cf. Bekkers, 2005), and sex in individual political activity (cf. Barrett, Brunton-Smith, 2014). They add a few percent points to the explained variability of civic engagement results. In individual political activity they play a greater role than values.

The presented study was conducted in Poland, and this proves significant in the context of drawing conclusions and posing further research questions. The specificity of civic engagement in Poland and the countries of Central-Eastern Europe is observable in many works (Nyćkowiak, 2009; Radkiewicz et al., 2008; Schwartz, 2002; Vecchione et al., 2015), including the presented research.

As we expected in Hypothesis 3, there is a lack of universalism in explaining various forms of civic engagement, while power and security emerge as relevant in terms of explaining political activity. Probably the lack of relationship between civic engagement and universalism in Poland is the effect of a low level of general social trust, and this aspect of trust is connected with universalism (Schwartz, 2007). People from Poland as well as Central-Eastern European countries generally do not trust strangers, but those with whom they are in a close relationship (Lewicka, 2011). The significance of power and security, and the lack of universalism indicates that political engagement in Poland is more strongly motivated by self-protection values than in other countries (Schwartz, 2012).

On the other hand, the scores obtained in Poland and other countries show some similarities. Benevolence in service activity, self-direction in political activity and stimulation in both play similar roles, which indicates greater universality of the described dependencies (Vecchione et al., 2015).

## 9. LIMITATIONS AND FUTURE DIRECTIONS

The conducted research, however, faced certain limitations. Some of the PVQ scales did not meet reliability cut offs, which can put a question mark over the obtained results. Although similar levels of Cronbach's alpha are also indicated in other studies (Cieciuch, Zaleski, 2011; Schwartz, 2007), one should be aware of the insufficient accuracy of the scales used.

Yet another restraint on the broad understanding of the obtained results is the fact that the research was conducted in one country only. Thus, there is a need for comparative

research aiming to verify whether the studied relations are universal, whether they are specific to Poland, or more broadly to the countries of the Central-Eastern Europe, which still struggle to leave the Soviet sphere of influence (Nyćkowiak, 2009; Radkiewicz et al., 2008; Vecchione et al., 2015). Interesting are the insignificance of universalism in elucidating various forms of civic engagement and the importance of power and security in explaining individual civic activity. Comparative research could provide answers to the above questions, and the four-form model of civic engagement may well prove valuable (Klamut, 2015).

Values are an important factor in explaining why people undertake activities in the public interest. However, values as a motivational factor play a role when they are personally relevant (Schwartz, 2007). Therefore, knowledge of values relevant for various forms of civic engagement can facilitate a better understanding of social processes, and also have some practical significance in building the quality of social and political functioning among both children and adults. It can be used in the upbringing of children (cf. Krzywosz-Rynkiewicz et al., 2017), as well as in motivational or persuasive processes (Omoto et al., 2010; Stukas et al., 2016). The promotion of specific values (e.g. benevolence) by parents, school or media can increase the motivation to engage in civic engagement and bring benefits to society (Sagiv et al., 2017).

It is worth noting that values in a 10-type model account for no more than 20% of the variance in results for different forms of activity. The scores received show that it would be worth repeating this research, with 19 more narrowly defined values (cf. Schwartz et al., 2012). In motivational models explaining involvement in different forms of civic engagement, other more basic factors like needs should also exist, dependently on the form of activity (Omoto et al., 2010; Stukas et al., 2016). The context of upbringing processes, that is important in building the system of values (Schwartz, 2007) should also be included (Krzywosz-Rynkiewicz et al., 2017; Zaff et al., 2008). We already know a lot, but much is still to be discovered. This should be an area for future research.

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