Scientific Research Publishing

Open Journal of Social Sciences, 2025, 13(1), 449-465
https://www.scirp.org/journal/jss
ISSN Online: 2327-5960
ISSN Print: 2327-5952

The Concept of Value Priorities; Could It Be the Crucial Link between Prosocial Motives and Helping Behavior?

Kutlu Caliskan

Department of Organizational Behavior, Faculty of Business Administration, Marmara University, Istanbul, Turkey
Email: kcaliskan@marmara.edu.tr

How to cite this paper: Caliskan, K. (2025). The Concept of Value Priorities; Could It Be the Crucial Link between Prosocial Motives and Helping Behavior? *Open Journal of Social Sciences, 13,* 449-465.
https://doi.org/10.4236/jss.2025.131028

Received: December 25, 2024
Accepted: January 24, 2025
Published: January 27, 2025

Abstract

Prosocial behavior has long posed a challenge to social scientists. Researchers seek to understand why people engage in helping behaviors even it can be costly to the actor. There are a number of reasons why people engage in prosocial behavior. Those were defined as "prosocial motives" defined by emphatic/altruistic concerns, evolutionary influences, reciprocal benefits, internalized principles, or egoistic reasons. We propose a framework that integrates two constructs for predicting prosocial behavior: prosocial motives and values. We believe that each prosocial motive will trigger a different value priority in explaining prosocial behavior. A total of 407 participants from 12 countries took part in the study. The basic requirements for participants are to volunteer in a civic engagement programme and/or regularly participate in community service. We provide a discriminative model to assess the hypotheses by looking at the direct and indirect effects of two cohesive variables that predict prosocial behavior: "prosocial motives" and "personal values." Regression with multi-group analysis was used to estimate and probe moderated model interactions and conditional indirect effects. The study's findings revealed patterns of correlations in a way that prosocial motives interact as moral agents with personal values and regulate value-behavior congruities explaining prosocial behavior.

Keywords

Prosocial Behavior, Personal Values, Prosocial Motives, Helping Behavior

1. Introduction

Difficult times like wars, disasters, pandemics show us the essence of who we are collective as human beings. As the coronavirus pandemic swept across the world

at the beginning of 2020, it caused widespread concern, fear, and stress, all of which are natural and normal reactions to the changing and uncertain situation. It is remarkable to see many examples of civic engagements even in that climate when the thread is real and fear is common. It brought the question of why people act prosocially to the fore once again. Prosocial behavior covers a broad range of actions intended to benefit others. This includes, but is not limited to, comforting, cooperation, sharing, helping, charitable giving, and volunteering. As such, prosocial behavior usually entails some (small or even large) cost for the actor, such as spending resources, time, effort or sometimes even incurring physical harm. This raises a fundamental question. Why, when their own welfare is so clearly at stake, do people help others?

Prosocial behavior has long posed a challenge to social scientists. Researchers seek to understand why people engage in helping behaviors even it can be costly to the actor. There are a number of reasons why people engage in prosocial behavior. Those were defined as "prosocial motives" defined by emphatic/ altruistic concerns, evolutionary influences, reciprocal benefits, internalized principles, or egoistic reasons.

Several studies (Eisenberg, 1983; Van Lange et al., 1997; Ashton, Lee, & De Vries, 2014; Dovidio et al., 2017) examined diverse prosocial motives, and found significant associations with moral development, cognitive development, personality, and socialization mechanisms. Most of the scholars investigated whether situational or dispositional factors were better predictors of prosocial actions and there are numerous variables related with prosocial behavior. Although unification of the models and causal predictions of these theories are intact, complexity of the prosocial behavior require amalgamated models by the integration of different theoretical perspectives (Batson, 2011). Recent studies support this proposition as multivariate models of prosocial motives are more common nowadays and they have broader social implications. For that instance, beyond the egoism—altrusim debate, this study also examined collectivistic prosocial motives and moral motivation principlism (ultimate goal of upholding a moral principle) as predictors of prosocial behavior.

The aim of this study is to understand prosocial behaviors from an integrated perspective. We propose a framework that integrates two constructs for predicting prosocial behaviors: prosocial motives and values. There is very limited research on the mechanisms linking prosocial motives to prosocial behaviors and attitudes (Carlo & Pierotti, 2020). Because the motivations for prosocial actions are usually unclear, sometimes even to the actors, but especially to observers, it is difficult to study prosocial motivation (Eisenberg, VanSchyndel, & Spinrad, 2016). In that sense, personal values, a highly relevant topic with prosocial behavior context could shed light on the understanding of how prosocial actions can derive from varied motives. Individuals are more likely to persist at goals consistent with their values. For this reason, the congurity of motives and values could be more coherent in predicting behavior.

We believe that each prosocial motive will trigger a different value priority in explaining prosocial behavior. Prosocial motives could interact as moral agents with personal values and regulate value-behavior congruities. To test these assumptions, we will propose a discriminative model by analysing the direct and indirect effects of two coherent variables "prosocial motives" and "personal values" predicting prosocial behavior.

The definition of the variables and theoretical framework of the study are described in the following sections.

2. Prosocial Motives

When we try to evaluate prosocial behavior, we have to remember that the underlying causes and motivations for the actor may be different, even though their action may appear the same to an outside observer. Why is it so important to understand all of these different reasons, then? Prosocial motives are the driving force behind all aspects of those behaviors, including their intensity, duration, and persistence. It is crucial to analyze the underlying motives of prosocial behaviors in order to comprehend the efficacy of the actions taken.

There are various ways to categorize prosocial motives. Psychology offers a wide range of theories to understand the factors behind helping behaviors. Several theories have been proposed to define prosocial motivation, some of these hypothesis's center on the evolutionary roots of prosocial motivation, while others center on moral development, social learning, and behavior psychology. On the basis of Batson's (2011) taxonomy, we examined three unique motives based on various prosocial motivation theories (**Figure 1**). These theories differ from one another based on the ultimate goal that directs them; We consider four possible forms of prosocial motivation; ***altruism*** (benefiting others), ***egoism*** (benefiting oneself), ***collectivism*** (benefiting a group), and ***principlism*** (i.e., to uphold a specific moral principle). Each of these is proposed to have a different ultimate goal. Each of these motives explains how people are motivated to behave in ways that help them attain certain outcomes. In this section, we will define these prosocial motives and establish a model to use these motives to predict prosocial behavior;

Altruism can be defined as protecting or promoting the welfare of another person. Considering the related literature, two types of altruism exist. Evolutionary altruism refers to an action that aids the survival of a species at the expense of the altruistic individual, whereas psychological altruism is acting without regard for one's own self-interest out of compassion for the well-being of others. Sober and Wilson (1998) pointed out that it is important to distinguish between evolutionary altruism and psychological altruism. Evolutionary psychology views the evolution of altruism as a strategy to increase cooperativeness toward people in the same group or even toward members of outgroups (Costantini et al., 2019). This approach is related to reciprocal altruism theory (Axelrod & Hamilton, 1981; Trivers, 1971). Evolutionary-based theories define

altruistic prosocial behavior as motivated by the norm of reciprocity, which is an obligation to return a favor with a favor. A tendency towards reciprocity implies that people will feel obliged to respond if someone helps them. When people do not reciprocate, they feel guilty, and when others do not reciprocate, they may feel anger. This is an implicit premise of reciprocity. However, evolutionary-based theories cannot adequately explain why humans help without expecting anything in return other than reproductive fitness. Therefore, we measured these concepts as "kin selection" and "reciprocity" on dimensions distinct from psychological altruism.

This research examines altruism with the aim of predicting a person's prosocial actions by analysing their conscious choices from both a moral and individual perspective at the psychological level. Altruism is the most intriguing and controversial form of prosocial motivation for behavioural and social scientists because if it exists, it means that we have the potential of placing the interest of others ahead of our own. Several theories have been developed based on a psychological perspective, such as the empathic altruism theory (Batson, 1990), the empathic joy theory (Smith, Keating, & Stotland, 1989), and the negative-state relief model (Cialdini et al., 1987). It is possible to conclude, on the basis of these theories, that social psychologists working at the meso level have defined altruism in terms of motivation. Examining motivations is crucial when trying to understand pro-social actions. A selfish person's helping behavior, for example, is motivated by a desire to avoid the discomfort they anticipate experiencing as a result of the situation, whereas an altruistic person's is motivated by a desire to prioritize the welfare of the individual in need. An egoist helps to make him/her feel better, while an altruist helps out of empathetic concern to make the distressed person in need feel better. The ultimate goal of these motives, then, is either to improve one's own situation or to promote the welfare of another person.

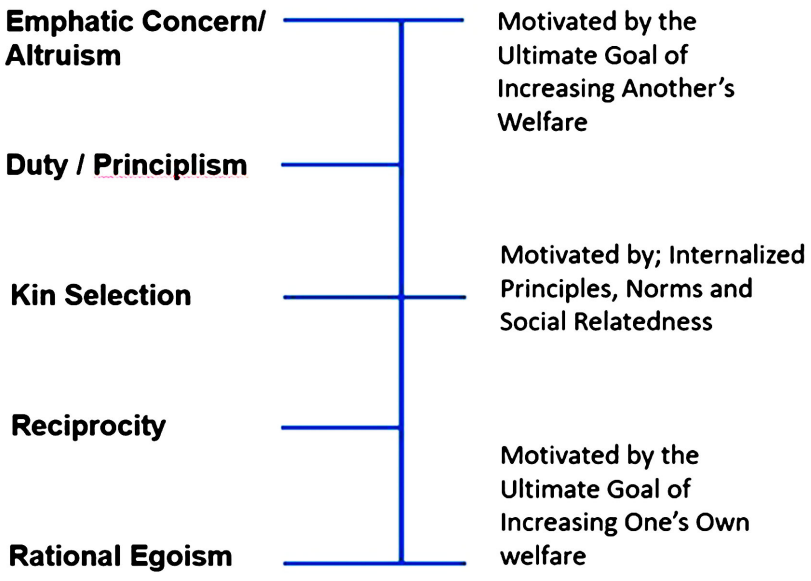

Figure 1. Prosocial motives based on Batson's Taxonomy.

Over the course of the past two decades, a significant number of research have been carried out to explore the impacts of egoistic explanations and altruistic motives on pro-social actions, and the findings have been quite startling. Logical and psychological distinctions between egoism and altruism are reviewed. The egoistic explanation(s) for each study predicted a different pattern of outcomes than did the empathy-altruism hypothesis. The consistency of these results with the predictions of the empathy-altruism hypothesis provides support for a pluralistic model of prosocial motivation that incorporates both altruism and egoism.

According to their respective definitions, altruism and egoism share many similarities. All three terms describe a person's emotional state, focus on what drives that condition, and aim to improve that person's well-being. These shared characteristics set the stage for elucidating a key distinction: Whose interests are being prioritized here, exactly? Is it someone else's or one's own? Only when people feel empathy toward other people, will they be willing to help those around them, regardless of any benefits they may receive in return. When the ultimate goal is self-benefit, the motivation is egoistic. This is true regardless of how pleasant or noble the ensuring behaviour may be for others.

Humans are clearly capable of helping others as an instrumental means to benefit themselves. Many self-benefits can motivate helping. These motives could either be gaining material, social or self-rewards (payments, gifts, esteem, enhanced self-image), avoiding material, social and self-punishments (fines, guilt, sanctions for norm violations) or reduction of aversive arousal such as escaping a distressing situation (Dovidio et al., 2010; Batson, 2011).

3. Values and Prosocial Behavior

Values convey what is important to us in our lives. Values are guiding principles and motivational goals that have an important influence on behavior. The more important a value is to us, the more we strive to fulfill this motivational goal by behaving accordingly (Bardi & Schwartz, 2003). The Schwartz Theory of values is currently the most widely accepted and studied theory by social and cross-cultural psychologists for understanding individual differences in values. Values are distinguished from one another by the motivational goals that they express. The values theory defines ten broad values according to the motivation that underlies each of them. Schwartz (2006) divided this structure into four higher-order values, organized on two orthogonal bipolar dimensions where the poles reflect opposing motivations. On the first dimension, self-enhancement values (power and achievement), which focus on the pursuit of self-interest, oppose self-transcendence values (universalism and benevolence), which express concerns for the welfare and interests of others. On the second dimension, openness-to-change values (stimulation, self-direction, and hedonism), which focus on the autonomy of thought and action and pursuit of change through new ideas, experiences, and actions, oppose conservation values (conformity, tradition, and security), which

emphasize resistance to change and conform to social norms. Openness to change and self-enhancement incorporate individual interest, while their opposites, conservation, and self-transcendence incorporate social interest (Schwartz, 2012). So understanding the value priorities of one-self is important as predicting her/his actions and relating specific values with relevant behaviors. Roccas and Sagiv (2010) argued that 'one of the reasons for the interest in the identification of personal values is their effects on behavior' and that 'personal values are associated with a large variety of behaviors'.

Prior research has indicated relations between the four higher-order values and prosocial behavior. In many studies, self-transcendence values were the most related variable that explains pro-social behavior (Rechter & Sverdlik, 2016; Caprara & Steca, 2007). This is convenient with the definition of universalism and benevolence, as the more people value others' welfare, the more they strive to develop abilities to help others. Self-transcendence values direct attention to others' needs whereas self-enhancement focuses on the gain/promotion of oneself. Therefore, in most studies, self-enhancement values relate negatively to pro-social behavior (Daniel et al., 2015; Sagiv, Sverdlik, & Schwarz, 2011). However, past studies did not find consistent associations between openness-to-change and conservation values, and prosocial behavior (Daniel, Dys, Buchmann, & Malti, 2014).

Also, there is a considerable amount of research that indicates discrepancies and the absence of correlations/causalities between values and helping, volunteering behavior. That may be due to associations being dependent on context and the specific prosocial behavior that is examined (Sanderson & McQuilkin, 2017).

In this study, we try to understand how different motivations underlying pro-social behavior interact with values. Values are shaped not just by individual cognitive processes, but also by societal environment and the social influence. Hence, linking motives to values can provide a more relevant explanation for any behavior. Numerous motives might influence a single act and for this reason it is challenging to interpret the true motivation behind the act. Values, in that sense provide a framework about how and in which circumstances each prosocial motive will be activated. Differentiation of each motive is based on the identification of a unique ultimate goal; For egoism, the ultimate goal is self-benefit; for kin selection (collectivism), it is to increase group welfare; for emphatic concern, to increase one or more other individuals' welfare; for principlism, to uphold one or more moral principles. We believe that each prosocial motive will trigger a different value priority on explaining prosocial behaviors. For that reason, pro-social motives could interact as moral agents with life values and regulate value-behavior congruities. From this point of view, we propose;

- Self-enhancement values will only predict helping behavior when only interact with self-oriented (egoism/reciprocity) prosocial motives. (*H1*)

- Principlism and kin selection motives will predict the relationship between conservation values and helping behavior stronger than any other prosocial motives. (*H2*)
- Emphaty/altruism motives will predict the relationship between self-transcendence values and helping behavior stronger than any other prosocial motives. (*H3*)

4. Method

4.1. Participants and Procedures

The study was conducted online and participants were invited to participate via a social media announcement in international expatriate communities. The basic requirements for participants are: Volunteer in a civic engagement programme and/or regularly participate in community service, have a good command of English, have an advanced knowledge of the host country language, and have worked or lived in the country of residence for at least two years. Qualified subjects received an email with a link leading to the web-based questionnaires. After obtaining consent from participants[1], data collection took place between November 21, 2020 and January 14, 2021. A total of 407 participants from 12 countries took part in the study. The majority of participants had a high level of education (13.8% university postgraduates or PhD students, 70.2% university graduates, and 16.0% finished college). The main objective of the study requires an individual-level analysis. For this reason, all of the subjects' responses were considered as a single data set. Table 1 presents the demographics of the sample group classified by countries.

Table 1. Descriptive statistics of the sample.

		Age			Gender	
Country	N	20 – 29 (%)	30 - 39 (%)	40+ (%)	Females (%)	Males (%)
Spain	92	35.1	41.7	23.2	66.3	33.7
Portugal	65	28.4	43.2	28.4	73.8	26.2
Netherlands	64	31.6	42.8	25.6	73.4	26.6
Italy	52	29.5	42.3	28.2	67.3	32.7
Norway	31	32.6	48.9	18.5	80.6	19.4
Serbia	25	25.4	41	33.6	72	28
Germany	22	28.7	46.4	24.9	63.6	36.4
Austria	13	30.2	45.8	24	76.9	23.1
Denmark	10	20	50	30	70	30
Britain	8	25	62.5	12.5	62.5	37.5
Finland	8	37.5	50	12.5	75	25
Ireland	5	40	40	20	80	20

[1]Privacy notice, purpose of the study, information about the research institute, duration of participation, statement that consent is voluntary, and contact information were provided with an enrolment form confirming the subject's agreement to the terms.

4.2. Measures

In assessing individuals pro-social motives, we included the most commonly discussed and/or studied motives for prosocial behavior. Based on Batson's (2011) definition of altruistic motivation, we developed five scenarios to classify motives for prosocial behavior on the dimension of altruism (empathic) versus egoism (self-oriented). Each scenario is defined representing a specific individual/social context that provokes a helping behavior. Participants were asked to choose only one scenario that best represents them.

The COVİD-19 Prosocial Behavior Scale was adapted from existing scales to the specificities of the lockdown (Caprara, Steca, Zelli, & Capanna, 2005; Enchikova et al., 2019) and developed for the purpose of this study. This measure aims to understand COVID-19-related voluntary and helping behavior and assesses frequency of self reported actual behaviors other than attitudes or intentions. It contains 8 items (e.g., persuade others to take necessary precautions, supporting the ones that need help, expressing concerns and suggestions in on-line platforms), with a 6-point Likert scale for the frequency of each behavior (from 1 = never to 6 = all the time). In this study, COVİD-19 PBS has a reasonably strong α coefficient of 0.67 and result of confirmatory factor analysis (CFA) showed good internal psychometric characteristics and psychometric properties.

Individual values were assessed using a 21-item version of the Portrait Value Questionnaire (PVQ-21) (Schwartz, 2006). Each item presents a brief description of a person and refers to one specific value type. Of the 10 values, nine are assessed by two items each, Universalism is assessed by three items. Respondents were asked to indicate to what degree a fictitious person was like themselves on a response scale ranging from 1 (very much like me) to 6 (not like me at all). For example, the item "Thinking up new ideas and being creative is important to him/her. He/She likes to do things in his/her own original way" would describe individuals for whom the value *self direction* is important. For each case, individual values were calculated by averaging responses on the–two to three–value-specific items to construct the value profile for each subject. The importance of each of the ten motivational types and, of the four higher—order dimensions was calculated using the mean of all values encompassed in each.

5. Results

5.1. Measurement Model and Descriptive Analysis

To understand the higher-order factorial structure of PVQ (Schwartz, 2006), multidimensional scaling (MDS) in PROXSCAL SPSS was conducted. The two-dimensional common space analysis (**Figure 2**) shows the spatial configuration of 10 value dimensions, distributed in the same circular structure that supports the original values dimensions and motivational continuum. Our findings point a universal structure of Schwartz value dispersion relevant to the original theory and model.

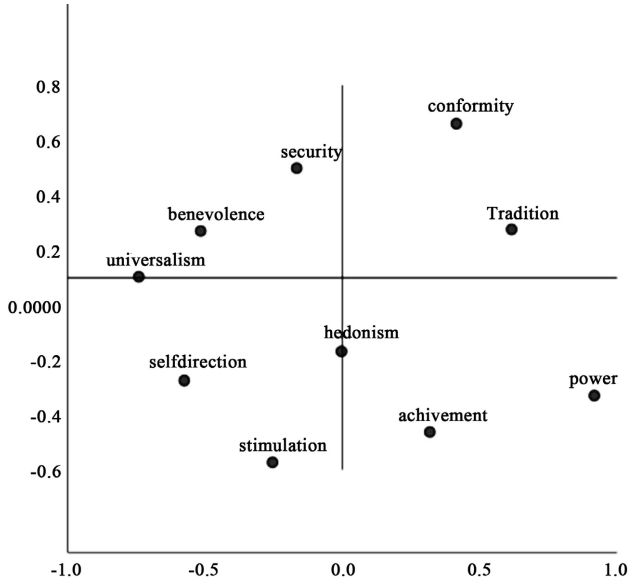

Figure 2. The MDS map spatial configuration of ten value dimensions.

Both explorative factor analysis and confirmatory factor analysis are performed to understand the consistency of "pro-social behavior measure" and its construct. Two items indicate cross-loadings in EFA, and correlated errors in the CFA has been excluded from the measurement model. After that point, when we conducted CFA to examine the distinction between various constructs, all the observed items were loaded onto their respective latent variables. The latent variables were correlated. The two-factor model showed a good fit to the data, $\chi^2 = 29.59$ $p < 0.001$, SRMR = 0.05, IFI = 0.93, CFI = 0.93, RMSEA = 0.07 whereas the one factor model showed a poor fit indicating that a single factor does not account for the majority of variance in the data $\chi^2 = 434.70$, $p < 0.001$, SRMR = 0.06, IFI = 0.83, CFI = 0.82, RMSEA = 0.09. These analyses showed that the factor structures of the research variables were consistent with the conceptual model, and the manifested variables were loaded onto latent variables, as intended. The means, standard deviations, and correlation coefficients, for each of our constructs are shown in Table 2.

Table 2. Descriptive statistics and correlations for values and prosocial behavior.

	Mean	*SD*	1	2	3	4	5	6
1. Age	-	-						
2. Gender	-	-	0.02					
3. Prosocial Behavior – Active Helping	2.00	0.61	0.13*	0.08				
4. Pro-social Behavior – Online Helping	1.90	0.65	0.14*	0.15*	0.37**			
5. Self-enhancement values	3.55	1.00	−0.16*	0.10*	0.09	0.07		
6. Self-transcendence values	4.95	0.69	−0.03	−0.16**	0.16*	0.15*	−0.20**	
7. Conservation values	3.92	0.83	0.03	−0.02	0.23**	0.03	0.17**	0.15**

*$p < 0.05$, **$p < 0.01$

5.2. Hypothesis Analysis

To test our proposed model, we conducted a three-stage analysis; first, to understand the direct effect of higher-order values for each group on pro-social behaviors, we performed regression with multi-group analysis. Secondly, we compared the significance of the coefficients between groups using Fisher r to z transformation. Finally, we used PROCESS software, which is a computational tool for estimating and probing interactions and the conditional indirect effects of moderated models (Hayes, 2012).

The moderation effect was examined by PROCESS program, estimated Model 1 using 5000 bootstrap samples, 95% bias-corrected bootstrap confidence intervals for all interaction effects. We conducted separate analyses for each hypothesis. Relevant value orders were set as a predictor (X) and Prosocial behaviors (active/online helping behavior) was set as the outcome (Y). For understanding the moderating role of prosocial motives, the proposed group representing distinct prosocial motives was set as moderator (M) and compared with other group scores.

Hypothesis 1 proposed that self-enhancement values will only predict helping behavior when only interact with self-oriented (egoism/reciprocity) motives. Conducting the analysis, model summary (**Table 3**) shows the full model was significant. At the first step of the hierarchical regression, the direct effect of self-enhancement value is not significant on predicting helping behavior. Unless when ego-based motives were included in the model, their interaction revealed a significant effect on helping behavior.

Table 3. Moderation effect analysis of prosocial motives based on PROCESS (N = 95).

	Coeff.	*SE*	*t*	*p*	LLCI	ULCI
Overall Model (Constant)	2.058	0.033	61.311	0.000	1.991	2.123
Self-enhancement values (X)	0.033	0.034	0.950	0.342	−0.035	0.101
Self-oriented prosocial motives (M)	−0.345	0.077	−4.474	0.000	−0.496	−0.193
SOP Motives x Self-enhancement values (XxM)	0.207	0.070	2.943	0.003	0.069	0.346
Conditional Effects						
Self-oriented prosocial motives	0.240	0.061	3.928	0.001	0.120	0.361
Other motives	0.033	0.034	0.950	0.342	−0.035	0.101

Note: SOP motives refers to the dichotomous variable, namely, other pro-social motives group (0) and the self oriented pro-social motives group (1); dependent variable is pro-social behaviors (Y).

This result implied that the promoting role of self-enhancement value in the self oriented group likely became stronger than that in principle based and emphatic based groups. **Figure 3** further shows that the slope of the self oriented group was higher than other groups, and also the conditional effect of the focal predictor, only self oriented groups coefficients is significant; We have also tested the interaction effect of self-enhancement values with principle-based and

emphatic based motives, compared the scores with other groups and found no significant results. Our findings show only, self oriented motives moderates the relationship between self-enhancement values and active helping behavior thus supporting Hypothesis 1.

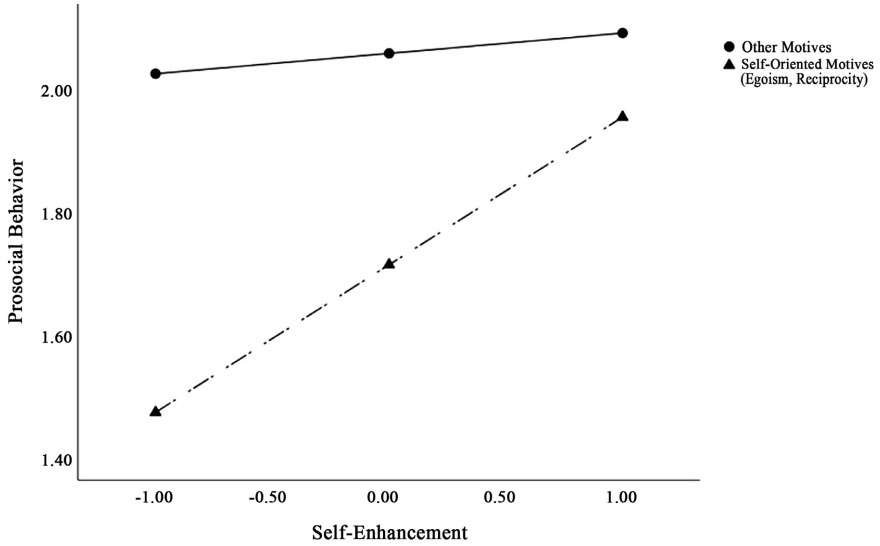

Figure 3. Interaction effect between self-oriented motives and self enhancement values on pro-social behaviors.

Hypothesis 2 specified that conventional (principlism/kin selection) motives would predict the relationship between conservation values and helping behavior stronger than any other prosocial motives. The results revealed that conventional motives moderate this relation and the overall model was significant (**Table 4**). When we check two slopes, the group with conventional motives; active helping behavior increase with higher conservation scores, but with the other groups, there is no significant association between conservation values and active helping behavior (**Figure 4**).

Table 4. Moderation effect analysis of prosocial motives based on PROCESS (N = 95).

	Coeff.	*SE*	*t*	*p*	LLCI	ULCI
Overall Model (Constant)	1.721	0.037	45.558	0.000	1.646	1.795
Conservation values (X)	−0.057	0.046	−1.240	0.215	−0.147	0.033
Principlism/kin selection motives (M)	0.113	0.053	2.135	0.033	0.009	0.217
Principlism/kin selection motives x conservation values (XxM)	0.144	0.064	2.247	0.025	0.018	0.271
Conditional Effects						
Principlism/kin selection motives	0.087	0.045	1.946	0.052	−0.001	0.176
Other motives	−0.057	0.046	−1.240	0.215	−0.147	0.033

Note: P/KS motives refers to the dichotomous variable, namely, other pro-social motives group (0) and the principlism/kin selection motives group (1); dependent variable is pro-social behaviors (Y).

Therefore, our Hypothesis 2 was also confirmed. We have also tested the interaction effect of conservation values with self-oriented and emphatic-based motives and compared the scores with other groups and found no significant results. These findings indicate, the positive impact of conservation values on helping behavior was only significant with prosocial motives defined by "internalized principles", and "social relatedness". Neither altruistic nor egoistic-based prosocial motives were related to conservation values explaining helping behavior.

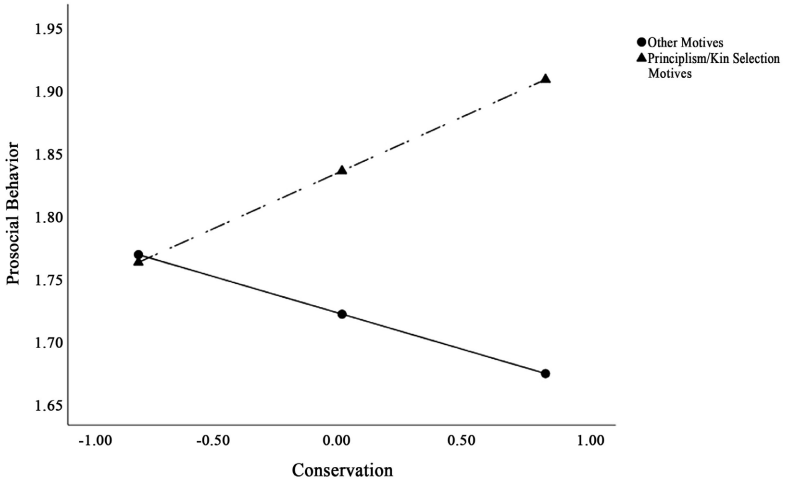

Figure 4. Interaction effect between Principlism/Kin selection motives and conservation values on pro-social behaviors.

Finally, our last Hypothesis; emphatic/altruistic motives will predict the relationship between self-transcendence values and helping behavior stronger than any other prosocial motives, and results revealed that the overall model was significant (**Table 5**). We conducted separate analyses for each group and compared the results; our findings showed us the increase of active helping behavior related to self-transcendence values is only significant in groups with emphatic/altruistic motives.

Table 5. Moderation effect analysis of prosocial motives based on PROCESS (N = 95).

	Coeff.	*SE*	*t*	*p*	LLCI	ULCI
Overall Model (Constant)	1.897	0.317	5.987	0.000	1.274	2.521
Self-transcendence values (X)	−0.002	0.067	−0.037	0.970	−0.134	0.129
Empathy/Altruism motives (M)	−0.956	0.448	−2.134	0.033	−1.837	−0.075
Empathy/Altruism motives x Self-transcendence values (XxM)	0.220	0.091	2.417	0.016	0.041	0.400
Conditional Effects						
Empathy/Altruism motives	0.218	0.061	3.530	0.000	0.096	0.339
Other motives	−0.002	0.067	−0.037	0.970	−0.134	0.129

Note: Empathy/Altruism motives refers to the dichotomous variable, namely, other pro-social motives group (0) and the Emphaty/Altruism motives group (1); dependent variable is pro-social behaviors (Y).

Figure 5 shows that the slope of the group with emphatic/altruistic motives was higher than any other group. This result indicates the altruistic motives internalized by increasing another's welfare enhance the effect of self-transcendence values on helping behavior.

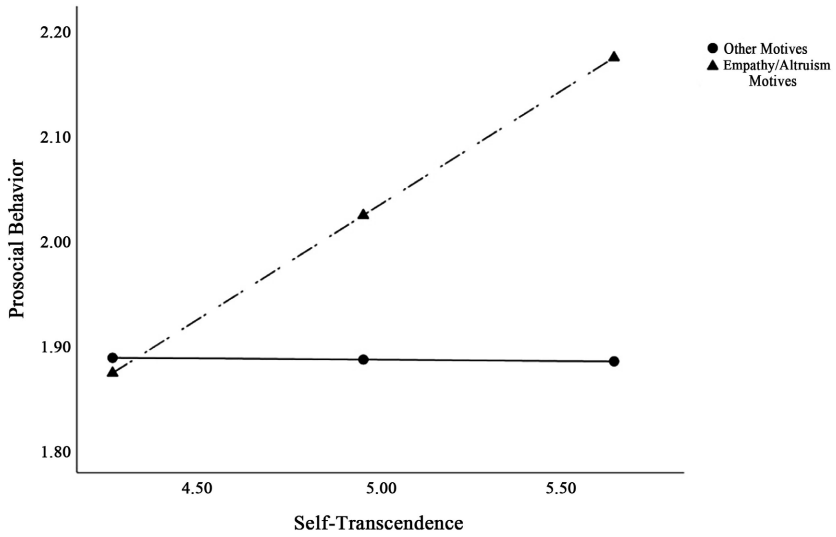

Figure 5. Interaction effect between Empathy/Altruism motives and self-transcendence values on pro-social behaviors.

6. Discussion

We have presented a comprehensive model utilizing life values, and found evidence that two-dimensional joint structure of interactions between values and prosocial motives were consistent defining prosocial behavior. These findings indicated a significant increase of prosocial behavior in context where identical life values and motives converge. Prior research has indicated relations between the four higher order values and prosocial behavior. Specifically, self-enhancement values relate negatively and self-transcendence values relate positively to prosocial behavior among adults. On the other hand, motivations for prosocial actions typically are unclear, sometimes even to actors but especially for observers.

The results revealed that self-enhancement values only explains prosocial behavior when interacted with ego centered motives. Within the ego-based group likely intensified more than those in the principle-based and empathetic-based groups. The slope of the self-oriented group exceeded that of the other groups, and only the coefficients of the self-oriented group were significant due to the conditional effect of the focal predictor. We also examined the interaction between self-enhancement values and principle-based and emphatic-based motives, comparing the scores with those of other groups and finding no significant results.

Another important conclusion is that previous studies did not find consistent associations between conservation values and prosocial behavior (Daniel, Dys,

Buchmann, & Malti, 2014). In this study, when we included traditional values alone in the regression, no significant effect was observed. When we separated the groups, the impact of traditional values on helping behavior became more clear. Prosocial motives based on kin selection and principlism alter the impact of conservative values predicting helping behavior. The motive value congruity is again relevant. Demands of human nature and requirements of societal functioning are especially relevant with conservation values. Both in terms of their social acceptance and their role as moral sense for people, these values provide a stronger explanation for benevolent acts in cultures where traditional values are prevalent. Batson (2011) distinguished between altruistic and moral motivations. According to him, moral motivation emerges from the ultimate objective of adhering to a moral principle, which he referred to as "principlism." This study also provides evidence that principlism defines helping behavior stronger when combined with conservative values whereas empathic altruism defines prosocial acts stronger when combined with self transcendence values. Again, within different groups, whereas prosocial motives were based on empathic altruism and egoism, conservation values are insignificant in predicting helping behavior.

Another crucial finding from the foregoing discussions is the increase in active helping behavior related to self-transcendence values is only significant in groups with emphatic/altruistic motives. Benevolence values may increase perception of need, empathic concern, and perspective taking in relation to members of one's ingroup; universalism may do the same in relation to outgroup members and strangers. Furthermore, self-enhancement values may diminish the perception of need and empathy, and consequently, the likelihood of helping behavior. Recent studies also indicate a positive correlation between Universalism and benevolence values and a negative correlation between power and achievement values with indexes of empathic concern and perspective-taking (Silfver, Helkama, Lonngvist, & Verkasalo, 2008). Based on these results, what psychological factors contribute to congruity through a combination of specific values and motivations that result in significant prosocial behaviors?

There have been minimal empirical findings that ascertain the similarities and variances in values and motives. Although motives and values seem to be similar concepts at first glance, they have fundamentally different cognitive and psychosocial mechanisms. Biernat (1989) conceptualized them as distinct and independent personality constructs, one nonconscious, the other conscious, each predictive of a different type of achievement-related behavior. Motives would predict operant or spontaneous behaviors, while values would predict respondent or stimulus-driven behaviors. Motives energize, orient, and select behavior that is, they make one active in pursuing a goal, sensitive to cues relating to a goal, and quick to learn what is necessary to reach a goal (McClelland, 1985). Values do not serve these functions, but they can influence self-conscious behavioral choices and evaluations of other people. A final distinction between motives and values is that they predict different kinds of behaviors (deCharms et al., 1955). Motives predict

"operant" behaviors, what people will spontaneously do while values predict "respondent" behaviors, what people cognitively decide should be done. The distinctions imply that each value or motive construct is likely to produce a distinct effect. This could be a theoretical explanation of how each value or motive construct will culminate in a different consequence.

To conclude, in this paper, we have revealed a systematic pattern of relations between personal values and prosocial motives. This study differentiated values based on whether they focus on "self" or "other" dependent motives to explain prosocial behaviors. Individuals are more likely to persist at goals consistent with their values. For this reason, the congruity of motives and values could be more coherent in predicting behavior. Further research through extensive contextual models of value and motive interactions will enhance the understanding of the intensity, distinction, and intention behind prosocial behaviors.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References

Ashton, M. C., Lee, K., & de Vries, R. E. (2014). The HEXACO Honesty-Humility, Agreeableness, and Emotionality Factors: A Review of Research and Theory. *Personality and Social Psychology Review, 18,* 139-152. https://doi.org/10.1177/1088868314523838

Axelrod, R., & Hamilton, W. D. (1981). The Evolution of Cooperation. *Science, 211,* 1390-1396. https://doi.org/10.1126/science.7466396

Bardi, A., & Schwartz, S. H. (2003). Values and Behavior: Strength and Structure of Relations. *Personality and Social Psychology Bulletin, 29,* 1207-1220. https://doi.org/10.1177/0146167203254602

Batson, C. D. (1990). How Social an Animal? The Human Capacity for Caring. *American Psychologist, 45,* 336-346. https://doi.org/10.1037/0003-066x.45.3.336

Batson, C. D. (2011). *Altruism in Humans.* Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195341065.001.0001

Biernat, M. (1989). Motives and Values to Achieve: Different Constructs with Different Effects. *Journal of Personality, 57,* 69-95. https://doi.org/10.1111/j.1467-6494.1989.tb00761.x

Caprara, G. V., & Steca, P. (2007). Prosocial Agency: The Contribution of Values and Self–efficacy Beliefs to Prosocial Behavior across Ages. *Journal of Social and Clinical Psychology, 26,* 218-239. https://doi.org/10.1521/jscp.2007.26.2.218

Caprara, G. V., Steca, P., Zelli, A., & Capanna, C. (2005). A New Scale for Measuring Adults' Prosocialness. *European Journal of Psychological Assessment, 21,* 77-89. https://doi.org/10.1027/1015-5759.21.2.77

Carlo, G., & Pierotti, S. L. (2020). The Development of Prosocial Motives. In L. A. Jensen (Ed.), *Oxford Handbook of Moral Development: An Interdisciplinary Perspective* (pp. 27-51). Oxford University Press.

Cialdini, R. B., Schaller, M., Houlihan, D., Arps, K., Fultz, J., & Beaman, A. L. (1987). Empathy-based Helping: Is It Selflessly or Selfishly Motivated? *Journal of Personality and Social Psychology, 52,* 749-758. https://doi.org/10.1037/0022-3514.52.4.749

Costantini, A., Scalco, A., Sartori, R., Tur, E. M., & Ceschi, A. (2019). Theories for Computing Prosocial Behavior. *Nonlinear Dynamics, Psychology, and Life Sciences, 23,* 297-313.

Daniel, E., Bilgin, A. S., Brezina, I., Strohmeier, C. E., & Vainre, M. (2015). Values and Helping Behavior: A Study in Four Cultures. *International Journal of Psychology, 50,* 186-192. https://doi.org/10.1002/ijop.12086

Daniel, E., Dys, S. P., Buchmann, M., & Malti, T. (2014). Developmental Relations between Sympathy, Moral Emotion Attributions, Moral Reasoning, and Social Justice Values from Childhood to Early Adolescence. *Journal of Adolescence, 37,* 1201-1214. https://doi.org/10.1016/j.adolescence.2014.08.009

DeCharms, R., Morrison, H. W., Reitman, W., & McClelland, D. C. (1955). *Studies in Motivation.* Appleton.

Dovidio, J. F., Johnson, J. D., Gaertner, S. L., Pearson, A. R., Saguy, T., & Ashburn-Nardo, L. (2010). Empathy and Intergroup Relations. In M. Mikulincer, & P. R. Shaver (Eds.), *Prosocial Motives, Emotions, and Behavior: The Better Angels of Our Nature* (pp. 393-408). American Psychological Association. https://doi.org/10.1037/12061-020

Dovidio, J. F., Piliavin, J. A., Schroeder, D. A., & Penner, L. A. (2017). *The Social Psychology of Prosocial Behavior.* Psychology Press.

Eisenberg, N. (1983). *The Socialization and Development of Empathy and Prosocial Behavior.* Arizona State University

Eisenberg, N., VanSchyndel, S. K., & Spinrad, T. L. (2016). Prosocial Motivation: Inferences from an Opaque Body of Work. *Child Development, 87,* 1668-1678. https://doi.org/10.1111/cdev.12638

Enchikova, E., Neves, T., Mejias, S., Kalmus, V., Cicognani, E., & Ferreira, P. D. (2019). Civic and Political Participation of European Youth: Fair Measurement in Different Cultural and Social Contexts. *Frontiers in Education, 4,* Article 10. https://doi.org/10.3389/feduc.2019.00010

Hayes, A. F. (2012). *PROCESS: A Versatile Computational Tool for Observed Variable Mediation, Moderation, and Conditional Process Modeling.* http://www.afhayes.com/public/process2012.pdf

McClelland, D. C. (1985). How Motives, Skills, and Values Determine What People Do. *American Psychologist, 40,* 812-825. https://doi.org/10.1037/0003-066x.40.7.812

Rechter, E., & Sverdlik, N. (2016). Adolescents' and Teachers' Outlook on Leisure Activities: Personal Values as a Unifying Framework. *Personality and Individual Differences, 99,* 358-367. https://doi.org/10.1016/j.paid.2016.04.095

Roccas, S., & Sagiv, L. (2010). Personal Values and Behavior: Taking the Cultural Context into Account. *Social and Personality Psychology Compass, 4,* 30-41. https://doi.org/10.1111/j.1751-9004.2009.00234.x

Sagiv, L., Sverdlik, N., & Schwarz, N. (2011). To Compete or to Cooperate? Values' Impact on Perception and Action in Social Dilemma Games. *European Journal of Social Psychology, 41,* 64-77. https://doi.org/10.1002/ejsp.729

Sanderson, R., & McQuilkin, J. (2017). Many Kinds of Kindness: The Relationship between Values and Prosocial Behaviour. In S. Roccas, & L. Sagiv (Eds.), *Values and Behavior* (pp. 75-96). Springer International Publishing. https://doi.org/10.1007/978-3-319-56352-7_4

Schwartz, S. H. (2006). Les valeurs de base de la personne: Theorie, mesures et applications [Basic Human Values: Theory, Measurement, and Applications]. *Revue Franjaise de Sociologie, 47,* 249-288.

Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture, 2,* Article 11. https://doi.org/10.9707/2307-0919.1116

Silfver, M., Helkama, K., Lönnqvist, J., & Verkasalo, M. (2008). The Relation between Value Priorities and Proneness to Guilt, Shame, and Empathy. *Motivation and Emotion, 32,* 69-80. https://doi.org/10.1007/s11031-008-9084-2

Smith, K. D., Keating, J. P., & Stotland, E. (1989). Altruism Reconsidered: The Effect of Denying Feedback on a Victim's Status to Empathic Witnesses. *Journal of Personality and Social Psychology, 57,* 641-650. https://doi.org/10.1037/0022-3514.57.4.641

Sober, E., & Wilson, D. S. (1998). Unto Others. In M. Ruse, (Ed.), *Philosophy after Darwin: Classic and Contemporary Readings* (pp. 433-451), Princeton University Press.

Trivers, R. L. (1971). The Evolution of Reciprocal Altruism. *The Quarterly Review of Biology, 46,* 35-57. https://doi.org/10.1086/406755

Van Lange, P. A. M., De Bruin, E. M. N., Otten, W., & Joireman, J. A. (1997). Development of Prosocial, Individualistic, and Competitive Orientations: Theory and Preliminary Evidence. *Journal of Personality and Social Psychology, 73,* 733-746. https://doi.org/10.1037/0022-3514.73.4.733