

Political Values in a Threat Environment

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Introduction to Inglehart's Political Values Theory

Inglehart based the theory of values change on the concepts of scarcity. He argues that people "place the greatest value on those things that are in relatively short supply" (1981, 881). 'Materialist' concerns about economic and physical security are desired by the public in times of depression or warfare. Emphasis on 'Post-materialist values' such as freedom, self-expression, and quality of life increases as demands for clean drinking water, food, and shelter are met (Abramson and Inglehart 1995). In this regard, values represented beliefs that are derived from human needs gratification (Inglehart 1971). Inglehart states:

Drawing on the work of Abraham Maslow, we reason that age cohorts who had experienced the wars and scarcities of the era preceding the West European economic miracles would accord a relatively high priority to economic security and to what Maslow terms safety needs. For younger cohorts, a set of [post-materialist] values relating to the need for belonging and to aesthetic and intellectual needs, would be more likely to take top priority (1971, 991-2).

The terms 'post-materialist' and 'materialist' were created to invoke a two-tier classification along Maslow's hierarchy of needs. Maslow's intermediate and higher order needs such as social, esteem, and self-actualization define post-materialist concerns, and lower order needs such as security and physical concerns describe materialist goals. It was anticipated that conflict would arise between materialist and post-materialist types because resources in society are

scarce, and the concept of opportunity costs suggests that in order to pursue post-materialist values, individuals would have to forgo resources that would have been dedicated to the pursuit of materialist values. For example, in order to advance the post-materialist value of more say on the job, society might have to forgo economic growth.

Inglehart also argued that the elimination of scarcity leads to positive experiences during pre-adult years so that higher order needs interests can be passed off to younger generations. Those who lived through the 1990s also had their formative experiences shaped by an era of enormous economic growth. Between 1995 and 2000, real wages increased; income inequality declined; overall poverty decreased from 15% to under 12%; and workers enjoyed the liberties of a full-employment economy (Galston 2001). Due to sustained economic growth, young adults' worries about personal finances were altered, making them less prone to concentrate on materialistic needs, and, in theory, more likely to be post-materialist types. However, this does not necessarily mean that America has reached an era of consensual politics, but rather, that there might exist a third political values type that will compete for society's scarce resources with materialist and post-materialist types.

This article proposes that Maslow's hierarchy of needs, and Inglehart's paradigm that was based on it, might have been capped off too early. The literature and primary research that follow suggest that whereas Inglehart's paradigm appears to predict a shift in political values over time, there might exist another layer of political values that extends beyond post-materialist concerns (referred to in this article as 'exocentric values').

The Undiscovered Values Type

The peak of Inglehart's paradigm corresponds to self-actualization, which is another expression for the maximization of self-interest. However, the literature suggests the existence of altruistic moti-

vation that extends beyond self-interested motivation. It follows that certain post-materialist types might turn to coping strategies in the aftermath of the terrorist attacks of September 11, 2001, to make purely altruistic values a top priority.

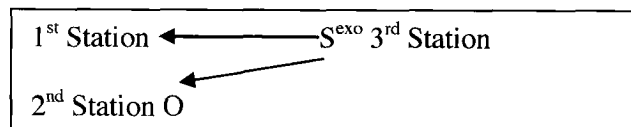
Karylowski (1984, 141) defines two broad spectrums of altruism, endocentric and exocentric. Endocentric is defined as "helping that derives from considerations concerning one's own self-image." The endocentric form of altruism theoretically compliments political concerns along Inglehart's paradigm. This is because his construct calls for continually improving self-image in order to progress along the human needs gratification continuum. The desire for belonging, aesthetics, and intellectual pursuits which form post-materialist values are motivations that aim to advance the self-image of individuals in society.

Whereas endocentric altruism is concerned with the advancement of self, exocentric altruism is concerned with subordinating self-interest. Exocentric altruism is something completely different from endocentric altruism and is identified when "the source of gratification lies only in the improvement of the conditions of another person's need" (Karylowski 1984, 141). *Exo* implies "external," and is a willing suspension of disbelief, by which we imagine what it would be like to be that kind of person (Wispé 1991, 12). Adam Smith ([1759] 1976) originally argued that individuals are capable of entering a 'third imagined' station outside of the self to help others out of empathy. Khalil (2003, 4) states, "When an actor's self, S, examines the merit of his altruistic action, he is prompted to act according to the judgment, to use Smith's concept, of a would-be impartial spectator."

As seen in Figure 1, the self, S, examines the situation of the other, O, from the would-be impartial spectator position. In other words, the self imagines in the third station what it would be like to be in the other's position. Residing in the third station creates an empathetic buildup, which appears to be alleviated by helping.

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Figure 1
The Three-Station Scenario of Decision
Adapted from Khalil (2003)



Terrorist events such as that which occurred on September 11, 2001, might have a major impact on the development of value preferences generally. It is hypothesized that at lower order needs, individuals are too distracted by needs frustrations to want to place themselves in the shoes of others who experience needs frustration. The moment of a terrorist attack may call for community resource sharing, but a hypothesis that has theoretical support suggests that materialist types will share out of endocentric altruism, they will seek to resolve their own individual needs frustrations for acceptance and recognition in society, rather than think globally about the suffering of others. The concept that comes into play with motivation theory generally is that a person must help him or herself before they can help others.

However, in order to cope with the stress caused by threats, post-materialist types might create positive events or turn to positive reappraisal, which, in turn, take the form of exocentric altruism. Instead of sharing resources from the first station of the self, or the second station of the recipient, threats might cause certain post-materialist types to share based on an imagined third station. The imaginations of some post-materialist types might obtain a clearer view of what it would be like to be in another person's shoes. This causes the emotion of empathy to build up within the needs gratifier until such a point when he or she tries to gratify the emotion by helping. In other words, the needs gratifier 'steps-off' the second-tier needs level (based on self-actualization) to pursue exocentric altruistic motivation.

Abramson and Inglehart (1995, 1) "predicted value priorities in advanced industrial societies would tend to shift away from 'Materialist' concerns about economic and physical security, toward a greater emphasis on freedom, self-expression, and the quality of life, or 'Postmaterialist values.'" By parity of reasoning, there might be a shift from post-materialist concerns to values that represent exocentric altruism in a terrorist threat environment. These values will

be discussed below, and are critically important because exocentric value types might compete with materialist and post-materialist types in how to use society's scarce resources. The method and results for a survey instrument designed to investigate

a shift in value preferences is presented below.

Method

Participants

The administration of the main survey instrument was quite large and involved numerous universities and colleges on the East and West coasts of the United States.¹ The students reported psychology, political science, sociology, history, and undecided majors. Analysis was eventually conducted on 400 useable surveys and the researcher was 95.4% confident that the resulting sample represented the proportions of political values among the intended cohort with a $\pm .05$ margin of error.²

The sample was 61.5% female, 38.5% male; 28% 18 years old, 23.5% 19 years old, 13.5% 20 years old, 17.5% 21 years old, 9.5% 22 years old, 4.5% 23 years old, 2.0% 24 years old, 0.5% 25 years old, 0.5% 26 years old, and 0.5% 27 years old; 69.1% middle income, 20.1% upper income, and 10.8% lower income; 68% Caucasian, 4% African American, .03% American Indian, 7.3% Asian, 8.8% Spanish-Hispanic-Latino, 6.0% Puerto Rican-American, and 5.5% other; 38.4% Catholic, 23.1% no religion, 15.3% Christian [probably mainly Protestant], 11.1% other, 6.8% Jewish, 4.5% Protestant, 0.5% Mormon, and 0.3% Orthodox; 51.6% Democrat, 19.4% Republican, 14.1% Independent, 9.8% apolitical, 5.0% other; 99.0% single, 0.8% married, and 0.3% divorced; 99.3% no reported children, 0.8% have children; 69.5% completed the form on the West Coast, 30.5% completed the form on the East Coast; and 100% American citizens.

Political Values Measure

The participants completed a 19-item Political Values (PV) instrument. Inglehart's original four goals were included as follows: (a) maintaining order in the nation (which is measured by national defense, crime and violence, drugs, and international terrorism); (b) giving the

people more say in important government decisions (size of federal government); (c) fighting rising prices (state of the economy and taxes); (d) protecting freedom of speech. Values b and d indicate a shift toward self-actualization because they enhance the concepts of democratic character structures. Values a and c represent materialist or lower order needs to protect physical and security concerns.

Additional values from the Sherrod, Quiñones, and Davila (2004) study were also included to tap post-material values. These included: childcare, healthcare and health insurance, protecting the environment, quality of schools, poverty, and racism and discrimination. These values typically involve community resource sharing and tax spending in order for individuals to attain some marginal utility (i.e., better health, education, cleaner air, more opportunity in the workplace, and others). The objective is to use community resource sharing in order to promote self-interest.

Because the concept of exocentric altruism is new, social scientists have yet to attempt to measure political values that would correspond to this motivation. This study took the bold step of including the following items on a political values scale to measure exocentric altruism: (a) providing free medications to people infected with HIV in Africa; (b) practicing international non-violence; (c) declare Swiss-like military neutrality; (d) boycott companies exploiting poor countries; and (e) redistribute U.S. wealth to poor countries. These items appear to represent the use of community resources in such a way that result in a personal (i.e., tax dollar or military) sacrifice without potential benefits to individual American citizens.³

Procedure

The items were presented in the same order to all participants. Participants were able to complete the Political Values scale within about five minutes. The sample was not randomly selected, however, enrollment statistics at the colleges chosen for the sample indicate that social science subjects such as political science, history, or psychology are popular subjects, so the pool of subjects is already somewhat of a random sample of demographics at these institutions.⁴

The purpose of the survey was explained to the professors and lecturers (the 'gatekeepers') who administered the questionnaire. The gatekeepers were instructed to explain the purpose to students and not to pressurize students to complete the questionnaires. They were

also requested to allow students to refrain from partaking in part or all of the administration of the survey. Participants were asked on a disclaimer form whether it would be permissible to retain data and possibly contact them at some point in the future. The measures were completed in groups of 15 to 130 participants.

Results

Split-half reliability and factor analysis were used to examine whether the PV scale was a reliable and valid measure. Descriptive statistics were employed to compare averages between the current data and Inglehart's 1972 and 1973 survey results. Finally, multiple regression models and factor analysis were used to examine whether there exists a linear relationship that extends beyond Inglehart's paradigm.

Reliability and Validity of the Political Values Inventory

Split-half reliability was utilized to demonstrate the internal consistency of the PV inventory. Guttman's split-half reliability is .76 for the PV inventory. This estimate of reliability indicates that the revised PV scale has high internal consistency.

Factor validity was assessed by factor analysis of materialist, post-materialist, and exocentric type values using principle components of extraction and oblique rotation (oblique rotation is used to allow for possible correlation among factors).

As shown in Table 1, the three-factor solution is consistent with three distinct political value factors on the PV instrument that include materialist, post-materialist, and exocentric dimensions. Therefore, the PV scale satisfies construct validity. It is important to note that correlations smaller than .30 were omitted from the factor analysis results. The correlations in the pattern and structure matrices were highly similar, and, as a result, the decision was made to present the pattern matrix which represents the linear combination of variables. It is typically necessary to discuss differences between pattern and structure matrices if there were significant differences, but since there was little difference, it was deemed to be too repetitive to perform a comparison.

Descriptive Analysis of the 19-item Political Inventory

Inglehart (1977) speculated that the threshold to a self-actualized political

Table 1
Construct Validity (Factor Analysis) for Revised PV Inventory

Items	Materialist	Post-materialist	Exocentric
National defense	.738		
Crime and violence	.361		
Drugs	.637		
International terrorism	.733		
Size of the federal government	.508		
Taxes	.469		
State of the U.S. economy	.435		
Lack of patriotism or civic engagement	.635	-.322	
Child care		.774	
Healthcare and health insurance		.790	
Quality of schools		.871	
Protect the environment		.558	
Racism and discrimination		.694	
Poverty		.791	
Give free treatment to HIV victims			.441
Redistribute U.S. wealth to poor countries			.768
Practice international non-violence			.536
Declare Swiss-like military neutrality			.716
Boycott companies exploiting poor countries			.551

value change was about 17% of the population. In comparison, increasing numbers of participants might be crossing a 17% threshold to exocentric altruism in a terrorist threat environment. To explore this hypothesis, it is necessary to observe the frequencies of materialist, post-materialist, and exocentric altruistic types among a cohort aged 18 to 28. To reiterate, Inglehart's (1977) analysis of survey data from 1972 indicates that among the 18 to 28 aged cohort, 24% were materialist and 17% were post-materialist types. Table 2 shows that value preferences might have undergone profound change since the 1970s.

The table shows that approximately 51% of the sample rate 'post-materialist values' extremely important. This is more than double the percentages of participants who selected post-materialist values in the 1972 survey. The percentages of materialist types have not declined since the 1972 survey, but the post-materialist types have significantly increased in number. It is important to mention that in 1972, the majority of people likely fell into a mixed materialist/post-materialist value type category. Whereas the 1972 data suggests that materialist types slightly outnumbered post-materialist types, the 'extremely important ratings' for each category indicate that materialist types are evenly split

with exocentric value types: 24% are materialist types and 23% are exocentric value types.

The improvement of the theoretical underpinnings of the scale, increased number of scale items, and a likely reduction of 'mixed value types' over time might have led to self-reported ratings that reflect major changes in political preferences. This data show that post-material values are clearly more important to the majority of the sample than materialist items in 1972. It also suggests that the materialist and exocentric value types represent bi-polar opposites or extremes on the continuum. If 17% was considered a threshold in 1972 for the rise of a post-materialist type, then the 23% 'extremely important' average rating for exocentric values reveals that this threshold has been crossed for today's social science college students on the East and West Coasts.

This distribution corresponds to a needs' hierarchy that reflects what is expected of a highly post-materialist sample. The needs for growth and knowledge generation are assigned the greatest value, while needs for materialist and exocentric altruism pursuits are given the least value. Of course, historical events affect the frequencies. The materialist type goals of national defense and preventing international terrorism are likely to be rated higher because the

Table 2
Value Types by Indexed Averages of Political Attitude Importance Ratings (Percentages)

	Extremely Important	Very Important	Neutral	Not Very Important	Not Important
Materialist Political Values					
National defense	28.6	23.1	25.1	15.3	7.8
Crime and violence	38.4	35.1	18.4	4.0	4.0
Drugs	18.1	22.9	31.3	16.5	11.2
International terrorism	31.4	23.9	25.6	12.6	6.5
Size of the federal government	11.4	16.2	40.3	18.7	13.4
Taxes	20.2	30.8	30.1	10.6	8.3
State of the U.S. economy	33.6	30.8	23.7	7.6	3.8
Lack of patriotism or civic engagement	9.8	14.6	21.7	23.0	30.8
Indexed Mean	23.9	24.7	27.0	13.5	10.7
Post-Materialist Political Values					
Child care	49.9	26.2	14.9	5.5	3.5
Health care and health insurance	49.9	27.0	12.8	5.3	5.0
Poverty	50.0	25.6	15.6	5.3	3.5
Protect the environment	41.4	29.3	17.7	7.1	4.5
Quality of schools	62.7	24.9	5.0	3.0	4.3
Racism and discrimination	49.1	28.2	13.6	4.5	4.5
Indexed Mean	50.5	26.9	13.3	5.1	4.2
Exocentric Political Values					
Give free treatment to HIV victims in Africa	31.0	24.9	24.4	12.3	7.3
Boycott companies exploiting poor nations	21.9	24.6	32.9	11.8	8.8
Practice international non-violence	34.6	25.0	21.2	12.1	7.1
Redistribute U.S. wealth to poor countries	17.6	16.4	22.7	24.4	18.9
Declare Swiss-like military neutrality	11.5	14.6	29.5	18.5	25.9
Indexed Mean	23.3	21.1	26.1	15.8	13.6

United States continues to fight a war against terrorism.

The Establishment of an Updated Political Values Indicator

The satisfaction of construct validity generally permits indexing political values by summing importance ratings. For example, the ratings that tap post-materialism such as child care, health-care and health insurance, poverty, protect the environment, quality of schools, and racism and discrimination are summed in SPSS to form one post-material response variable. The same process is repeated with items that tap the exocentric dimension. Below, indexing has been used to form post-material and exocentric response variables, respectively, for use in multiple regression models. In each model, individual materialist and post-materialist variables are used to predict the indexed post-materialist and exocentric response variables, respectively.

Multiple regression models highlighted linear advancement along the political value paradigm. Below is a regression

model that predicts the post-material dimension from materialist values.

Table 3 shows that 38% of the variation, adjusted due to chance, is explained by a direct linear relationship between the post-materialism ratings and materialist items. The F-statistic (30.14) and small p-value (.000) indicates that there is a significant relationship between post-materialism and materialist items. The test regression statistics indicate that there exists a direct linear relationship between crime and violence, national defense, and the state of the U.S. economy and post-materialism ($t = 10.74, -3.14, \text{ and } 5.80; p < .05$). The materialist items such as drugs, international terrorism, lack of patriotism, size of the federal government, and taxes are insignificant ($p > .05$).⁵

The aforementioned regression models suggested a linear pattern leading from materialist to post-materialist value ratings. The more important question for analyzing a current political value change is to examine whether the linear pattern continues between post-materialism and exocentric altruistic value ratings. Table 4 presents the results of a regression model

predicting the exocentric altruistic value type variable from post-materialist items.

The model summary indicates that 40% of the variation, adjusted due to chance, is explained by a direct linear relationship between post-material item ratings and ratings for the exocentric altruistic value type variable. The F statistic (43.60) and small p-value (.000) indicates that exocentric altruistic value type ratings can be predicted from post-materialist value ratings. The test-regression statistics show that child care, poverty, protecting the environment, improving the quality of schools, and racism and discrimination share a direct linear relationship leading to exocentric altruistic value type ratings ($t = 2.05, 5.34, 6.77, -4.96, \text{ and } 4.88; p < .05$). The healthcare and health insurance items are insignificant and fail to show a direct linear relationship leading to exocentric altruism value type ratings ($p > .05$).⁶

Discussion

The events of September 11, 2001, had an impact on college-age students. Blanchard et al. (2004, 203) concluded:

Table 3
Post-Materialism Regression Results

Model Summary: Predicting post-materialism from taxes, lack of patriotism or civic engagement, crime and violence, size of the federal government, international terrorism, state of the U.S. economy, drugs, and national defense

R	.626
R Square	.392
Adjusted R Square	.379
Std. Error of the Estimate	4.07015

Analysis of Variance: Predicting post-materialism from taxes, lack of patriotism or civic engagement, crime and violence, size of the federal government, international terrorism, state of the U.S. economy, drugs, and national defense

	Sum of Squares	Df	Mean Square	F	Significance
Regression	3994.372	8	499.296	30.140	.000
Residual	6195.743	374	16.566		

Test Regression Statistics: Predicting post-materialism from taxes, lack of patriotism or civic engagement, crime and violence, size of the federal government, international terrorism, state of the U.S. economy, drugs, and national defense

	Beta	T	Significance
Crime and violence	.494	10.735	.000
Drugs	-.005	-.111	.912
International terrorism	.042	.751	.453
Lack of patriotism or civic engagement	-.080	-1.754	.080
National defense	-.172	-3.137	.002
Size of the federal government	-.040	-.920	.358
State of the U.S. economy	.280	5.801	.000
Taxes	.015	.329	.742

Table 4
Exocentric Altruistic Value Type Regression Results

Model Summary: Predicting exocentric value type from racism and discrimination, child care, protect the environment, healthcare and health insurance, poverty, and quality of schools

R	.640
R Square	.409
Adjusted R Square	.400
Std. Error of the Estimate	3.51182

Analysis of Variance: Predicting exocentric value type from racism and discrimination, child care, protect the environment, healthcare and health insurance, poverty, and quality of schools

	Sum of Squares	Df	Mean Square	F	Significance
Regression	3226.364	6	537.727	43.601	.000
Residual	4661.833	378	12.333		

Test Regression Statistics: Predicting exocentric value type from racism and discrimination, child care, protect the environment, healthcare and health insurance, poverty, and quality of schools

	Beta	t	Significance
Child care	.107	2.046	.041
Healthcare and health insurance	-.001	-.022	.982
Poverty	.312	5.342	.000
Protect the environment	.342	6.765	.000
Quality of schools	-.299	-4.964	.000
Racism and discrimination	.266	4.878	.000

“Overall, these results show a noticeable psychological toll was taken by the September 11, 2001 attacks on college age students around the country within the first few months. There were high levels of ASD (acute stress disorder) symptoms and noticeable levels of PTSD symptoms.” But higher stress levels have not produced a noticeable shift toward security needs among participants to this study. It is possible that post-materialist types might be impervious to threats to security needs because they have built up ‘functional autonomy’ from a general lack of threats during early childhood development (Maslow 1970). Given the predictable value of the regression model above, it appears that an exocentric political values shift is underway among post-materialist types in this sample. The primary research and literature suggests that the terrorist threat environment enhances the ability of post-materialist types to become exocentric.

It is concluded that the ongoing terrorist threat has produced an environment that is conducive for researchers to build upon this research and perform time series analysis over several decades to examine whether post-materialist types positively cope by turning to exocentric values. The need for further research cannot be understated. This is because exocentric value types might be highly influential in the political sphere. It is possible that the world has seen exocentric value types in the past. Witness the lives of Mohandas Gandhi, Martin Luther King, and others who were predominantly satisfied in human needs, but sacrificed self-interest to pursue altruism. A shift toward exocentric values in a terrorist threat environment offers the possibility of additional exocentric value types entering the political sphere, and possibly, following in the footsteps of some of the world’s most respected historical figures to bring about peace in a time of terrible warfare.

Notes

1. The surveys were administered to social science classes at Whittier College, University of San Diego, University of San Francisco, St. Mary’s College, Rutgers University, and Georgetown University. In total, 600 questionnaires were administered, 123 were returned by people who did not meet the sampling criteria (because they were not in America on September 11, 2001, were over the age limit, and/or were not American citizens), and the response rate for the remaining 477 people was 84%, due to 77 people either refusing to answer and/or improperly filling out the questionnaire. The data showed 50 people on the West Coast and 27 people on the East Coast refused to answer and/or improperly

filled out the questionnaire. A decision was made by the researcher to input data from 400 properly filled out and completed questionnaires into SPSS (of course, these questionnaires also met the sampling criteria).

2. The confidence interval for the sample size is demonstrated: $400 = [(Z)^2(.5)(.5)]/.05^2$. Solving for the Z value, the equation becomes $Z^2 = [400(.05^2)]/(.5)(.5) = 2$. With a Z value of 2, the cumulative area from the left of the Z table is .9772. In order to determine the confidence level, the objective is to calculate the critical value (α), which is the number on the borderline separating sample statistics that are likely to occur from those that are unlikely to occur. The amount not contained under the cumulative area from the left of the curve equals $1 - .9772 = .0228$. The total area not contained within the normal distribution curve is $\alpha = [(.0228)(2)] = .0456$. The resulting confidence level is demonstrated as $1 - .0456 = .9544$.

3. It is important to mention that perception will be a highly important factor here. These values might measure exocentric altruism if the potential respondent perceives that they produce a greater cost than benefit. Habermas (1987, 58) argued "Individuals owe their identities as persons exclusively to their identification with, or internalization of, features of collective identity; personal identity is a mirror image of collective identity." It follows that collective political altruism which involves sacrifices without regard to the self or some national gain is a 'mirror image' of individual exocentric altruism. Nevertheless, in the absence of previous research on the matter, the best way to test this phenomenon is to administer the political values scale and perform factor analysis. The factor validity

and regression models justify these choices. The fact that this study follows an *ex post facto* design, and is an exploratory analysis permits some exploration when it comes to measuring a potential exocentric altruism continuum.

4. It is recognized that non-random sampling introduces a bias, but it was the researcher's intention to obtain a biased sample in order to evaluate movement along the higher ends of the hierarchy and political values paradigms. The researcher wanted to tap a sample of potentially post-materialist types. Hagerty (1997) argued that higher education was one of the best measures to locate potential second-tier needs gratifiers in a given population, and hence, the researcher targeted institutions and subjects which were likely to enroll intellectual, progressive, and creative college students.

5. The betas show that a pattern exists where values that correlate weakly with a factor in Table 1 share a positive relationship with the next highest factor, and preferences that share strong correlations with a factor show an inverse correlation with the next highest factor. For instance, for every unit increase in rating crime and violence, there is a .494 increased rating for post-materialism. Factor validity confirms that crime and violence correlates least with the post-materialist factor. It also appears that an increase in per unit rating for the state of the U.S. economy produces a 28% increased rating in post-materialism. In contrast, for every increase unit rating for national defense, there is a 17% decrease in ratings for post-materialism.

It appears that certain variables such as national defense tap materialist motivations so strongly that people render an 'opportunity cost' decision to temporarily forgo post-material con-

cerns. As people gratify human needs and altruistic counterparts, items such as crime and violence and the state of the U.S. economy become less correlated with the materialism factor, and people 'step-off' these value preferences in a switch to post-material concerns.

6. Again, the more a political preference correlates with a post-materialist factor in Table 1, the greater the possibility of an inverse relationship due to opportunity costs, and when values correlate least with post-materialism, there exists a positive linear relationship with exocentric altruism. In other words, the weakening of the influence of needs gratification at a particular values type level appears to lead to the switch in interests toward the next highest order political value. For example, the beta indicates that for every unit increased rating for quality of schools, there is a 30% decreased rating for the exocentric altruism dimension. The quality of schools objective correlates the strongest with post-materialist values (see factor analysis results in Table 1). In contrast, the variable that is least correlated with the post-material factor shares a positive relationship with exocentric altruism. For every increased per unit rating for the item labeled protect the environment, there is a 34% increased rating for exocentric altruism value objectives. The strong beta offers further support that as tendencies to rate post-materialism important weaken, a strong positive linear relationship forms with exocentric altruism ratings. The betas also reveal that for every unit increase in poverty, racism and discrimination, and child care ratings, there exists a corresponding increased unit rating in exocentric altruism of 31%, 27%, and 10%, respectively.

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