An Empirical Study of the Relationship Between Young Adult Consumers Characterized by Religiously-Oriented Family Communication Environment and Materialism

UNE ETUDE EMPIRIQUE DE LA RELATION ENTRE LES JEUNES ADULTES CONSOMMATEURS CARACTERISE PAR LE MILIEU FAMILIAL DE L'ENVIRONNEMENT DE LA COMMUNICATION ET DU MATERIALISME

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Abstract

The purpose of this study is to examine the relationship between young adult consumers who are characterized by a particular family communication pattern at home, and their level of materialistic values. The data was collected through self-administered questionnaires. A general profile of the respondents is discussed in the study, and the sample consisted of 956 respondents. The majority of the respondents were Malays followed by Chinese and Indians. The proportion of female respondents was higher than the male respondents. Most of the respondents were single and in the age group of between 19-29 years old. Pearson correlation was employed to examine the associations between the main constructs of the proposed model. Specifically, it was found that the correlation coefficient between materialism and socio-oriented family communication, concept-oriented family communication and religiously-oriented family communication were positive and significant. Internal consistency reliability assessment using Cronbach coefficient alpha revealed that all the four dimensions had high reliability. The implications, significance and limitations of the study are discussed.

Key words: Materialism; Socio-Oriented Family Communication; Concept-Oriented Family Communication; Religiously-Oriented Family Communication; Young Adults.

RÉSUMÉ

L'objectif de cette étude est d'examiner la relation entre les jeunes adultes consommateurs qui sont caractérisés par un schéma de communication de la famille notamment à la maison, et leur niveau de valeurs matérialistes. Les données ont été collectées par le biais questionnaires auto-administrés. Un profil général des répondants est discuté dans l'étude, et l'échantillon se composait de 956 répondants. la majorité des répondants ont été suivis par les Chinois Malais et les Indiens. la proportion de répondants de sexe féminin était plus élevé que les répondants de sexe masculin. la plupart des répondants étaient célibataires et dans le groupe d'âge des entre 19-29 ans. de corrélation de Pearson a été utilisé pour examiner les associations entre les constructions principales du modèle proposé. Plus précisément, il a été constaté que le coefficient de corrélation entre le matérialisme et de la communication de la famille socio-orientée, la communication familiale orienté concept et religieusement-communication axée sur la famille sont positifs et significatifs. évaluation de la fiabilité interne cohérence à l'aide du coefficient alpha de Cronbach a révélé que tous les quatre dimensions ont une grande fiabilité. le implications, la signification et les limites de l'étude sont discutés.

Mots clés: Matérialisme; La communication familiale socio-orientée; La communication familiale orienté concept; La communication familiale d'orientation religieuse; Les jeunes adultes.

INTRODUCTION

As reported by a recent study on consumer socialization by Bindah and Othman (2011), most modern societies deals with at least eight major socialization agents (Reimer and Rosengren, 1990). Traditional socialization agents include family, peer group, work group, church, law and school; they can be found in most societies (Reimer and Rosengren, 1990; Bindah and Othman, 2011). Studies have found that people often interact with socialization agents and then take in consciously and unconsciously social norms, values, beliefs, attitudes and behaviors endorsed by these agents (e.g., Kasser, 2002; Schor, 1999; Korten, 1999). As postmodern society grows more and more atomistic, individualistic and alienated, socialization agent becomes more and more powerful (Croteau and Hoynes, 2000). Ward (1974a) offered a classical definition of consumer socialization: "the processes by which young people acquire skills, knowledge and attitudes relevant to their functioning as consumers in the marketplace" (p. 2). On the other hand, materialism among today's youth has also received strong interest among educators, parents, consumer activist and government regulators for several reasons (Korten, 1999). For instance, in a study conducted by Korten (1999) in the U.S., it was found that two-thirds of college students in 1967 mentioned the importance of developing a meaningful philosophy of life was very important to them, and money was not at the forefront of their preoccupation. However, by 1997, those figures were reversed. Although materialism has long been of interest to consumer researchers, surprisingly however, with such a growing concern about adolescent becoming too materialistic, research into this area has paid little attention to young adults' endorsement of materialistic values.

The purpose of this paper is to provide a conceptual model to explain the mechanism responsible for young adults' development of materialistic values (see Figure 1). The role of family communication, particularly religiously-oriented family communication in the development of materialistic values among young adults consumers are assessed. Based on theoretical and research perspectives, three hypotheses are developed. It is important to point out that to date, no empirical study has examined the predictive power of family communication factors, specifically religiously-oriented family communication on materialism in an integrated model. Hence, this study is an attempt to examine if there exist a relationship between family communication factors, particularly religiously-oriented family communication on materialism.

Objectives of Study

The overall objective of this study is to examine the relationship between young adult consumers who are characterized by a particular type of family communication at home and its association on the development of materialistic values. Specifically, the objectives of this study are as follows;

- a. To examine the relationship between young adults' socio-oriented family communication environment and materialism.
- b. To examine the relationship between young adults' concept-oriented family communication environment and materialism.
- c. To examine the relationship between young adults' religiously-oriented family communication environment and materialism.

1. LITERATURE REVIEW

1.1 Materialism

According to recent review of literature on materialism by Bindah and Othman, (2011), materialism can be defined from various social, cultural, psychological, and economic perspectives: a way of life, a value orientation, a cultural system, a personality trait, a second-order value, an aspiration (e.g., Daun, 1983; Fox and Lears, 1983; Ward and Wackman, 1971; Inglehart, 1981; Mukerji, 1983; Belk, 1984; Richins and Dawson, 1990; Kasser, 2002). For instance, Daun (1983) described materialism as a lifestyle in which a high level of material consumption functioned as a goal and served as a set of plans. Materialism lends meaning to life and provides an aim for everyday work. Fox and Lears (1983) regarded materialism as the ceaseless pursuit of the "good life" through consumption. Ward and Wackman (1971) defined materialism as "an orientation which views material goods and money as important for personal happiness and social progress" (p. 422). On the other hand, Inglehart (1981) considered materialism as an economic orientation to life, a cultural or structural variable, giving precedence to economic values over other values such as freedom, civil power, aesthetics, and friendship. He argued that materialism was a value situated within the constellation of a value system. Similarly, Mukerji (1983) regarded materialism as a cultural system in which material interests are not made subservient to other social goals and material self-interests are prominent.

More relevant to this paper, Richins and Dawson (1990) considered materialism a value orientation with at least three components: a status component, which reflects the intended and actual use of material objects as a means of social recognition and to symbolize one's personal success; the expectation or aspirational component of materialism concerns the extent to which an individual believes that acquisitions of material objects will lead to personal happiness and enjoyment of life; and an affective component represented by the degree to which an individual actually does find possessions to be a source of satisfaction. Materialism is an organizing or second-order value that incorporates both the importance placed on certain end

states (achievement and enjoyment values) and beliefs that possessions are appropriate means to achieve these states, (Richins and Dawson, 1990).

Richins and Dawson's (1992) view of materialism rests on the two processes of acquisition and possession. They believe that these processes organize and guide the materialist's plans and behaviours under the expectation of certain favourable end states. There are three themes in their concept of materialism. First, acquisition is central to the lives of materialists. It not only serves as a focal point, but also organizes behavioural patterns. Acquisition serves as a set of plans and goals that directs and guides daily endeavours (Richins and Dawson, 1992). Second, acquisition is a means of achieving happiness and well-being in life. To materialists, both acquisition and possession of goods are essential to satisfaction and well-being in life (Richins and Dawson, 1992). Finally, materialists use possessions to display success or status. They judge their own and others' success by the number and quality of possessions accumulated. They view themselves as successful to the extent they can possess products that project the desired self-image (Richins and Dawson, 1992). For materialists, possessions and their acquisition are at the forefront of personal goals that dictate their "way of life." They value possessions and their acquisition more highly than most other matters and activities in life. For Richins and Dawson (1992), materialism is a value that "guides people's choices and conduct in a variety of situations, including, but not limited to consumption areas" (p.307). It should be able to influence not only the type of products purchased, but also the quantity.

This paper adapts the view of materialism as a value orientation, which is centred on three main components: acquisition centrality, acquisition as the pursuit of happiness, and possession-defined success (Richins and Dawson, 1990). According to Richins and Dawson (1990), materialism viewed as a value, is described as an organizing central value that guides people's choices and behaviour in everyday life. It is an enduring belief that acquisition and possessions are essential to happiness and success in one's life. Broadly defined, materialism is any excessive reliance on consumer goods to achieve the end states of pleasure, self-esteem, good interpersonal relationship or high social status, any consumption-based orientation to happiness-seeking and a high importance of material issues in life (Ger and Belk, 1999).

1.2 Family Communication and Materialism

The degree of influence that a child has in purchasing is directly related to patterns of interaction and communication within the family (Carlson and Grossbart, 1988; Carlson, et al., 1992; Rose, 1999). Research on family communication has linked the type or quality of communication to a variety of parental practices and consumer competencies in children. For instance, family communication provides a foundation for children's

approach to interact with the marketplace is inextricably linked to parental approaches to child-rearing (Carlson and Grossbart, 1988; Rose, 1999), and influences the development of children's consumer skills, knowledge, and attitudes (Moschis, 1985). Research in this area has generally utilized a single respondent, with early research primarily focusing on adolescents (Moschis and Mitchell, 1986) and later research examining the perceptions of mothers of younger children, under the age of 10 (Carlson, Grossbart and Tripp, 1990; Rose, Bush and Kahle, 1998).

The domain of family communication includes the content, the frequency, and the nature of family member interactions (Palan and Wilkes, 1997). The origins of family communication research in marketing can be traced to a study conducted in political socialization which utilized two dimensions from Newcomb's (1953) general model of affective communication (McLeod and Chaffee, 1972). The first dimension, *socio-orientation*, captures vertical communication, which is indicative of hierarchical patterns of interaction and establishes deference among family members (McLeod and Chaffee, 1972). This type of interaction has also resulted in controlling and monitoring children's consumption-related activities (Moschis, 1985). The second dimension, *concept-orientation*, actively solicits the child's input in discussions, evaluates issues from different perspectives, and focuses on providing an environment that stimulates the child to develop his/her own views (McLeod and Chaffee, 1972). This type of communication results in earlier and increased experience and learning of different consumer skills and orientations among children (Moschis, 1985).

Studies have shown that the family environment affects the endorsement of materialistic values (e.g., Moschis and Moore, 1979b; Moore and Moschis, 1981; Flouri, 1999). Research have found that family environments were very important predictors of the adolescents' materialism to the extent that their mothers' materialism level and report of family communication style alone could reliably predict their child's level of endorsement of materialistic values (Flouri, 1999). Children in families that use socially-oriented communication patterns, which stress harmony among family members and the avoidance of conflict demonstrate higher levels of materialism (Moschis and Moore, 1979a). Children in families that use concept-oriented communication patterns, which encourage independent thinking, demonstrate lower levels of materialism (Moore and Moschis, 1981). Adolescents who communicate less frequently with their parents about consumption have been found to be more materialistic (Moore and Moschis, 1981). Evidence suggests that the influence of family communication, as generalized to other situations, persists well into adulthood and appears to become part of the developing individual's personality that he carries outside the home (Moschis, 1985). Chang

et al. (2008) conducted a study to examine the relationship between family communication structure and vanity traits, and investigated different traits in consumption behavior. A convenience sample of 504 vocational high school students in northern Taiwan was used in the survey. The study findings indicated that when people are socio-oriented, they tended to care about physical appearance and when people are concept-oriented, they tended to have an achievement trait. In a recent study, Moschis et al. (2009) incorporated the influences of family structure and socialization processes into the 'life course' perspective. The researchers explained that the integration of the literature with life course perspective facilitates the investigation on the nature of materialism and its impact on consumer behaviour. Data were collected among young Malaysian adults (aged 18 to 22 years), and a positive relationship was hypothesized between the person's exposure to a socio-oriented family communication environment during the adolescent years and the materialistic values held as a young adult. A product-moment correlation was used to test the relationship between these two variables. The relationship was however not significant.

Benmoyal-Bouzaglo and Moschis (2010) have examined the direct and indirect effects of family structure on the development of materialism in France. Among the hypothesis developed for the study, a positive relationship between the person's exposure to a socio-oriented family communication environment during their adolescent years and the strength of materialistic values held as a young adult was posited .However; the partial correlation between the two variables was not significant. Recently, Moschis et al. (2011) have examined the role of family communication and television, by assessing their effects on youths in four countries that represent the Eastern and Western cultures: Japan, Malaysia, U.S.A., and France, among young adults aged 18 to 32 years old. The findings suggested that the influence of the socio-oriented family communication structure on materialistic attitudes in Western cultures might be indirect by affecting the youth's patterns of television viewing. The findings also suggested that concept-oriented family communication had no effect on youth's development of materialistic values, regardless of cultural background.

Religiously-Oriented Communication. Belk (1983) has discussed the relevance of materialism to consumer behaviour in which materialism was considered as a critical but neglected macro consumer-behaviour issue. In his study, respondents from religious institute was expected to rank lowest in materialism, since organized religion was generally opposed to materialistic attitudes and practices. The expectation that religious institute groups would have the lowest materialism scores was supported.

Kau et al. (2000) conducted a study in Singapore, in an attempt to measure the effect of materialistic inclination on the degree of life satisfaction. Based on a large scale values and lifestyles survey of consumers aged 15 and above, an adapted scale of materialistic inclination was developed. Demographically, the results revealed that the level of materialistic inclination deferred significantly between respondents of different gender and with different religious affiliation. With regards to the level of materialistic inclination by demographic dispositions, it was noted that gender and religion were significant. With regards to religion, respondents from different religious affiliation, namely, Buddhism, Taoism, Islam, Hinduism, Christianity and no religion were represented. It was noted that people with no religious affiliation appeared to be more materialistic in their outlook. Burroughs and Rindfleisch (2002) have examined the relationship between material values and other important life values. In addition, they draw on values theory to examine the conceptualization of why materialism was antithetical to well-being. Specifically, they proposed that the individual orientation of material values conflicted with collective-oriented values, such as family values and religious values. Using a survey sample of 373 adults from across the United States and an experimental study of 120 college students, they found considerable support for this conflicting values perspective. The study hypothesized that materialism was opposed to collective-oriented values, (religious values) and materialism was associated with heightened psychological tension among those with high levels of collective-oriented values, and this tension lowers well-being. The motives underlying materialism (for example, acquisitiveness, self-centeredness) should conflict with the motives underlying more self-transcendent values such as religious values (for example, spirituality, and selflessness). The result of their study indicated that materialism was negatively related to collective-oriented values. Materialism was negatively associated with specific collective-oriented value, religious values. The degree to which materialism resulted in values conflict appeared to be a function of an individual's level of collective-oriented values, namely, religiosity. Burroughs and Rindfleisch (2002) found a significant interaction between materialism and religious values. They also found that internal conflict increased in situations of high materialism for participants with religious values. In a second experiment study with college students, the results indicated a significant interaction between material values and religious values. It was noted that among subjects who are high in religious values, there was an increase in the level of value conflict experienced in moving from low to high materialism groups. In contrast for those who were low in religious values, the level of value conflict experienced did not appear to vary as a function of their level of material values. The degree to which materialism results in values conflict appeared to be a function of an individual's level of collective-oriented values, namely religiosity. In addition, Cherrier and Munoz (2007)

conducted a study among college students aged between 19 to 42 years old in the U.S. One of their major findings indicated that spiritual reflection was positively related to financial detachment. The work of Speck and Roy (2008) across the U.S., New Zealand, New Europe, Latin America, the Middle East, the far and southeast (China and India) indicated that religiosity plays a countervailing role in negatively influencing materialism in Latin America and Middle Eastern countries.

To date however, the extent to which religious beliefs on family interaction have however remained remarkably unnoticed. When researchers described families, religious traditions were not noted, but religious beliefs created a taken for granted subtext for the interaction patterns (Vangelisti, 2004). Religious affiliation has connections to gender role, parental styles, as well as family/work decisions. Mahoney (2001) reported that there is some evidence for linking religiousness with greater use of

adaptive communication skills, collaboration in handling disagreement, positivity in family relationship, and parental coping. Some data reported an inverse relationship between religion and domestic violence and marital verbal conflicts, and most research conducted focused mostly on Western societies. If religious beliefs are accepted as impacting family interactions, then non-western societies remain a fertile field for research. Although, occasionally, religious families rituals (Baxter and Braithwaite, 2002), and interfaith relationship (Hugh and Dickson, 2001) has been explored in the study of family communication, the main area of reference has been to certain faith enrichment programs. Based on the literature and evidence that religiosity may have an implication in the communication patterns at home, this study attempts to test on whether there exist any relationship between young adults who are characterized by a religiously-oriented family communication at home and the development of their materialistic values.
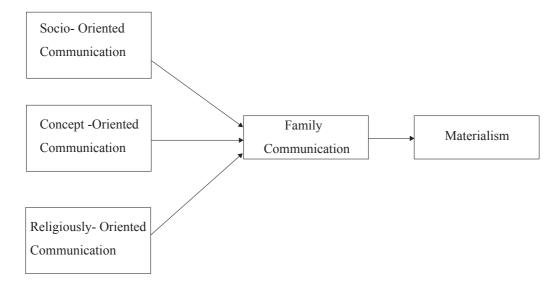

Fig 1
Research Framework

Based on the background of the study, the following hypotheses are developed to identify if there are any relationship between young adults' family communication environment (consisting of socio-oriented, concept-oriented religiously-oriented family communication dimensions) and materialism. Thus, the hypotheses developed for this study are as follows;

H1. There is a significant positive relationship between young adult consumers from socio-oriented family communication environment and materialism.

H2. There is a significant relationship between young adult consumers from concept-oriented family communication environment and materialism.

H3. There is a significant relationship between young adult consumers from religiously-oriented family communication environment and materialism.

2. METHODOLOGY

The following section mainly provides a discussion on the sample procedures and measurements employed for this study and report the inter-item reliability of the main constructs.

2.1 Sample and Procedures

Materialism and family communication amongst young adult consumers were examined through a survey conducted in the Klang Valley in Malaysia between January to March 2011. The target population were college students in public universities and private colleges of higher learning across the Klang Valley region in Malaysia. This is because most institutions of higher learning in the country are concentrated in this region. College students were chosen for the study because

generally they represent the future of a country as with a good education, most of them will become middle-class professionals. On the other hand, most well-educated college students in the future will become relatively high-income professionals and spend much more money on products or services. Understanding their values and inclinations is useful in predicting the purchase patterns of young working professionals.

The survey questionnaires was given to 1,200 randomly selected university and college students; Out of the 1,200 closed-ended structured questionnaires, 1002 completed questionnaires were returned in the survey, for a response rate of 83.5%. Of these returns, 956 completed questionnaires were usable for the data analyses.

2.2 Measures

All the constructs were measured by multiple items. Generally, the respondents were asked to indicate on a five-point scale the extent to which they agreed with the statements (1 = Somewhat disagree, 5 = Strongly agree). Demographic variables were also collected and they included gender, age, ethnicity, religion, marital status, gross personal monthly income.

2.2.1 Materialism

The key construct was assessed using previously published, multi-item measures using a five-point Likert format adapted from Richins and Dawson (1992). As a means of testing the Material Value Scale (MVS) cross-cultural applicability using an alternative format, we followed the recommendations of Schuman and Presser (1981) by replacing the MVS's mixed-worded Likert format with a 15-items interrogative question format (Wong, et al. 2003). Thus, rather than forcing respondents to agree or disagree with statements respondents were asked to react to using a set of specific response options. The direction were altered (i.e., left or right side) of these anchors to mirror the original direction of the Likert-style MVS (MVS-Likert). The inter-item reliability (Cronbach's alpha) was 0.69. The mean formed the measure of materialism, with higher scores indicating stronger endorsement of materialistic values.

2.2.2 Family Communication

It was operationally defined as overt interaction between parents and the child concerning goods and services (Churchill and Moschis, 1979). *Socio-oriented family communication* structure was measured in line with previous research (Moschis, and Moore, 1979a). It consisted of seven- items measuring the degree to which parents request children to conform to parental standards of consumption. The statements were modified with responses measured on a five -point Likert scale ranging from (1) 'Strongly disagree' to (5) 'Strongly agree'. The modification was made to standardize the scale for the various sections of the questionnaire and to encourage consistency in responses**.** *Concept-oriented family communication* struc-

ture was measured in line with previous research conducted by Moschis et al. (1984) and Moschis and Moore (1979a). A five-items measure was adopted and modified to form concept-oriented family communication scale. The inter-item reliability scores for socially-oriented and concept-oriented family communication were 0.70 and 0.67 respectively.

Religious values (religiosity) was broadly viewed as the commitment one has to belief in the divine and the importance one places on religion in life (Heaven, 1990; Putney and Middleton, 1961). For individuals with strong religious values, religion represents one of the most important aspects of their lives and guides their everyday activities (Heaven, 1990). Religious-oriented family communication structure was measured with six items in which parents sometimes say or do in their family conversations while their children were growing up. Respondents were asked to think back to the time when they were younger and tell how frequently their parents said or did these things and indicated the extent to which they agree or disagree with the statements. The items were adapted and modified from Putney and Middleton (1961). The inter-item reliability scores for religiously-oriented family communication was 0.728. The multiple items measurements of the constructs are illustrated in Appendix A.

3. RESULTS

3.1 Respondent Characteristics

In this section, a general profile of the respondents is discussed. Table 1., presents the demographic characteristics of respondents. Basically, of the 956 respondents who completed the questionnaire, 39.9% were male and 60.1% were female. The high percentage of female who responded to the survey could be explained in terms of percentage of intake in public and private institution of higher learning where the percentage of female enrolment have the tendency to be higher in comparison to male. This is proven by the fact that 65 percent or 26,200 of the 40,366 candidates offered places for a first degree at public institutions of higher learning for the 2009/2010 academic sessions are women (Ministry of Higher Education in Malaysia, 2010). In terms of age distribution, 83.6% of the samples are between the age of 19-29 years old, followed by age range of 30-39 years old (9.5%) and the remaining of the respondents 1.5% is between the age of 40-48 years. The high percentage (83.6%) of respondents are in the age range of 19 to 29 years old, is explained by the fact that the subjects for this study are young adults, and were therefore the main target for response. In terms of ethnic group, the majority of the sample consisted of Malay respondents (52.2%), followed by Chinese respondents (28.2%) and Indians (10.7%) and other ethnic groups form (9.0%) of the sample. The respondent characteristics in terms of ethnicity was

generally consistent with the Malaysian Population Census (Department of Statistics and Economic Planning Unit, 2008). Consistent with the race composition of Malaysia, in terms of religious faith, the majority of the respondents endorsed Islam (58.2%), followed by Buddhism, (20.4%), Christianity (10.2%), Hinduism (9.4%) and others (2.0%).

It was observed that more than two third of the responding sample were single (87.8%), while (6.9 %) were married with children and 4.4% of the sample were married without children. It was also noted that there were seven divorcees involved in the sample group. In terms of education, the majority of the respondent in the sample group possessed a professional qualification

(56.9%), and (32.2%) possessed a college diploma while 10.6% have obtained their SPM certificate. The main reason for the high proportion of university degree holders in the sample was probably due to the characteristics of an urban population.

It was also observed from the sample that 65.8% of respondents were earning an income range of less then RM 1,000 which form the largest category, followed by those earning between RM 2,000 to RM 3,999 form 14.1% of the respondents. 13.5% of the sample group were earning an income in the range of between RM 1, 000 to RM 1, 999. One possible reason for such findings is due to the predominantly younger aged respondents who are still in the early stage of their career path.

Table 1
Respondent's Characteristics

	Items	Frequency	Percentage (%)
Gender	Male	381	39.9
	Female	575	60.1
Age	18 & below	52	5.4
	19-29	799	83.6
	30-39	91	9.5
	40-48	14	1.5
Ethnicity	Malay	495	51.8
	Chinese	270	28.2
	Indians	102	10.7
	Others	89	9.3
Religion	Islam	556	58.2
	Buddhism	195	20.4
	Hinduism	90	9.4
	Christianity	96	10.0
	Others	19	2.0
Marital Status	Single	839	87.8
	Married without children	42	4.4
	Married with children	66	6.9
	Widow/Widower/Divorcee	7	0.7
Education[a]	Primary School or Less	1	0.1
	PMR/SRP/LCE	3	0.3
	SPM/SPVM/MCE	101	10.6
	College Diploma	307	32.2
	Professional qualification/University degree.	544	56.9
Monthly Gross Personal Income	Less than RM1,000	629	65.8
	RM1,000 to RM1,999	129	13.5
	RM2,000 to RM3,999	135	14.1
	RM4,000 to RM5,999	50	5.2
	RM6,000 to RM7,999	10	1.0
	RM8,000 to RM9,999	3	0.3

Note: PMR/SRP/LCE is equivalent to nine years of formal elementary and middle school education.

The proportional mean scores for each construct were computed by summing the items and dividing by its respective number of items. The mean scale scores and distributional statistics are presented in Table 2. Among all the constructs, the mean score was highest for materialism (M = 21.57, SD = 3.87) and lowest for

religiously-oriented communication (M = 18.12, SD = 4.67). Indeed, the dependent variable materialism scored the highest mean value. In contrast among all the independent variables, the mean score for concept-oriented communication was highest (20.30, SD=4.02412). Overall, the present study found that respondents had a

favourable attitude toward materialism.

Table 2
Summary Descriptive and Distributional Statistics of Main Constructs

Constructs	Mean	Std.Dev	Kurtosis	Skewness
Materialism	21.57 (3.59)	3.87206	.268	.118
Socio-Oriented Communication	19.47 (3.24)	4.35522	-.026	-.128
Concept-Oriented Communication	20.30 (3.38)	4.02412	.277	-.281
Religiously-Oriented Communication	18.12 (3.62)	4.67232	-.075	-.591

Notes: Figures in parenthesis are proportional means; based on item score that range from 1 (strongly disagree) to 5 (strongly agree).

Respondents felt medium to moderately high for socio-oriented family communication, concept-oriented family communication and religiously-oriented family communication. According to Kline (2005), univariate skewness with absolute value greater than 3.0 are often described as severe; kurtosis value greater than 10.0 may indicate normality problem while values greater than 20.0 may suggest a serious problem. Overall, based on the estimation of skewness and kurtosis, no serious violations of normality were found. The distribution of data for socio-oriented communication, concept-oriented communication, and religiously-oriented communication was leptokurtic (i.e., more peaked than a normal distribution) and negatively skewed with the exception of materialism which was positively skewed. The negative kurtosis value for socio–oriented communication, and

religiously-oriented communication indicated a platykurtic (i.e., flatter than a normal distribution). The distribution of data for socio–oriented communication, and religiously-oriented communication was also negatively skewed.

4.2 CORRELATIONS BETWEEN THE STUDY CONSTRUCTS

Pearson correlation was employed to examine the associations between main constructs of the proposed model. The matrix of the estimated correlations is presented in Table 3. The nature of the directional hypotheses of the present study called for a one-tailed test. The present study is based on Cohen's (1992) benchmark in interpreting the findings.

Table 3
Correlations Among Variables

	Materialism	Socio-oriented	Concept-oriented	Religiously-oriented
Materialism	1			
Socio-oriented	.154**	1		
Concept-oriented	.082**	.206**	1	
Religiously-oriented	.089**	.217**	.229**	1

*Correlation is significant at the 0.05 level (1-tailed).
**Correlation is significant at the 0.01 level (1-tailed).

Overall, significant positive correlations were reported for all the hypothesized relationships at .01 and .05 level of confidence. The correlation between materialism, and socio-oriented family communication, concept-oriented family communication, and religiously-oriented family communication, were significant with a p value of ≤ 0.01 and p value of ≤ 0.05.

The correlation coefficient between materialism and socio-oriented family communication was positive (r= .154) and significant at p=0.000 (1-tailed). These findings were consistent with Moschis and Moore (1979) who studied adolescents from junior and high school students in the U.S. In the pioneer study, socio-oriented family communication construct was also significantly correlated

with materialism. The correlation coefficient between materialism and concept-oriented family communication was positive (r= .082) and significant at p=0.006 (1-tailed). These findings were however in contrast with a previous study conducted by Moschis and Moore (1979) among adolescents, in which they found that the relationship between concept-oriented communication structure and materialism to be insignificant.

The correlation coefficient between materialism and religiously-oriented family communication was positive (r= .089) and significant at p= 0.003 (1-tailed). Although there are no prior studies which have studied the correlation between materialism and specifically religiously-oriented family communication, this present

study has found significant interactions between the two variables. Prior studies have looked into the relationship between materialism and religiosity. These studies have reported significant association between the religiosity and materialism. For instance, Belk (1983) studied subjects across a variety of occupations and students at a religious institute. The expectation that religious institute groups would have the lowest materialism scores was supported, although the magnitude of difference was not great. In another study related to materialism and religion, La Barbera and Gurhan (1997) studied subjects across a variety of ages, education and income. Significant correlation was found between materialistic attitudes and religious service attendance. Flouri (1999) conducted a study among adolescents aged 16 to 23 years old. The study found that within a maternal sample, adolescents' materialism correlated with religious service attendance. In his study, materialism was however negatively related to service attendance. Adolescent's materialism was negatively related to adolescents' frequency of attending religious services, and the effect was significant. Burroughs and Rindfleisch (2002) conducted a study among adults American across a variety of age, education, race and income, and significant interaction between materialism and religious values were found. Materialism was negatively correlated with collective oriented values, such as religious values. Speck and Roy (2008) conducted a study among college students undergoing undergraduate studies across the U.S., New Zealand, New Europe, Latin America, the middle east, the far and southeast. The results revealed that religiosity played a countervailing role in negatively influencing materialism in Latin America and Middle Eastern countries. In testing the hypothesis on whether religiosity would negatively influenced materialism, the results were supported for Latin America and the Middle East.

In summary, hypothesis one (1), which predicted a significant positive relationship between young adult consumers from socio-oriented family communication environment and materialism was supported. Hypothesis two (2), which predicted is a significant relationship between young adult consumers from concept-oriented family communication environment and materialism was supported. Although however, prior studies indicated no significant relationship between the two variables. For hypothesis three (3), which predicted is a significant relationship between young adult consumers from religiously-oriented family communication environment and materialism was supported. Although prior research conducted on religiosity and materialism have reported a significant but negative relationship.

4. DISCUSSION AND CONCLUSION

The research objectives of the present study were to estab-lish the associations between young adults' various family communication patterns and its association with material-ism. Previous studies have shown that there exist an asso-ciation between socio-oriented family communication en-vironment and materialism, and the current findings of the present study conducted in a relatively different cultural context points towards similar direction, that socially-oriented family communication is significantly associated with the development of materialistic values among young adult consumers. In particular, this study aimed to high-light the important role of young adult consumers who are characterized by a religiously-oriented communication at home, and whether this particular variable has an associa-tion with the development of materialism among young adults. As per the findings of the present study, a signifi-cant association between young adults who are charac-terized by a religiously-oriented family communication at home and materialism was found. The established scales of materialism and family communication have all achieved satisfactory reliability and validity in this study. Future studies could adopt the dimension of religiously-oriented family communication structure into other areas of consumer socialization which encompasses family communication and interaction patterns. However, as in any research, this study has its shortcoming. Correlational studies are frequently used in psychology research to look for relationships between variables. While correlational studies can suggest that there is a relationship between two variables, finding a correlation does not prove that one variable causes a change in another variable. In other words, correlation does not equal causation. This model is limited to the fact it only investigates young adults' fam-ily communication environment and materialism. Because studies of consumer socialization covers a wider spec-trum, it is possible that other variables might play a role, including social relationships, cognitive abilities, person-ality, socio-economic status, and a myriad of other factors that are associated with the development of materialistic values among young adult consumers, and would be wor-thy of investigation.

This present study is an attempt to provide information which could be useful to help marketers to get a better understanding of their target consumers, especially con-sumers' values. On the other hand, this study will evoke the attention of consumer educators that young people's materialistic values are likely to get them into financial troubles. From a theoretical perspective, this study is an attempt to inform our ideas about consumer learning, de-velopment, and change. From a managerial perspective, consumer socialization research provides unique insight into the beliefs and behaviour of an important consumer segment that is young adults. Finally, from a public policy and societal perspective, there is probably no other topic in consumer research that holds more interest than sociali-zation and the study of materialism. Government agencies

and consumer groups have had an uneven history of aggressively pursuing consumer in these areas.

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APPENDIX A

Materialism Scale

1. How do you feel about people who own expensive homes, car, and clothes? [1 = "Do not admire", 5= "Greatly admire"].
2. How do you shop? [1= "Buy anything I might want", 5=" Buy only what I need"].
3. How do you feel about owning things that impress people? [1="Makes me uncomfortable", 5="Makes me feel great"].
4. How do you feel about acquiring material possessions as an achievement in life? [1="Not important", 5="Very important"].
5. How do you approach your life in terms of your possessions (i.e., buying and owning things)? [1="More is better", 5= "Simple is better"].
6. Would your life be any better if you owned certain things that you don't have? [1="Not any better", 5=" Much better"].
7. Do you think the amount of material objects people own shows how successful they are? [1="Very much", 5="Not at all"].
8. How would you feel if you could afford to buy more things? [1="Not any happier", 5="Much happier"].
9. How would you feel if you owned nicer things? [1="Much happier",5="Not any happier"].
10. What do the things you own say about how well you are doing in life? [1="Very little", 5="A great deal"].
11. How do you feel about spending money on things that aren't practical? [1="Do not enjoy", 5="Really enjoy"].
12. Do you feel that you have all the things you really need to enjoy life? [1="Need more", 5="Have all I need"].
13. How much pleasure do you get from buying things?[1="Very little", 5="A great deal"].
14. How do you feel about the things you own? [1="Very important", 5="Not all that important"].
15. How do you feel about having a lot of luxury in your life? [1="Do not enjoy", 5="Really enjoy"].

Socio-Oriented Family Communication Scale:

1. My parents often use to say that the best way to stay out of trouble is to stay away from it.
2. My parents often use to say that their ideas are correct and I shouldn't question them.
3. My parents often use to answer my arguments with saying something like "You'll know better when you grow up?"
4. My parents often use to say that I should give in when he/she argues rather than risk making people angry.
5. My parents often use to tell me what things I should or shouldn't buy.
6. My parents often wanted to know what I do with my money.
7. My parents often use to complain when they don't like something I bought for myself.

Concept-Oriented Family Communication Scale:

1. My parents often use to ask me to help them buy things for the family.
2. My parents often use to ask me what I think about things they buy for themselves.
3. My parents often use to tell me to decide about things I should or shouldn't buy.
4. My parents often use to say that I should decide myself how to spend my money.
5. My parents often use to ask me for advice about buying things.

Religiously-Oriented Family Communication Scale:

1. My parents often tell me that my ideas about religion are one of the most important parts of my philosophy of life.
2. My parents often tell me that my ideas on religion have a considerable influence on my views in other areas.
3. My parents often say that believing as I do about religion is very important to being the kind of person I want to be.
4. My parents often say that if my ideas about religion are different, my way of life will be very different.
5. My parents often say that religion is a subject in which I am not particularly interested.
6. My parents often ask me to think about matters relating to religion.