The Effects of Religiosity and Socialization Agents on Attitudes toward Moral and Offensive Advertising

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This study explores the concept of religiosity and determines how it affects a consumer's preference for socialization agents. It is shown that higher degrees of religiosity cause an individual to utilize personal socialization agents for final purchase decisions. The authors then show and discuss how degrees of religiosity and the socialization agents chosen by a consumer influence how a consumer favors moral advertising or tolerates offensive advertising. Two countries are chosen, Korea and America, to conduct the analysis and find common ground on the types of advertising that are considered favorable or offensive by both of the two very different cultures, individualism and collectivism.

Results gleaned from the analysis show that higher use of personal socialization agents will cause an individual to have a lower tolerance of offensive advertising and higher favoritism toward moral advertising. High degrees of religiosity also increase an individual's favoritism toward moral advertising and lower the tolerance for offensive advertising. Religious affiliation is not found to play a moderating role for religious individuals when determining the use of socialization agents. However, individuals with high degrees of religiosity have a more favorable view of their social relationships (Ellison and George, 1994), which is magnified in an individualistic culture and supported by this study.

Marketing managers may find it useful to partner with organizations that promote societal well-being, such as charities or green living initiatives in order to improve their brand and corporate image in areas where religiosity and/or societies where use of personal socialization agents is high. In addition, this research finds that it is necessary to take careful precautions when utilizing offensive advertising in said areas, as it may have a negative impact in both the minds of highly religious and social individuals.

Key words: religiosity, socialization agents, moral advertising, offensive advertising, culture type

Ⅰ. Introduction

Religiosity has been shown to play a significant role in the socialization process(Choi, Kale, and Shin, 2009; Saroglou, Delpierre, and Dernelle, 2004), and is known to influence shopping behavior(Essoo and Dibb, 2004) and how consumes feel about the advertising of controversial products and services(Fam, Waller, and Erdogan, 2004).

Waller(1999) suggested that offensive advertising is used in order to attract attention to the brand and to raise brand awareness. Companies must understand that advertising forms societal and moral values within the viewers(Foley, 1997). This in turn will cause related attitudes to form regarding the brand advertised(Burke and Edell, 1989).

This research attempts to utilize South Korea and the United States to show that certain moral and offensive advertising techniques can sway the masses despite differences in culture. It is important for marketers to grasp the various norms, traditional values, and cultural aspects of a country in which it will advertise to be sure to maintain the local ethical standard(Haque, Khaliq, and Syeada, 2010).

Ⅱ. Theoretical Background and Literature Review

The framework for this paper is built upon the social identity theory and the influence of attitudes toward advertising. The social identity theory investigates how individuals form a social identity based on the social groups to which the individuals belong, including the evaluative and emotional effects of belonging to the groups(Tajfel and Turner, 1979). Advertising attitudes are considered to be how a consumer's overall perception of how effective advertising is with consideration toward the relationship between the desired attitudes to be formed and the actual attitudes formed by the consumer upon encountering the advertisement(Bauer and Greyser, 1968; Greyser, 1972).

Religiosity is defined as the degree to which individuals of a faith will adhere to specific religious values and beliefs(Schwartz and Huismoms, 1995; Sood and Nasu, 1995; Fam, Waller, and Erdogan, 2004). It often involves belief in the supernatural and a certain dedication to following the precepts set forth by the religion surrounding such belief(McDaniel and Burnett, 1990; Sheth and Mittal, 2004). It is the commitment to a religion and its teachings, and it is reflected in the attitudes and beliefs of the individual practicing the faith(Johnson, Jang, Larson, and Lee, 2001).

Religiosity and its effects on consumer behavior have been well researched. Cosgel and Minkler(2004) investigated how commitment to a religion establishes a religious identity for individuals, and this then determines consumption norms and choice restrictions for individuals. It also affects shopping behavior with regards to consumer choice(Esoo and Dibb, 2004). It determines people's attitudes in relation to politics, restaurant selection, and dance(Hirschman, 1983). Siguaw and Simpson(2001) also discovered that requirements of a religion in regards to shopping on holy days have affected a consumer's choice of stores when considering whether or not to outshop or shop locally.

It is necessary for marketers to determine where consumers are getting information in regards to determining product information or finalizing a purchase decision. Socialization agents play a major role in helping a consumer to determine not only the brand they would like to purchase but also the store they wish to purchase from, especially in regards to final purchase decision and product information (Choi, 2010, Shin, Park, and Ross, 2012).

Socialization agents have been traditionally counted to be family, especially parents for children and adolescents; peers; and mass media(Bush, Smith, and Martin, 1999; John, 1999). Religious consumers use various specific personal and non-personal socialization agents, such as family, friends, religious circles, and mass media, for product information source and final purchase decision making (Choi, Kale, and Shin, 2009).

Moral advertising must be something that influences a viewer in a positive manner and promotes the ethical health of a society; it must uphold basic religious and moral values, and it must hold with tradition and the heritage of a country in which it is shown(Singh and Sandhu, 2011). Moral advertising should focus on values, such as peace, brotherhood, kindness, and cultural heritage.

Offensive advertising has been defined as the marketing of "unmentionables", which are products, services, or ideas of a moral or delicate nature that can cause negative reactions when they are encountered(Wilson and West, 1981; Katsanis, 1994). Examples include advertising for undergarments, cigarettes, and political campaigns, as well as advertisements evoking unnecessary fear and the use of indecent language(Prendergast and Hwa, 2003; Fam, Waller, and Erdogan, 2004).

Use of offensive advertising, such as nudity, has been found to affect the way a consumer perceives a company through the formation of a negative corporate image in the consumer's mind(Lundstrom and Sciglimpaglia, 1977). Ford and LaTour(1993) found that a company that uses nudity in their advertisements are considered to be more likely to discriminate in their employment practices.

Culture type has been divided into two cat-

egories by previous researchers, collectivism / individualism(Hofstede, 1980; Triandis, Bontempo, and Villareal, 1988). Collectivism has been considered to have the qualities of avoidance of conflict in social groups, dependence upon others within a social group, and putting the group needs over the needs of the individual; individualism, on the other hand, is thought to be a culture where individuals focus more on self, practice more detachment from their social groups, and allow for conflict or competition within social groups(Ho and Chiu, 1994; Cho, Mallinckrodt, and Yune, 2010).

The United States has shown high levels of individualism and was ranked as the most individualistic of 50 countries examined, while South Korea was ranked 43rd on individualism (Hofstede, 2001). South Korea is thought to be significantly collective in culture values (Rhee, Uleman, and Lee, 1996).

III. Research Model and Hypotheses

This model(see Figure 1) attempts to explain religiosity and how it can ultimately af-

〈Figure 1〉 Research Model
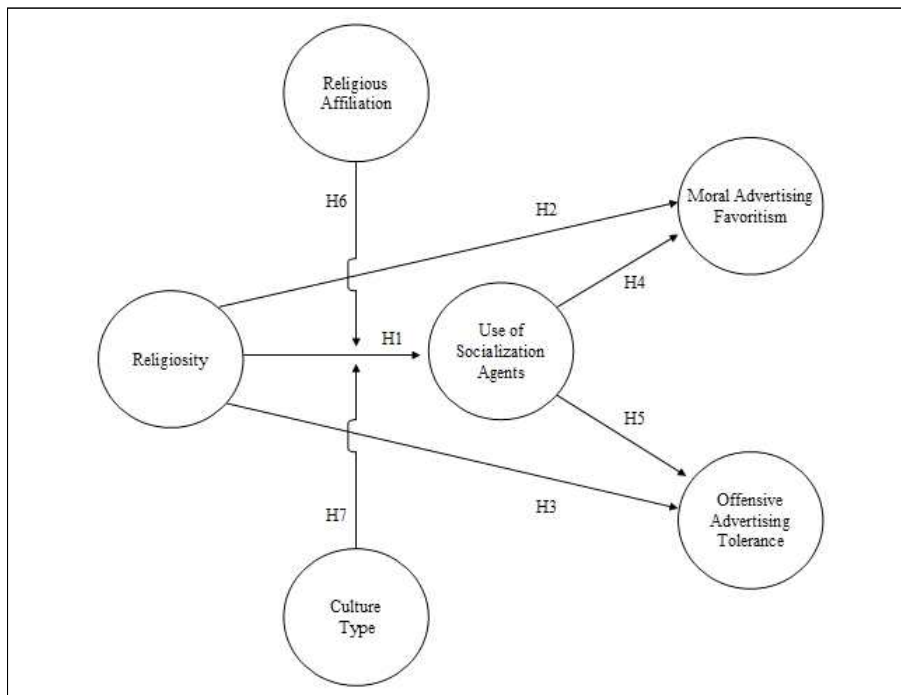
fect attitudes toward moral and offensive advertising in the minds of consumers with culture type and religious affiliation acting as moderating variables.

Religion has been shown to affect the socialization processes both directly and indirectly (Saroglou, Delpierre, and Dernelle, 2004). Some religions have been found to have more collectivistic tendencies among their practitioners whom also generally adhere to conservative values thereby making them more concerned about the opinions of personal acquaintances(Kagitcibasi, 1997; Cukur, de Guzman, and Carlo, 2004). Individuals who possess collectivist tendencies are more likely to consider social norms important and, in turn, utilize their social groups to determine the actions deemed acceptable within their specific societies(Rhee, Uleman, and Lee, 1996; Choi, Kim, and Choi, 1993). Research has shown that people who regularly attend a church service will have more favorable perceptions of their personal social relationships(Ellison and George, 1994). Religious individuals place more importance on the well-being of members of their social groups, such as family, friends, and colleagues rather than those not within their close social circles (Saraglou, Pichon, Trompette, Verscheueren, and Dernelle, 2005); and they tend to value the opinions of those close to them(Roccas, 2005). As such, it seems reasonable to conclude that individuals who hold to a high degree of religiosity are inclined to carefully consider and value the opinions of those close to them.

Thus the following hypothesis is proposed:

H 1: People who have a higher degree of religiosity are more likely to use personal socialization agents than those who have a lower degree of religiosity.

Religiosity, an individual's commitment to a specific religion and its teachings, affects an individual's attitudes and behaviors(Johnson et al., 2001). A strong relationship exists between religious individuals and their concerns with moral standards(Wiebe and Fleck, 1980). Across all religions, it is clear that individuals high in religiosity look down on morally corrupt activities, such as cheating on taxes or accepting bribes(Guiso, Sapienza, and Zingales, 2003). It also decides what acceptable levels of gender issues, nudity, and sexual connotations are allowed in a specific country(Clow and Baack, 2009). Fam, Waller, and Erdogan(2004) found that individuals high in religious commitment, defined as religiosity in later studies, are more offended by gender/sex related products, health care products, and addictive products. Many religions set up strict codes of conduct and define what is thought to be acceptable and sinful for their religious followers. This will create a set of moral codes, formed due to the religion's influence, that an in-

dividual will evaluate the world. As such, individuals with high levels of religiosity differ from those with low levels when determining what is considered offensive in regards to products and advertisements(Run, Butt, Fam, and Jong, 2010; Michell and Al-Mossawi, 1999).

And so, two hypotheses are offered as follows:

H 2: People who have a higher degree of religiosity are more likely to have a higher degree of favoritism toward moral advertising than those who have a lower degree of religiosity.

H 3: People who have a higher degree of religiosity are more likely to have a lower tolerance toward offensive than those who have a lower degree of religiosity.

It is critical for members of social circles, including family units, to behave in manners befitting their social standing and placement. Parents, one of the most commonly used personal socialization agents, often try to pass on ethical and moral standards to their offspring, and communication with peers helps individuals to formulate what is considered acceptable societal norms. These methods of communication with personal socialization agents help individuals to formulate attitudes toward various types of advertising(Bush, Smith, and Martin, 1999). Buijzen and Valkenburg(2005) discovered that the effects of advertising on

children can be controlled more through active mediation than restrictive mediation; this implies that parents have an effect on how their children are swayed by advertisements. Fam, Waller, and Yang(2009) found that traditionalists are more likely to favor advertising that is ethical and promotes the health benefits of a product's use.

Offensive advertising is said to contain content that is socially unacceptable(Katanis, 1994) or socially sensitive(Fahy, Smart, Pride, and Ferrell, 1995). A study in China found that the Chinese claim that the family is a microcosm of the whole society, and individuals who hold to traditional values will be more likely to be offended by advertisements of questionable social nature(Fam, Waller, and Yang, 2009).

And so, the following hypotheses are proposed:

H 4: People depending more on using personal socialization agents for final purchase decision making are more likely to have a higher degree of favoritism toward moral advertising than those who depend less on personal socialization agents for final purchase decision making.

H 5: People depending more on using personal socialization agents for final purchase decision making are more likely to have a lower tolerance toward offensive advertising than those who depend less on personal socialization agents

for final purchase decision making.

Christians are known to gather regularly, often every week, in order to worship within their local church. The concept of gathering and joining in with church activities is considered to be a duty of many Christian faiths and is considered one of the most fundamental aspects of the faith(Fam, Waller, and Erdogan, 2004). Christians are generally more trusting in nature than other religions; while Buddhists are considered more tolerant with other religions being more intolerant(Guiso, Sapienza, and Zingales, 2003). This implies that Christians are more likely to form trusting relationships with others in their social circles, while Buddhists are more likely to gather socialization information from a wider variety of sources due to their more accepting attitudes of tolerance. Christianity advocates the importance of close personal relationships as a spiritual "family"(Barth, 1993), and Christians have also been found to be more collective in nature(Kagitcibasi, 1997); implying that they rely heavily on those close to them for socialization purposes.

South Korean Christians are the most active religious participants in religious circles when considering worship attendance, prayer, and reading of scriptures(Kim, 2002). However, Buddhists do not generally have a regular gathering. They are encouraged to visit the temple and meditate and pray, whether alone or in a group. As such, when analyzing religious affiliation, it seems clear that Christianity promotes a collective and trusting nature among social circles through regular socialization practices, while Buddhism does not do so to the same degree, instead focusing on an understanding of self and a detachment from worldly things.

The next hypothesis is proposed as follows:

H6: Christianity will have a greater effect than Buddhism when moderating the relationship between religiosity and the use of socialization agents.

Individuals who practice a culture more collective in nature have been found to generalize their culture type orientations across social groups(Rhee, Uleman, and Lee, 1996). Koreans, who practice high levels of collectivism, are said to have "relational plurality" and human affection for those within their own culture; this goes beyond simple religion and religious circles and extends to other groups within their own society(Choi, Kim, and Choi, 1993), thus watering down the influence religiosity has on the selection of socialization agents. Koreans will defer to the collective "we" across social groups to determine social norms and acceptable behaviors more so than those who have a more individualistic culture(Choi et al., 1993; Kim, 1994; Rhee et al. 1996). Cukur, de Guzman, and Carlo

(2004) found that religiosity is linked to conservativeness which is associated with collective cultures, thereby causing individuals to utilize more conservative values despite being from an individualistic culture. The final hypothesis is proposed to be the following:

H 7: An individualist culture will have a greater effect than a collectivist culture when moderating the relationship between religiosity and the use of socialization agents.

Ⅳ. Method

All of the constructs were measured with multiple items using the 7-pt. Likert scales . Measurement items included statements common in researches measuring an individual's religious strength, use of socialization agents, favoritism toward moral advertising, and tolerance of offensive advertising. Questions used for the survey were used or adapted from previous researches. A survey was initially prepared with items in English, and was then translated into Korean by a Ph.D. candidate of Korean-English translation. The translation was then checked by the two Korean co-authors for accuracy. The Korean and English translation were used for Korea and America respectively. In total, 387 questionnaires were accepted.

This research formed measures for all of the constructs of the research model through utilization or adaptation of existing scales in related psychology, social, and marketing studies. All of the dependent and independent constructs were measured with multiple items using the 7-pt. Likert scales ranging from 1 = *Strongly disagree* to 7 = *Strongly agree* for religiosity and socialization agents, 1 = *Not at all positive* to 7 = *Extremely positive* for favoritism toward moral advertising, and 1 = *Not at all offensive* to 7 = *Extremely offensive* for tolerance of offensive advertising. Measurement items for religiosity included statements common in researches measuring an individual's religious strength and religious doctrinal commitment, such as "I have a strong faith.", "My religious beliefs are what really lie behind my whole approach to life.", "My religious beliefs are very important to me.", "I enjoy discussing my religion with others.", "I follow the rules of a religious faith.", "I try to set a religious example for others through my words and/or my actions.", and how often the individual attends religious services or meetings apart from weddings and funerals. Items for use of socialization agents included the use of immediate family, extended family, and colleagues. To measure favoritism toward moral advertising, respondents were asked how positively they viewed items including advertisements for or containing content promot-

ing positive social awareness of issues(e.g. encouraging adoption or promoting multiracial unity), world peace, charities, green living, health and exercise, and social welfare(e.g. donating blood). In order to measure tolerance of offensive advertising, respondents were asked how much they were offended by advertising for or containing content utilizing undergarments, feminine products, sexual connotations, subjects that were very personal in nature, and indecent language. The moderating variables of religious affiliation and culture type were determined using the single demographic measures of "What religion do you affiliate yourself with?" and "Nationality:" respectively. Table 1 summarizes the operational definitions used in this research.

〈Table 1〉 Operational Definitions

Variables	Operational definition	References
Religiosity	The degree to which an individual holds to his/her specific religious beliefs and values; a system of beliefs about the spiritual world; concerns God; the degree an individual believes their religious beliefs and values are true beyond truths offered by other faiths; the degree of importance of religious beliefs to the individual.	Choi(2010), Choi et al.(2009), Essoo and Dibb(2004), Schwartz and Huismoms(1995), Sheth and Mittal(2004)
Personal Socialization Agents	The degree to which an individual uses family, friends, and colleagues for product information source or final purchase decision.	Choi et al., 2009, Donahue and Nielsen, 2005; Saroglou et al., 2004
Moral Advertising	Marketing that promotes societal health and well-being, upholds moral values, social responsibility, creates a moral obligation to help, and keeps to the traditions of a society.	Singh and Sandhu, 2011; Nelson et al., 2006
Offensive Advertising	The marketing of various "unmentionables" and consisting of products or services that can cause a negative reaction due to the sensitive nature of the content.	Fam et al., 2004; Katsanis, 1994
Culture Type	Shared sets of values, attitudes, beliefs, social norms, and personal preferences that are typical individuals residing within a geographical area and often classified as individualism and collectivism.	Triandis and Gelfand, 1998; Cozma, 2011
Religious Affiliation	The unique set of values, sacred objects, beliefs, rituals, prayers, norms, requirements, and taboos to which an individual affiliates with and adheres to that constitute a religion.	Fam, Waller, and Erdogan, 2004; Guiso, Sapienza, and Zingales, 2003

Ⅴ. Analysis and Results

5.1 Sample Characteristics

An analysis of the samples collected and utilized in this study is summarized in Table 2. Surveys collected showed an adequate degree of representation of all constructs.

5.2 Reliability and Validity

SEM(Structural Equation Modeling) was implemented through SPSS v21.0 and Lisrel 8.8. The data analysis shows that the model has acceptable fit values. Table 3 gives the values obtained for all factors and components

through the exploratory factor analysis. Table 4 summarizes the reliability, fit values, and validity assessments obtained through the analyses, while Table 5 shows the correlations.

5.3 Results of the Hypothesis Test

Hypotheses 1, 2, 3, 4, and 5 all fall within acceptable ranges for their path coefficients and t-values and were accepted. Hypothesis 6 and 7 used a chi-square test to analyze a Tables 6 and 7 show the results of the testing of these hypotheses.

Hypothesis 6, which tested for a moderating effect of religious affiliation(i.e. Buddhists and Christians) found that the Δx^2 / Δdf to measure the moderating effect for the path

〈Table 2〉 Demographic Variables

Measure	Items	Frequency	Percentage	Measure	Items		Frequency	Percentage
Gender	Male	161	41.6	Religious Affiliation	Christianity	Protestantism	170	43.9
	Female	225	58.1			Catholicism	51	13.2
Age (years)	under20	5	1.3		Buddhism		54	14
	20-29	131	33.9		Other		17	4.4
	30-39	114	29.5		No Religion		93	24.2
	40-49	60	15.5	Education	High School Diploma or Less		57	14.7
	50-59	48	12.4		Some College (no degree)		109	28.2
	60 or over	29	7.5		Associate Degree		38	9.8
Marital Status	Single	190	49.4		Bachelor's Degree		116	30
	Married	176	45.7		Master's Degree or higher		66	17.1
	Other	19	4.9	Nationality	American		191	49.4
					Korean		196	50.6

(Percentages not totaling 100% are due to non-responses on demographic questions)

〈Table 3〉 Exploratory Factor Analysis

Factor	Component			
	1	2	3	4
REL4	0.079	−0.135	**0.940**	0.028
REL1	0.075	−0.127	**0.927**	0.008
REL5	0.102	−0.11	**0.853**	0.022
MA6	**0.853**	0.013	0.103	0.003
MA10	**0.827**	0.02	0.033	−0.017
MA7	**0.824**	−0.025	0.025	0.046
MA9	**0.819**	−0.079	−0.003	0.106
MA5	**0.636**	−0.159	0.197	0.248
OA5	−0.098	**0.826**	−0.116	−0.07
OA1	0.006	**0.798**	−0.176	−0.017
OA2	0.03	**0.779**	−0.146	−0.028
OA9	−0.13	**0.72**	−0.09	−0.11
OA6	−0.003	**0.66**	0.07	−0.06
SA2	0.092	−0.083	0.002	**0.824**
SA1	0.2	0.061	0.124	**0.807**
SA4	−0.032	−0.183	−0.057	**0.663**
EigenValue	4.208	2.852	2.086	1.612

(REL = Religiosity; SA = Use of Socialization Agents; OA = Offensive Advertising Tolerance; MA = Moral Advertising Favoritism)

〈Table 4〉 Results of Reliability and Confirmatory Factor Analysis

Construct	Indicator	Standardized factor loading	Standard deviation	Cronbach Alpha	Average Variance Extracted	Composite Reliability
REL	X1	0.93	0.14	0.925	0.80	0.92
	X2	0.98	0.04			
	X3	0.76	0.42			
SA	Y1	0.77	0.40	0.808	0.52	0.76
	Y2	0.75	0.44			
	Y3	0.45	0.40			
OA	Y4	0.69	0.52	0.742	0.51	0.83
	Y5	0.60	0.44			
	Y6	0.89	0.22			
	Y7	0.49	0.56			
	Y8	0.70	0.51			
MA	Y9	0.60	0.64	0.899	0.55	0.86
	Y10	0.82	0.33			
	Y11	0.77	0.41			
	Y12	0.76	0.42			
	Y13	0.75	0.43			
Chi-Square = 238.98 (P=0.00), DF = 97, GFI = 0.93, CFI = 0.96, NFI = 0.94, AGFI = 0.90, RMR = 0.060, RMSEA = 0.062						

(REL = Religiosity; SA = Use of Socialization Agents; OA = Offensive Advertising Tolerance; MA = Moral Advertising Favoritism)

〈Table 5〉 Correlations

Construct	Religiosity	S.A.	O.A.	M.A.
Religiosity	1			
S.A.	0.091	1		
O.A.	-.263**	-.176**	1	
M.A.	.186**	.203**	-.124*	1

(*p 〈 0.05, **p 〈 0.01)

〈Table 6〉 Results of Hypotheses Testing

Hypothesis	Path	Path Coefficient	T-value	Accepted/Rejected
H1	Religiosity → S.A.	0.14	2.31	Accepted
H2	Religiosity → M.A.	0.14	2.47	Accepted
H3	Religiosity → O.A.	-0.29	-5.2	Accepted
H4	S.A. → M.A.	0.23	3.47	Accepted
H5	S.A. → O.A.	-0.14	-2.22	Accepted
Chi-Square = 238.64 (P=0.00), DF = 98, GFI = 0.93, CFI = 0.96, NFI = 0.94, AGFI = 0.90, RMR = 0.061, RMSEA = 0.061				

(S.A. = Use of Socialization Agents; O.A. = Offensive Advertising Tolerance; M.A. = Moral Advertising Favoritism)

between religiosity and use of socialization agents is 0.26 and is not accepted. Hypothesis 7, which tested for a moderating effect of culture type(i.e. collectivism and individualism) found that the Δx^2 / Δdf to measure the moderating effect for the path between religiosity and use of socialization agents is 11.95 (p〈 0.01).

VI. Conclusion

The results show that individuals demonstrating higher degrees of religiosity seek more face-to-face interaction and active discussion with personal sources when making important final purchase decisions; while those

〈Table 7〉 Results of Hypotheses 6 & 7 Testing

Hypothesis	Moderating Path	Δ x^2/ (Δdf)	Group	Coefficient	Accept/Reject
H6	Religiosity → S.A.	0.26(1)	–	–	Not Accepted
H7	Religiosity → S.A.	11.95**(1)	Individualism	0.31**	Accepted
			Collectivism	-0.04	

(S.A.=Use of Socialization Agents) (*p〈0.05, ** : p 〈 0.01)

with lower degrees of religiosity utilize means that require less social interaction. This implies that if an organization can determine the religiosity of a target market segment, it can focus resources into various touch-points that are of importance to the segment.

Religious affiliation fails to play a moderating role between religiosity and the use of socialization agents when making important final purchase decisions. One of the reasons is thought to be that both Christians and Buddhists are taught to value and respect social relationships equally. Individuals with higher commitment to the doctrines of their religious faith seek to keep the peace within their families through more positive dispute resolution(Shin, Park, and Ross, 2012).

Individuals with high degrees of religiosity have a more favorable view of their social relationships(Ellison and George, 1994), which is magnified in an individualistic culture and supported by this study. Individualistic cultures will be more influenced by their religious relationships since many religions have collective norms for the followers of the religion and encourage like minded believers to depend on individuals from the same religion for socialization processes(Shin, Park, and Ross, 2012).

When personal socialization agents are used, it is prudent for marketing managers to utilize moral advertising, such as partnerships with charities or promotion of green living initiatives, to strengthen the brand and corporate image; while avoiding offensive advertising, which is not acceptable to viewers.

Ⅶ. Limitations and Further Studies

Kim and Chun(2003) found that Koreans in their thirties exhibit a stronger sense of ethics than those of other ages, while those under thirty are less likely to base their decisions on ethical or moral standards. Since many of the responses consisted of individuals in their 20's, it is possible that the results show a weaker influence of religiosity due to the large ratio of individuals in their 20's (33.9% of total responses analyzed). Quota sampling would be highly recommended for further analyses.

Another limitation of this study is the small sample size of Buddhists, which is 14% (n=54) of the total of all individuals surveyed, was collected due to the use of convenience sampling. The reasons for the small number used in the analysis is that Buddhism is not a prevalent religion in the United States and, in Korea, only makes up about a quarter of the population(Kim 2002). As the survey demographics are balanced via culture type, this ratio is an expected one, however this fact makes it a useful area for further study if quota sampling is utilized to control for religious affiliation.

The Internet is recommended as a source of further study for improving the scope of mass media as a socialization agent(Ghazali, 2011). Previous research regarding the differences of push mass media(e.g. TV) and pull mass media(e.g. the Internet) for the acquiring of health information has shown that there are no significant differences between the two (Paek, Reber, and Lariscy, 2011).

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신앙심과 사회화대리인이 도덕적 광고와 공격적 광고 태도에 미치는 영향: 종교와 문화 유형의 조절효과

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요 약

본 연구는 종교에 대한 신앙심이 사회화대리인 선호에 미치는 영향을 검증한다. 신앙심의 차원을 고/저로 분류하고 사회대리인을 인적/비인적 차원으로 분류하여 이들 간의 관계를 검증하고 사회대리인 차원이 도덕적 광고와 공격적 광고에 대한 허용범위에 미치는 영향도 함께 살펴보고자 구조모형으로 분석을 실시한다. 또한 신앙심이 사회화 대리인 사용의 결정에 영향을 미치는 종교와 문화의 유형에 따른 조절효과도 분석한다. 분석결과, 인적 사회화대리인을 많이 사용하는 경우에는 공격적인 광고에 대한 허용범위가 낮고 도덕적 광고에 대해서는 높아지는 것으로 나타났고, 비인적 사회화대리인을 많이 사용하는 경우에는 이와 반대의 결과가 나타났다. 본 연구는 문화의 유형에 따른 조절효과를 알아보고자 서로 다른 문화권인 한국과 미국의 소비자를 대상으로 설문조사를 실시하여 자료를 수집하였다.

주제어: 종교, 신앙심, 사회화대리인, 도적적 광고, 공격적 광고

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