

Syracuse University

SURFACE

Theses - ALL

May 2018

AMERICAN PARASOCIAL INTERACTIONS WITH FICTIONAL LATTER-DAY SAINTS

Justin John Zarian
Syracuse University

Follow this and additional works at: <https://surface.syr.edu/thesis>



Part of the [Social and Behavioral Sciences Commons](#)

Recommended Citation

Zarian, Justin John, "AMERICAN PARASOCIAL INTERACTIONS WITH FICTIONAL LATTER-DAY SAINTS" (2018). *Theses - ALL*. 230.
<https://surface.syr.edu/thesis/230>

This Thesis is brought to you for free and open access by SURFACE. It has been accepted for inclusion in Theses - ALL by an authorized administrator of SURFACE. For more information, please contact surface@syr.edu.

Abstract

Despite increased media coverage, the American public's opinion towards the Church of Jesus Christ of Latter-Day Saints has stagnated. Most LDS media studies consist of self-contained content analyses or on the impact of real world individuals, with few academic findings on the impact fictional LDS characters have on audiences. This study was to see if exposure to fictional LDS affected attitudes towards real-life members. Building upon the parasocial contact hypothesis, rooted in the intergroup contact hypothesis, subjects were split into groups where they may or may not fill out a pre-test questionnaire. They then viewed video reels featuring LDS characters made by non-LDS creators with certain emotional coding. Afterwards, they would fill out a posttest questionnaire measuring attitudes towards real life Latter-Day Saints following content exposure. The research only proved partial significance that the amount of prior contact with Latter-Day Saints, as well as prior knowledge of LDS doctrine, affected how a subject views real-world Latter-Day Saints following content exposure. Subject responses towards specific characters implied a division between characters considered to be likable versus those typical of perceived real-world LDS.

Keywords: Parasocial Contact, Attitudes Towards Latter-Day Saints, Film & Television, Parasocial Interaction, Attitudes Towards Religion

AMERICAN PARASOCIAL INTERACTIONS WITH FICTIONAL LATTER-DAY SAINTS

by

Justin John Zarian

B.A., Brigham Young University, 2015

Thesis

Submitted in partial fulfillment of the requirements for the degree of
Master of Arts in *Media Studies*

Syracuse University
May 2018

Copyright © Justin Zarian 2018
All Rights Reserved

Acknowledgements

I would first like to offer a humongous thank you to my advisor Brad Gorham, my defense chair Roy Gutterman, and my committee members Carol Liebler and Robert Thompson. Your patience, dedication and guidance have been a tremendous help for the thesis and your respective classes that I have been a part of. I could not have gone this far without all of you.

I would also like to thank my parents John and Leisa, who believed in me even when I felt like I could not finish. You have been such an inspiration in my life with your knowledge, love and dedication. Your prayers have been felt and greatly appreciated. You are among the most important people in my life and I hope to continue making you proud as I pursue further education.

In addition, I want to offer special thank you to Professor Makana Chock and Ms. Soojin Roh for their assistance in helping me learn these stats. It took many long hours, but it feels like I managed to learn in weeks what would take me a year thanks to your observations. I also want to thank Syracuse University for their assistance, as well as the representatives as Amazon Mechanical Turk and the students of the Syracuse Introduction to Communication course.

Chapter 1:	
Introduction.....	1
Purpose.....	2
Chapter 2: Literature Review.....	4
Latter-Day Saints and Early Hollywood.....	4
Contemporary LDS Media Exposure and the “Mormon Moment”.....	6
“Mormon Cinema”.....	8
Prior Studies on Religious Characters in Media.....	10
Intergroup Contact Theory.....	11
Parasocial Contact Hypothesis.....	12
Parasocial Contact, Interactions and Relationships.....	14
Perceived Realism as a Predictor of Parasocial Interaction.....	16
Chapter 3:	
Methodology.....	21
Sampling.....	23
Treatment.....	24
Treatment Clip Selection.....	25
Pretest.....	26

IRB.....	27
Measurement.....	28
Data Analysis.....	32
Chapter 4	
Results.....	33
Data Cleaning.....	33
Subject Demographics.....	33
Attitudes Towards Specific Characters in Treatment Clips.....	34
Prior Contact and LDS in Media Demographic Responses.....	40
Normality.....	41
Reliability of Posttest Data.....	41
Factor Analysis.....	42
Hypotheses Testing.....	46
Chapter 5	
Discussion.....	59
Contributions.....	59
Limitations.....	67
Future Studies.....	69

Conclusion.....	70
Appendixes	
Appendix A: Bios on Characters Selected for Experiment Treatment.....	72
Appendix B: Survey Instruments.....	77
Appendix C: Factor Component Output.....	90
Tables.....	92
Figures.....	192
References.....	193
Vita.....	215

Chapter 1: Introduction

A character openly identified as a Latter-Day Saint in a television show or movie can potentially stir up a variety of reactions from an audience. To some viewers, it could mean nothing more than an association with the finely dressed young men and women with name badges that knocked on their door many years ago. Others may associate Latter-Day Saints with what they feel are regressive conservative values that oppressed gay marriage legalization in California. Some viewers may associate them as ‘Jesus freaks’ who live a fantasy lifestyle oblivious to the ‘real world.’ And some may immediately associate Latter-Day Saints to a cult built around strange practices like polygamy, weird interpretations of religious dogma and ‘secretly sacred’ traditions. Unfortunately, the relative scarcity of LDS characters in modern mainstream media has not encouraged much academic incentive to measure these attitudes.

However, several studies have shown that many Americans have strong and largely consistent opinions towards real-life Latter-Day Saints, often referred to by the historically pejorative term ‘Mormons’ (Flake, 2005). Although more than half the American public claim to have little to no knowledge about Latter-Day Saints beliefs (Public Opinion, 2007), a sentiment echoed by their LDS peers (Mormons in America, 2012), more than half of non-LDS American adults also feel they know enough to say that ‘Mormonism is very different’ than their own religion (Romney’s Mormon Faith, 2011). While Latter-Day Saints almost unanimously identify themselves as Christians and continue to address misconceptions over their nontrinitarian beliefs (Burke, 2013; Harrison, 2016), barely half of non-LDS adults would agree with them and 32% would say that Latter-Day Saints are not Christians (Mormons in America, 2012; Americans Learned Little, 2013). Of the religious groups who claim LDS are not Christians, the majority

were white evangelicals (Mormons in America, 2012). When asked to give a one-word impression of Latter-Day Saints, “cult” has shown an increase in usage over the years more than other positive or negative word (Public Opinion, 2007; Mormon Faith Likely, 2011). They have even been officially categorized as a cult by the Southern Baptist Convention (Kwon, 2008). These attitudes in turn cause many Latter-Day Saints, despite their optimism of gradual acceptance towards their faith, to feel a notable public discrimination against them (Mormons in America, 2012). For a religion that makes up less than 2% of the American population, let alone one that only 43-44% of adults could say they know a member of that faith (Lipka, 2014; Americans Express Increasingly, 2017), these attitudes seem disproportionately opinionated.

Some have hypothesized that media coverage is a primary cause for these neutral to negative opinions. Over half of the surveyed American Latter-Day Saints say that media portrayals of Mormons in television and movies, more so than news coverage, hurt their faith’s image in the public’s eye (Mormons in America, 2012). In turn, the argument has been made that LDS individuals too often expect to be portrayed as the squeaky clean “model minority” the other media portrayals have used (Nibley, 1993). While positive depictions are available through LDS-made movies, the financial and cultural difficulties in establishing a “Mormon Cinema” subculture (Samuelsen, 2007; Astle, 2009) makes it unlikely that most of the American public would have seen any of them. Therefore, it is important to see how the available portrayals of LDS characters in mainstream media could potentially increase or decrease stereotyping to determine how building connections with minority groups, including religious minorities, through media can affect real world perceptions.

Purpose

The purpose of this thesis was to measure prejudicial attitudes towards The Church of Jesus Christ of Latter-Day Saints and its members following parasocial contact with non-LDS made media portrayals. Prejudicial attitudes refer to the degree of perceived opinion, favorable or unfavorable, towards a real-life LDS individual or their church. Parasocial contact refers to the one-sided relationship that develops between the subject and an individual, or group of individuals, being viewed through media. Because of the limited amount of screen time for most LDS characters, parasocial interaction will be used to explain connections formed between subject and viewer that do not form a deep enough connection to be a ‘parasocial relationship.’ As a parasocial study like this has not yet been attempted with fictional Latter-Day Saints, this study will provide groundwork for both future research toward the religion and towards overall parasocial studies of attitudes towards minority outgroups in media.

The following chapters will provide the groundwork for an experimental study on parasocial interactions and Latter-Day Saint characters. Chapter 2 will give a brief overview of Latter-Day Saint relations with media from the origin of the religion. Following which, there will be a discussion on literature devoted to prior studies towards fictional religious characters, intergroup contact hypothesis, parasocial contact hypothesis, parasocial contact, parasocial interactions, parasocial relationships and perceived realism. Chapter 3 will then discuss the proposed methodological approach of the experiment.

Chapter 2: Literature Review

This chapter will further elaborate on the history of Latter-Day Saints in the media, along with conceptual theories and relevant literature to establish a theoretical background for the experiment. As previously stated, this study sought to understand the relationship between parasocial interactions with Latter-Day Saint characters not made by LDS creators and attitudes towards real life Latter-Day Saints by the non-LDS public. First, the chapter will discuss the difficult relationship between Latter-Day Saints and early Hollywood that have contributed to prejudicial attitudes. Second, the chapter will discuss contemporary LDS media relations following this tumultuous period to change real world attitudes. The next section will then discuss prior studies devoted to fictional religious characters in film and television. Then there will be a discussion on intergroup contact theory and studies conducted to reduce prejudices towards outgroups like Latter-Day Saints. The Parasocial Contact Hypothesis will then be outlined in how positive parasocial contact can reduce prejudice. The next section will be devoted to offering definitions towards parasocial contact, interactions and relationships as part of the parasocial contact theory. Finally, the role and components of perceived realism in parasocial contact will be detailed.

Latter-Day Saints and Early Hollywood

The Church of Jesus Christ of Latter-Day Saints has worked hard to reshape itself from being perceived as ‘an American religion’ through its global focus on new member conversion (Bushman, 2006). Since its original founding in 1830 by Joseph Smith Jr. in Fayette, New York (Smith & Roberts, 1902), the church has established its presence throughout various nations via temples, meetinghouses and over seventy-four thousand currently serving full-time missionaries

(2015 Statistical, 2016). Though their current global membership is shy of sixteen million (Brooks, 2017) and recent studies have shed light on distinct nuances to the church's growth (Bennion and Young, 1996; Phillips, 2006; Cragun, 2010; Lawson & Cragun, 2012), the faith has seen significant growth spurts in recent years across the American continent (Eckstrom, 2012; Thomson-DeVeaux, 2012). If certain studies concerning LDS growth compared to world population growth by the US Census Bureau remain consistent, supported by studies that deemed the religion as one of the fastest growing in the world (Kwon, 2008), there can be anywhere between 3.3 to 10.3 Latter-Day Saints per 1,000 people in the world by 2050 (Merrill, Sloan & Steele, 2015). Additionally, recent surveys have found that Latter-Day Saints are currently the youngest religious group in America next to Muslims (Winston, 2017), potentially keeping its longevity intact with younger generations.

While this expansion may not seem significant compared to global Christian populations (Global Christianity, 2011), the rise of Latter-Day Saints in the public eye warranted enough attention for them to start appearing in movies. Following the earliest known cinematic appearance of real life Latter-Day Saints with the 1898 short film *Salt Lake City Company of Rocky Mountain Riders* (Astle, 1993), the earliest fictional appearance came from a crude 1905 comedy short called *A Trip to Salt Lake City* (Nelson, 1977). The film, as many films and television programs would continue to do (Bennion, 2012), defined its primary Mormon character as a polygamist for humorous, often derogatory, effect (Nelson, 1977). Such films led to trade journals to proclaim that Mormon movies were “in demand,” which unfortunately led to bigger and more hostile anti-Mormon films like 1911's *A Victim of the Mormons* (Astle, 2009) that depicted evil Latter-Day Saints forcing innocent young women into polygamous relationships before being defeated by gentle non-LDS suitors (Nelson, 1977). *The Mountain*

Meadows Massacre, promoted around the same time by the world's largest film company of that era Pathé Frères, created a dramatization of a tragic historical incident by portraying the church's leaders as violent conspirators plotting the demise of unfortunate non-LDS victims (Cannon & Olmstead, 2003). 1917's *A Mormon Maid*, produced by Hollywood giant Cecil B. DeMille prior to his friendship with LDS president and prophet David O. McKay (Nelson, 1977), depicted the Mormon denomination 'Danites' as Ku Klux Klan-like villains as an extension of their lurid portrayal of polygamy (Allen & Cowan, 1969; Nelson, 1984). 1922's *Trapped by the Mormons* evoked parallels between Latter-Day Saints and vampires to sell the evils of polygamy (D'Arc, 2007). Hollywood had established a standard of Latter-Day Saint film characters as abhorrent, deviant, untrustworthy and polygamists that would continue to grow over time. It would take years of effort by Latter-Day Saints to fight back against these cinematic images which would include tactics like recruiting LDS Senator Reed Smoot to address the concerns (Cannon & Olmstead; Nelson, 1975; Nelson, 1977; Paulos, 2008).

Contemporary LDS Mainstream Media Exposure and the “Mormon Moment”

Over time, the conversation surrounding Latter-Day Saints in the media shifted. A trend developed showcasing certain ethnic and other minority groups as “model minorities,” praised for their good citizenship as either literal or metaphoric ‘foreigners’ in American society (Peterson, 1966; “Success Story,” 1966). Though most of the coverage was focused on Asian Americans, creating stereotypes that would linger for decades (Fong, 2002; Lee, 2015), at some point Latter-Day Saints came under this spotlight. They became one of the faces of self-reliance during the American Great Depression in the 1930's, as well as a model of ideal citizens through their emphasis on family and health (Chen & Yorgason, 1999). This trend of putting LDS

citizens on a societal pedestal would peak during the 1950's before gradually declining as the church became the focus of race relation debates (Lythgoe, 1968). However, it allowed the church a successful chance to reshape its identity in the media after previously more defiant tactics like doubling down on polygamy, along with other methods of distancing themselves from the American public (Alexander, 1996; White & White, 2005; Mauss, 2010).

Hostile media attitudes towards Latter-Day Saints also soften some during the 1990's (Chen and Yorgason, 1999) and especially after the 2002 Winter Olympics in Salt Lake City (Bennett, 2008), which paved the way for a new peak in media exposure during the 2010's. Dubbed the "Mormon Moment" (Applebome, 2011; Kim, 2011), this was a time of intense media exposure for Latter-Day Saints spearheaded by the second U.S. presidential run of LDS candidate Mitt Romney and the release of the hit Broadway musical *The Book of Mormon* by non-LDS creators Matt Stone and Trey Parker of *South Park* fame. Romney's first presidential race, much like his father George Romney's 1967 campaign (Lythgoe, 1971; Johns, 2000; Bachelder, 2007), was dominated by discussion both positive and negative over his identity as a Latter-Day Saint, which some say cost Romney the nomination (Baker & Campbell, 2010; Benson, Merolla and Geer, 2011). However, his second campaign, though seen by some as the end of the Mormon Moment (Woodland, 2014), was considered like John F. Kennedy's election in potentially reducing mainstream prejudice and benefiting the national identity of a religious group like Catholicism (Bowman, 2012; What the Mormon Moment, 2014). Similarly, though Stone and Parker's *The Book of Mormon* devoted significant time to mocking Latter-Day Saint beliefs and history, the musical was used as a tool by Latter-Day Saints to open conversations about their faith with a wider audience, as well as a tool for establishing positive contact between non-LDS theatergoers and real-life missionaries (Cole, 2012; Tumminio, 2013). These relatively

short moments of exposure allowed for unprecedented opportunities to measure how media parasocial contact altered public attitudes towards Latter-Day Saints. The dearth of studies exploring Latter-Day Saints could be considered a general disinterest by the academic community in exploring outgroup reception in the media. However, there has been a history of academic bias against LDS institutions like Brigham Young University that led to its censure by the American Association of University Professors (Carter, 1998), which would be an active hindrance to the progress of LDS studies within the academic community.

“Mormon Cinema”

To provide alternatives to early anti-Mormon films, Latter-Day Saints began developing their own productions. “Mormon cinema,” as it would be called by some, refers to filmed productions made specifically by Mormons, either through Church institutional efforts or by independent studios, for a Mormon audience (Burton, 2007). Mormon Cinema tends to be categorized by “waves” defined by certain topical movements and responses to the public (Astle & Burton, 2007).

Though the “modern age” of Mormon cinema was at one point seen as commercially viable (Astle & Burton, 2007; Samuelsen, 2007; Vago, 2015), complaints have been aimed at its artistic shortcomings (Anderson, 2009), limitations of spiritual connection with religious films (Lefler & Burton, 2007) and LDS audiences’ unwillingness to be challenged by moral evils in storytelling (Burton, 2007). Comedy especially came under fire by these critics, due to the issues of maintaining appropriate comedy, not making fun of sacred topics and still trying to promote spirituality (Clarke & Ware, 1998; Wollheim, 2006; McIntyre, 2012). Additional cultural

paradoxes of Latter-Day Saints, such as the need for acceptance yet also to be distinguished from the public, have been noted as a hindrance in Mormon Cinema (Givens, 2007).

A major supporter, and critic, of the state of Mormon Cinema is Richard Dutcher, a man often cited as the “father of Mormon film” (McIntyre, 2012; Astle & Burton, 2007). With the 2000 release of his independently made movie *God’s Army*, a film showing positive but nuanced portrayals of LDS missionaries, Dutcher created what some called the face of modern Mormon cinema and began a movement to establish a Mormon film industry with his 2001 follow-up film *Brigham City*, the Disney co-produced 2001 film *The Other Side of Heaven* and a 2005 sequel to *God’s Army* (McIntyre, 2012). However, Dutcher himself became disenfranchised with his industry, feeling that the diminishing quality of the films, overemphasis on “family films” and audience fears of addressing challenging subjects (Dutcher, 2007) would be the industry’s death. Combined with his personal spiritual development away from LDS doctrine reflected in his subsequent filmography (Brown, 2014), Dutcher stopped practicing his faith in pursuit of other causes (Dutcher, 2007).

Yet the mark made by Dutcher and his fellow filmmakers at that time deserves to be recognized and analyzed, especially in context with the work being made by non-LDS creators. Though 2001’s *The Other Side of Heaven* was helmed by LDS director Mitch Davis, its coproduction with Disney and casting of non-LDS performers like Anne Hathaway, in one of her first film roles, showed the potential for intergroup cooperation and the ability to make positive yet nuanced LDS characters available to the public. Allowing non-LDS creators to see the impact their characters have on audience attitudes could allow for them to reshape future projects and cater to a wider audience with more nuanced characterizations.

Prior Research on Religious Characters in Media

Studies focused on religion in media, though not uncommon (Miles, 1997; Marsh and Ortiz, 1997; Deacy, 2005; Wright, 2006), had predominantly been focused on non-empirical analyses (Clarke, 2005) or academic discussions on thematic content as opposed to characters (Johannsen & Kirsch, 2016). Meanwhile, the output of movies, and especially television, has dramatically increased to the point of oversaturation (Adalian and Fernandex, 2016). This means that, despite audience members increasingly identifying as non-religious, there has been a proportional increase in religious television content that has merited further study concerning its effect on viewers (Seeman, 2016; Howell, 2017). In the world of prime-time television, most religion presented have been Catholic or Christian leaning and filtered through stereotypes (Chesebro, 1986; Keckley, 1974; Newcomb, 1990; Skill et al., 1994; Clarke, 2005). Film representations of Catholics have not fared much better than LDS, causing some to decry the lack of mainstream positive characters (Greydanus, 2016). Muslims are also particularly vilified in the world of film (Shaheen, 2000; Mandel, 2001; Shaheen, 2003; Nacos & Torres-Reyna, 2007; Shaheen, 2012).

Media studies specifically about Latter-Day Saints in media are very limited, though compilations of prior studies do exist with the expressed purpose of building future research on LDS media history and how audiences form opinions on the religion (Baker & Stout, 2003). One book (Decker & Austin, 2010) attempted to dissect popular non-LDS depictions of Latter-Day Saints, including the hit HBO show *Big Love* that spawned a variety of studies on media portrayals of polygamy (Bennion, 2012; Jorgenson, 2014; Zuk, 2014). Though mostly a collection of essays, the book noted the predominant image of missionaries to represent Latter-

Day Saints (p.113), the common association with polygamy (p.37) and other common images of Latter-Day Saints in all forms of media (Decker & Austin, 2010). Further research on Latter-Day Saint characters in non-LDS media is merited.

Intergroup Contact Theory

Intergroup Contact Theory, also referred to as the contact hypothesis, states that, under certain conditions, establishing contact between majority ingroups and minority outgroups can effectively reduce prejudicial attitudes towards outgroups (Allport, 1954). This has been considered one of the most significant contributions in the field of social psychology (Dovidio, Gartner & Kawakami, 2003).

Allport's (1954) originally proposed conditions for generating positive contact included equal status within the groups, common goals, intergroup cooperation and the support of authority. Pettigrew (1998) suggested that unaddressed flaws in the theory would be resolved by including the efforts to decategorize groups, making their future categorization more salient and then recategorizing them to reduce prejudice. Quality and quantity of contact may be more likely to increase positive contact (Voci & Hewstone, 2003; Aberson & Haag, 2007; Pettigrew, 1998). Studies have also shown that while Allport's conditions lead to the greatest reduction of prejudice, they work best when conceptualized as an interrelated bundle as opposed to independent factors (Pettigrew & Tropp, 2006). A recent study also showed that not only did intergroup contact show increased intergroup trust with ethnic and sexual orientation outgroups, but they showed a universal effect to all outgroups including those not even involved in the study (Pettigrew et al., 2011). Among groups tested with intergroup contact have been racial and ethnic groups (Chavous, 2005; Johnson & Jacobson, 2005; Sigelman and Welch, 1993; Yancey, 1999;

Emerson, Kimbro & Yancey, 2002; Ghuman, 2015), groups with disabilities (Armstrong et al, 2015), and sexual minority groups such as homosexuals and transgenders (Vonofakou, Hewstone & Voci, 2007; Smith, Axelton & Saucier, 2009). Additional studies have also been applied to religious groups such as Muslims (Islam and Hewstone, 1993; Paolini et al., 2004). These conditions, along with variations on conditions, have been applied to studies over the years that have shown success in reducing prejudices or prejudicial actions (McClaren, 2003; Pettigrew & Tropp, 2006; Pettigrew et al., 2011), including those related to reducing prejudice against religious groups (Hunsberger, 1995; Jackson & Esses, 1997; Jackson & Hunsberger, 1999; Hall, Matz and Wood, 2010) and in some cases reducing prejudice between religious groups (Allport & Ross, 1967).

Parasocial Contact Hypothesis

The Parasocial Contact Hypothesis was proposed as a “communications analogue” to the Intergroup Contact Theory (Schippa et al., 2005). The researchers argue that the social benefits found in intergroup contact like reduced prejudice were likely to be reflected in parasocial contact with groups in media, where more positive interactions would lead to more positive attitude changes (Schiappa et al., 2005). This was found to be particularly effective when people are unable to have social contact with minority groups and where media exposure would be their primary method of learning about outgroups (Gross, 1991; Schippa et al, 2006). Studies have been conducted testing the parasocial contact hypothesis with sexual minorities (Schiappa et al., 2005; Schiappa et al., 2006; Ho et al, 2012; Detenber et al., 2012; Zhao, 2014) and ethnicity in the past (Muller, 2009; Harwood et al., 2011; Lemmer & Wagner, 2015), which concluded that

the level of parasocial contact with an outgroup played a significant role in reducing prejudice not only with the focused outgroup but with all outgroups.

Prior studies have shown that parasocial contact has a significant effect on prejudicial attitudes towards real-life LDS media figures. One study (Campbell, Green & Monson, 2012) noted an inconsistency with the presidential campaigns of Mitt Romney, where despite most of the coverage being devoted to his religious identity (Pew Forum, 2008; Medhurst, 2009; Green & Silk, 2009; Baker & Campbell, 2010), attitudes towards Romney and Latter-Day Saints seemed to remain virtually unchanged between elections (Public Opinion, 2007; Romney's Mormon Faith, 2011; Americans Learned Little, 2012). The study polled voters on their prior contact with Latter-Day Saints before presenting them with new information about Romney, either positive or negative. While voters with no exposure were more likely to be swayed by information one way or the other and voters with plenty of exposure were less likely, it was found that those with only moderate contact were more likely to believe negative information than positive. This led the researchers to suggest the possibility that "passing contact with religious outgroup can exacerbate unease with that group (Campbell, Green & Monson, 2012; p.296)." Given how few people would report having real life contact, let alone high levels of contact, with Latter-Day Saints (Benson, Merolla & Geer, 2011), due to higher concentrations of LDS in certain states versus others (Campbell & Manson, 2007), it will be important to understand what role contact plays in any form.

Based on these studies, the following research question and hypothesis are proposed:

RQ1: What role does prior contact with Latter-Day Saints have in parasocial interaction?

H1a: Subjects who have had positive prior contact with two or more LDS are more likely to have positive attitudes if shown positively coded LDS media content.

H1b: Subjects who had negative prior contact with two or more LDS are more likely to have negative attitudes if shown negatively coded LDS media content.

H2a: Subjects who have had positive prior contact with two or more LDS are less likely to have negative attitudes if shown negative content.

H2b: Subjects who have had negative prior contact with two or more LDS are less likely to have positive attitudes if shown positive content

H3: Subjects who have only encountered Latter-Day Saints through media prior to or during the study shown negatively coded content are more likely to view real-life Latter-Day Saints negatively.

H4a: Subjects with no prior encounters with LDS that viewed positive content will have stronger positive attitudes towards real-world LDS.

H4b: Subjects with no prior encounters with LDS that viewed negative content will have stronger negative attitudes towards real-world LDS.

Parasocial Contact, Interactions and Relationships

Built on the concept of contact theory, parasocial contact, sometimes interchangeably used with parasocial interaction, is a “one-way media facilitated contact” (Junger & Witte, 2008, p.6) that gives the illusion of face-to-face relationship with a performer in media (Horton & Wohl, 1956). Viewers may react to exposure to figures in media, particularly figures on television (Horton & Wohl, 1956), by treating their “illusory” relationship as “immediate,

personal and reciprocal' (Horton & Wohl, 1957, p.580). More recent studies have defined the phenomena as "characterized by a felt reciprocity with a TV performer that comprises a sense of mutual awareness, attention and adjustment (Hartmann & Goldhoorn, 2011; p. 1107)" that is built around certain performer cues like eye gazing and bodily addressing that strengthen the relationship (Hartmann & Goldhoorn, 2011; Cummins & Cui, 2014).

"Parasocial relationships" and "parasocial interaction" have been interchangeably used in prior studies, causing some scholars to request clearer distinctions to be made (Cummins & Cui, 2014; Dibble & Rosaen, 2011; Tukachinsky, 2010; Klimmt, Hartman & Schramm, 2006). Definitions provided by Dibble, Hartmann & Rosaen (2016) will be used in this study to distinguish both terms. As used, parasocial interaction refers to "a faux sense of mutual awareness that can only occur during viewing (Dibble, Hartmann & Rosaen, 2016, p.25)" where a parasocial relationship defines "a longer-term association that may begin to develop during viewing, but also extends beyond the media exposure situation (Dibble, Hartmann & Rosaen, 2016, p.25)." Due to the limited time subjects will spend with this study's samples and the brevity of the clips, the experiment's focus will lean more towards parasocial interactions.

Most parasocial contact studies give emphasis to their subjects' positive parasocial contact with fictional characters, though there have been notable studies devoted to the significance of negative parasocial contact (Hartmann et al., 2008; Barlow et al., 2012; Paolini, Harwood & Rubin, 2015; Jennings & Alper, 2016). Findings from these studies have shown supporting evidence that negative intergroup contact can make individuals aware of group size (Paolini, Harwood & Rubin, 2010; Barlow et al., 2012) and that negative effects are not limited to a single culture (Barlow, 2012; Techakesari, 2015).

Parasocial contact is often associated with the idea of the performer simulating the experience of conversing with the viewer directly (Auter & Davis, 1991; Dibble, Hartmann & Rosaen, 2016). For this study, limited contact with characters who do not engage directly with the audience and are not seen long enough to develop parasocial relationships will be included. This is due to the limited number of LDS characters, and limited screen time given to them, in mainstream non-LDS media overalls.

The study of parasocial interaction and relationships has become a popular field in communication science (Giles, 2002). A variety of studies have been devoted to parasocial interaction with soap characters (A.M. Rubin and Perse, 1987), comedians (Auter, 1992), TV shopping hosts (Grant, Guthrie & Ball-Rokeach, 1991), and other TV personalities (R.B. Rubin & McHugh, 1987; Rubin, Perse & Powell, 1987; Turner, 1993). Relationship studies have devoted significant time to the formation of PSR between fictional characters and children, (Reeves & Greenberg, 1977; Reeves & Lometti, 1979; Hoffner, 1996; Rosaen & Dibble, 2008), though older viewers have been studied in relation to the development of PSI and PSR with media characters (Auter & Palmgreen, 2000; Cohen, 2001; Eyal & Rubin, 2003; Cohen, 2004; Cohen, 2006; Tian & Hoffner, 2010).

Perceived Realism as a Predictor of Parasocial Interaction

A concept commonly cited as a predictor in attitudes built on parasocial interaction is that of “perceived realism” (Alperstein, 1991; A.M. Rubin et al., 1985; Chock, 2011; Ward & Carlson, 2013; A.M. Rubin & Perse, 1987; Busselle & Bilandzic, 2008; Cho, Shen & Wilson, 2012). As defined in several studies, perceived realism refers to the audience’s judgment of how reflective a fictional world or characters are to both real examples and the viewer’s individual

experiences (Gerbner & Gross, 1976; Potter, 1988; Austin et al., 1990; Davies, 1997; Rosaen & Dibble, 2008). Younger children are more inclined to judge realism based on the physical characteristics of the genre (Downs, 1990), which will be replaced by more subjective perceptions like acting and even more subjective concepts as appearance versus true nature the older they get (Morrison, Kelly & Gardner, 1981; Flavell, 1986).

Perceived realism as used in this study will be built around the dimensions of perceived realism defined by Cho et al. (2012): perceived plausibility, perceived typicality, perceived factuality, perceived narrative consistency and perceived perceptual quality. Perceived plausibility refers to the degree behaviors and events could possibly occur in the world (Hall, 2003). Perceived typicality refers to the degree portrayals reflect a viewer's past and present experiences (Hall, 2003) or the expectations of events to be typical (Hawkins, 1977; Dorr, 1983). Perceived typicality plays an important role in the way individuals process stereotypes. A previous study noted that the most significant stereotype change among individuals occurred when stereotype-consistent information was presented, with the information slightly deviating from the stereotype being perceived as more typical than those strongly deviating (Johnson and Hewstone, 1992). A later study then noted that the more typical an individual perceived a certain exemplar meant to represent a target category, the more likely assimilation effects would occur than contrast effects (Bless and Wänke, 2000).

Perceived factuality refers to the degree to which a narrative is based on real people (Hall 2003). Perceived narrative consistency refers to the degree to which a narrative appears to be congruent or coherent with other portrayals (Hall, 2003). Perceived perceptual quality refers to which elements of audio, visual and other elements of media comprise a convincing portrayal

reflecting audience experiences (Hall, 2003). Other elements of realism may be subjective to viewer relationship with their own or other groups, such as African Americans viewing occupational roles and personality characteristics being more real than positive stereotypes (Punyanunt-Carter, 2008) and how Chinese viewers view positive stereotypes (Zhang, 2015). Based on these definitions:

RQ2: What role does perceived realism play in parasocial interaction with LDS characters?

H5: Subjects who view more neutral coded content will be more likely to perceive the related LDS characters as more realistic than those who see positive or negative content.

H6a: Subjects who have had positive prior encounters with LDS shown positive content will be more likely to perceive their assigned content as typical.

H6b: Subjects who have had neutral prior encounters with LDS shown neutral content will be more likely to perceive their assigned content as typical.

H6c: Subjects who have had negative prior encounters with LDS shown negative content will be more likely to perceive their assigned content as typical.

H7: Subjects with no prior encounters with LDS are more likely to believe their assigned content is consistent with real-world LDS.

Cho et al. (2012), along with other researchers (Green & Brock, 2000; Larkey & Hecht, 2010; Moyer-Guse, 2008; Slater & Rouner, 1996) also suggest that identification, emotional investment and the evaluation of a message may help to predict attitudes by the viewer. As this

study is not focused on messages, the study will focus on the elements of identification and emotional investment. Identification refers to the connection a viewer imagines with the character in a narrative (Basil, 1996; Hoffner & Buchanan, 2005) based on perceived similarity (Slater et al., 2006) and viewers seeing from the character's perspective (Cohen, 2001). Emotional Involvement is the process where a viewer feels influenced by the narrative or character (Larkey & Hecht, 2010; Moyer-Guse, 2008) regardless of the narrative being fictional (Green & Brock, 2000) or the presence of perceived realism dimensions (Hall, 2003).

H8: Subjects who feel they understand an LDS character will be more likely to have positive attitudes towards real-world Latter-Day Saints.

H9: Subjects who view Latter-Day Saints as similar to themselves will have stronger positive attitudes towards real-world members regardless of the coded content.

In addition, it has been noted that prior knowledge of certain topics in a narrative could affect the engagement with the text based on audience transportation and identification (Green & Brock, 2000; Green, 2004; Tal-Or & Cohen, 2010), increasing the perceived realism.

RQ3: What role does prior knowledge of LDS doctrine have in parasocial interaction with LDS characters?

H10: Subjects with more prior knowledge of Latter-Day Saints will be less likely to have negative real-world attitudes after watching negatively coded content.

This chapter, as mentioned before, focused on research relevant to understanding parasocial interaction. Prior studies on religious characters were examined to show the state of the field. Intergroup and parasocial contact were discussed to understand how real life and

mediated interactions can affect attitudes towards prejudice. Perceived realism was discussed over its role in how audiences develop connection with individuals in media based on several predictors. Finally, perceived typicality was discussed in understanding how perceived realism feeds into understanding of continued exposure. The following chapter will discuss the methodology proposed to conduct an experiment on parasocial interactions with Latter-Day Saint characters in relationship to attitudes towards real life individuals.

Chapter 3: Methodology

This chapter will outline the methodology employed in the study to help measure audience prejudicial attitudes towards real life Latter-Day Saints based on parasocial interactions with fictional LDS characters. Building upon the intergroup contact, parasocial contact and perceived realism discussed in the literature review, this chapter will describe the experimental design chosen for the study, the planned construction of the treatment, pilot data tests, sampling, data analysis and survey instruments used for measuring data. IRB information, potential limitations and threats to validity will conclude the chapter.

The thesis was a cross-sectional double-blind Solomon Four Group random assignment experiment incorporating video stimuli along with pretest and posttest treatment questionnaires. The objective was to examine the American public's attitudes towards Latter-Day Saints based on parasocial interactions with fictional LDS characters, as rooted in the Parasocial Contact Hypothesis (Schiappa et al., 2005).

Experimental designs are considered for studies when "attitudes are assessed both before and after an experimental treatment" (Creswell, 2013 p.19). However, because of the potential for priming to affect the measurement and reporting of attitudes (Wittenbrink, 2007), it was important to note how a subject's reporting of attitude change might be affected by the presence of a pretest. Therefore, a Solomon Four Group design served as the basis for the experiment.

To better determine the effect of each type of video content, eight groups, rather than four, were tested in a 4 X 4 factorial design. Four groups were given a pretest prior to their random assignment, with a control group led directly to a posttest without clips while the other three viewed clips based on positive, neutral or negative media depictions before the posttest.

Group	Pretest	Treatment	Posttest
1A	X	Positive	X
2A	X	Neutral	X
3A	X	Negative	X
4A	X	N/A	X

A similar model was utilized for the other four groups, but no pretest was given to mitigate the potential for priming.

Group	Pretest	Treatment	Posttest
2A		Positive	X
2B		Neutral	X
2C		Negative	X
2D		N/A	X

The Solomon Four Group Design was chosen due to its potential to offer, as one researcher has noted, “rigorous control of most sources of internal and external validity and allows for increased generalizability vs. other experimental designs, because the four design elements are paralleled” (Wilke, 2003). It has also been noted for its ability to eliminate confounding influences of predictors on the results (Phan & Ngu, 2017) and is it considered to be

more prestigious because of its concern for external validity (Campbell & Stanley, 2015). There are also claims that there are few shifts in measurements when the pretests are removed (Braver & Braver, 1988), as well as praise for its flexibility in both true experimental and quasi-experimental studies (Diaz & Dio, 2017). However, four group designs have been seldom used in the past for certain fields due to the perceived difficulties in ensuring randomization of subjects and simultaneous treatment application (McGahee & Tingen, 2009).

Sampling

240 subjects were requested and obtained for the experiment to have a reliable sample size. The subjects were recruited from Amazon Mechanical Turk, a “US-based microtask marketplace” (Turk, 2012) known for being reliably representative of the U.S. population (Berinsky et al., 2012; Demographics of Mechanical, 2015), through a convenience sampling strategy. The recruitment script listed on the MTurk link stated that subjects had to be either born in the United States or became citizens to participate in the experiment. They also had to be older than eighteen to avoid any potential legal issues. The script also repeatedly stated that subjects would experience no penalties for not participating or leaving the experiment at any point. Subjects also had to be non-LDS to participate in the survey, which led to the exclusion of one subject who identified themselves as LDS during data collection.

To help verify a subject’s identity and their dataset, Qualtrics’s Geo ID system was used to note where tests were taken. In addition, subjects were given a randomly generated Survey Code following completion to match their Qualtrics Survey with their MTurk Worker ID. To eliminate the potential for missing information in data analysis, the Qualtrics survey was customized to require thorough completion of each section before a subject could proceed.

Each survey began with a consent form briefly describing the experiment's intentions in surveying minority outgroups without revealing the specific groups being surveyed. The form also provided details on the subject's role in the testing and an IRB requested warning concerning the potential exposure to mature content (i.e. violence, nudity and language). Subjects were then asked to fill out a demographic survey to identify key demographic variables including age, religious background, ethnicity and other information that could be used for hypothesis testing. Following which, Qualtrics randomly assigned each subject to one of eight groups for a total of 30 subjects per group. Four of the groups, one for each video clip option including exposure to no clips, were then given a pretest created in Qualtrics. The pretest contained items that would be used to measure levels of prior contact with Latter-Day Saints, along with other religious minorities such as Jews and Jehovah's Witnesses.

After sorted to either pretest or no pretest groups, six of the groups (three with a pretest, three without) were shown clips coded for either positive, neutral or negative content. These six groups, along with the two groups not shown clips, were then led to a posttest Qualtrics questionnaire to measure attitudes towards real-life Latter-Day Saints. The basis for the pretest and posttest attitude measurements came from questions and scales utilized in previous parasocial interaction and relationship studies (Rubin, Perse & Powell, 1985; Perse & Rubin, 1987; Giles, 2002; Eyal & Rubin, 2010; Zhao, 2016). Following successful completion of the posttest, subjects were given a \$1.00 payment based on feedback by MTurk workers over fair compensation (Tips for Requesters, 2012).

Treatment

The treatment utilized in the experiment were three groupings of video clips that estimated between three to five minutes in combined length. The clips selected contained commercially available clips of fictional LDS characters created by non-LDS creators. Both film and television properties created within the last decade (2007 - 2017) were considered due to the scarcity of LDS characters in the mainstream. Only two theatrically released non-LDS films in the last decade featuring LDS characters were identified for the study (2008's *Yes Man* and 2012's *We Need to Talk About Kevin*). Neither of these films made their way to the treatment following the selection process.

A variety of platforms were used in collecting the clips, including previously owned digital copies, YouTube, Netflix and other streaming or video sharing services. Clips were selected by the amount of screen time dedicated to a featured Latter-Day Saint character. To be used in the study, a character had to either be directly identified as a Latter-Day Saint during their property or there had to be a heavy implication such as self-identification as a Brigham Young University graduate. Characters were also selected based on the traits that help to create parasocial interactions between characters and the viewer (Hoffner, 1996). Fictional media depictions of real-life LDS figures, such as United States presidential hopeful Mitt Romney or LDS founder Joseph Smith Jr., were excluded from the study.

Treatment Clip Selection

A total of 95 clips were collected from nine television shows and two movies for the study. Each clip would begin whenever the featured LDS character appeared on screen and ended whenever they stopped. The featured character in a clip used during the selection process, and subsequently in a main treatment, was always identified at the beginning with a customized

slate showing their name, a picture of their face, the film or show the clip was from and the episode title as needed. Once the clips were chosen, IRB approval was sought for the treatment election separate from the main experiment due to design differences. Following the approval, students from Syracuse University's introductory communication classes were recruited to narrow down the clips to the top three highest coded for positive, neutral and negative emotional content. Students who wished to volunteer were sent a link to a survey built on Qualtrics. Following their consent for the study, they were randomly assigned ten clips per volunteer with a single seven-point Likert-scale question to rank how each volunteer felt the clip portrayed its featured character (1 = "very negative"/7 = "very positive"). Each volunteer was guaranteed their anonymity outside of putting their name on the survey, so their professors could be notified who had participated. The professors would then reward the volunteers extra credit if they chose to offer it.

From the volunteers' responses, nine clips featuring six characters made the final treatment selection. Among the three most negatively coded were clips featuring Brant Butterfield from *House of Lies*, Stacey Moore from *Homeland*, and Eric Packer from *Quantico*. The three most neutrally coded clips featured Jeffrey Cole from *House* (two clips were among the highest rated) and Ryder Blake from *Orange is the New Black*. The three most positive coded clips also featured Jeffrey Cole (also two clips) and Elder Murray from *The Expanse*. (See Appendix A for further details on selected characters)

Pretest

A pretest was conducted in the first stages of data collection. Five subjects per group were selected via Amazon Mechanical Turk to test the experiment and check for any issues in

the design. Following the collection of the forty total subjects, issues were discovered over an influx of MTurk workers from India doing the experiment. Upon further investigation and consulting MTurk through e-mail, it was discovered that a qualification specifying workers must be residing in the United States had not been applied. The qualification was then set in place and data was cleaned that did not meet the specified requirements to open spaces for additional workers.

IRB

Because the experiment involves human subjects with minimal to no risk and subject anonymity would be kept, both IRB applications filed to Syracuse University Institutional Review Board were categorized as exempt. The first IRB application was for the treatment clip selection process with the Introduction to Communications courses. Each course's professor was consulted before submission to ensure there were no concerns with the study.

After the treatment selection was done and other preparations were made, the IRB application for the main experiment was sent. The process took longer due to issues in the process that required application amendments to be made (i.e. the warning on explicit content, additional assurances that the subject was a volunteer and could stop participating at any time, etc.). Approval was eventually given once their conditions were met.

An incident occurred with MTurk during the experiment data collection that warranted the further attention of the Syracuse University IRB. Due to a technical error on Qualtrics, certain groups were under or overpopulated with subjects that caused an imbalance. Subjects were eliminated from the study to clean data of workers whose survey codes didn't match with a dataset, tests that were tagged outside the United States and other concerns to open spots for new

workers. However, rejection on MTurk follows a worker on their lifetime approval rating on top of not being paid for their time. After a worker complained to Syracuse IRB, an amendment was filed to address a plan for worker compensation. After consultation with MTurk, the rejections were removed from the ID's of the workers involved and an additional \$1 bonus was offered out of pocket. The worker who had filed the complaint to IRB later notified that it would be withdrawn.

Measurement

Age, gender, sexual orientation, religious background, current religious practice, race & ethnicity and education level were asked of the subjects at the beginning of the experiment for demographic statistics. The inclusion of religious background and practice was based on prior studies with attitudes towards outgroup religious or minority groups (Gougeon, 2015; Burch-Brown and Baker, 2016; Pickel, 2016).

Half of the eight groups were given pretest questionnaires to measure attitudes towards real-life Latter-Day Saints and other minority religions. They were also asked questions concerning their attitudes towards religion in media.

The independent variables observed were the positive, neutral and negative coded videos involved with parasocial contact.

Positive parasocial interactions can range from “a mere acquaintance to friendship or love” (Tukachinsky, p.76). Items under this category were built around a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). A primary source for the items were Hartman et al.'s (2008) scale tracking positive parasocial relationships. Para-friendship-communication and para-friendship support were measured as dimensions. Para-friendship-

communication included statements such as “I feel I could disclose negative things about myself honestly and fully to X character,” while para-friendship-communication specified statements such as “I feel I could count on X character in times of need.” Questions were modified to fit the current subject, resulting in the following items:

“I feel like I can be friends with this character.”

“I would want to see more of this character.”

“I feel like I understand this character as a person.”

Prior studies have found that understanding negative parasocial interactions can be as important as the positive and may enhance understanding of each other (Chory-Assad and Cicchirillo, 2005; Chory, 2013). The positive relationship scale was altered to track antipathy and disinterest. Antipathy reflected the subject’s negative impressions of the character with such statements as “I am happy whenever I learn something bad happened to X character,” while disinterest included statements such as “I would not be interested in learning more about X character’s personal beliefs.” The previously noted five-point Likert scale was then applied and resulted in the following question:

“I would want to see more of this character.”

The primary dependent variables in this study were attitudes towards real-life Latter-Day Saint individuals and their religion.

Attitudes towards Latter-Day Saints were tracked based on the subject’s responses to the stimuli. Zhao’s (2016) Genderism and Transphobia Scale and Social Distance Scale were

adapted to focus questions towards LDS individuals, the LDS church as an institution, LDS doctrine and related questions.

Subject responses were measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), based on their responses concerning attitudes towards real-life LDS in the 28-item posttest questionnaire.

Four variables served as moderating variables for the effects of parasocial interactions on attitudes towards Latter-Day Saints: perceived realism of characters, perceived variety of characters, level of real life contact with Latter-Day Saints and level of prior knowledge of LDS beliefs and doctrine.

Perceived realism has been the subject of previous studies concerning narrative characters (Busselle and Bilandzic, 2008; Busselle, 2009; Press, 1989), including those based on prior knowledge of the subject (Green, 2004) that compliment this study. A measurement was created in the study with questions adapted from the Temple Presence Inventory (Lombard, Ditton & Weinstein, 2009) based on perceived realism of the characters viewed. Attitudes were measured on a five-point Likert Scale from 1 (strongly disagree) to 5 (strongly agree) with the following questions:

“This character feels like a real person to me”

“I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life.”

Perceived variety of characters was focused on the question posed by Shapiro and Chock (2003) concerning *“How typical do you think the character is?”* Pictures of the characters in

each video reel were included for these questions in the event the respondent cannot recall their face. A five-point Likert Scale was used ranging from 1 (strongly disagree) to 5 (strongly agree) in response to the following question:

“I feel this character is typical of Latter-Day Saints.”

The level of real life personal contact with Latter-Day Saints was based on prior studies concerning the lack of direct contact in the formation of media attitudes (DeFleur & DeFleur, 1967; Fujioka, 1999). The following questions were adapted from Zhao (2016) to help establish the level of prior contact, the method of contact and the attitude towards the prior contact:

“Have you ever had prior contact with someone who is/was a Latter-Day Saint/Mormon?” (0 = No, I have never had contact with a Latter-Day Saint/Mormon/1 = Yes, I have had contact with at least one Latter-Day Saint/Mormon/2 = Yes, I have had contact with at least two Latter-Day Saints/Mormons/3 = Yes, I have had contact with two or more Latter-Day Saints/Mormons).

“Has your contact with Latter-Day Saints/Mormons only been through the media?” (0 = I have never had any contact with a Latter-Day Saint/Mormon/1 = No, I have had personal contact in at least one occasion/2 = Yes, all my contact has been through the media).

“How would you rate these experiences if you had them?” (0 = I have never had contact with a Latter-Day Saint/Mormon/1 = I felt they were negative experiences/ 2 = I had no strong feelings either way/ 3 = I felt they were positive experiences).

The level of prior knowledge of LDS beliefs and doctrine came from studies noting how prior knowledge can affect parasocial relationships (Green, 2004; Tal-Or & Cohen, 2010). A

modified version of the previous real-life contact question was used to determine confidence in prior knowledge, ranging from no prior knowledge of doctrine to full confidence.

Data Analysis

All data analysis for the experiment that was not done in Qualtrics (i.e. clip selection for the treatment) was conducted through SPSS installed on a personal computer. Data was cleaned and sorted to ensure all conditions were met. Descriptive statistics were then performed for the entire data set. Reliability tests and means were collected for all scales used in the hypotheses analysis to ensure validity. A statistical analysis was then performed through SPSS to examine the research questions and hypotheses. To determine a composite score for real-world attitudes, a factor analysis was conducted to categorize the posttest items into workable dependent variables. MANOVA and one-way ANOVA were predominantly used on the hypotheses with the primary independent variables being the experimental groups and the dependent variables being either the factor scores generated for real-world attitudes or other variables measured such as perceived realism, perceived typicality and perceived consistency of characters.

Chapter 4: Results

The following chapter discusses the findings of the experiment. The first part outlines the data cleaning done to ensure the workability of the data. Demographics of the subjects are then discussed to show notable populations and characteristics within the sample population. The findings towards specific characters based on posttest responses are also examined, along with the questions specifically aimed towards the subject's level of prior exposure to real-world Latter-Day Saints. Normality, reliability and the use of factor analysis to create scores to measure real-world attitudes are then discussed. Hypotheses testing is then discussed with their findings, along with a short section on research question analyses.

Data Cleaning

To ease the process of data cleaning, the Qualtrics surveys were customized to require thorough completion before proceeding to each step. Subjects were also asked to input a randomly generated Amazon Mechanical Turk Survey Code that would help to identify the worker to their respective data. After addressing the previously mentioned issues concerning Qualtrics sorting subjects, the data was fully collected and analyzed.

Subject Demographics

A total of 240 subjects participated in the experiment, providing 30 subjects for each of the eight scenarios to test the hypotheses and research questions.

Concerning the demographic profile of the subjects, gender distribution skewed more towards men (57.1%, n=137) versus women (42.5%, n=102), with only one person choosing to identify as 'other.' The 25-34-year-old age demographic was the most represented in the study

(40.8%, n =98), though subjects ranged anywhere from 18-24 years old (8.3%, n=20) to 65-74 years old (3.3%, n=8). An overwhelming majority of the subjects identified as White (76.3%, n =183), with the largest minority groups being Asian (7.9%, n=19), Black/African American (7.5%, n=18) and Hispanic/Latino (6.7%, n=16). Subjects also overwhelmingly self-identified as heterosexual (90.4%, n=217) over bisexual (5%, n=12) and homosexual (4.6%, n=11).

Concerning the religious make-up of the subject population, 167 subjects reported as being raised in a religious household or had some form of religious upbringing growing up (69.9%) versus the 73 subjects who did not (30.4%). However, 148 subjects (61.7%) said they were not currently practicing a religion as opposed to the 92 who did (38.3%).

Most subjects self-identified as either atheist (19.5%, n = 47), agnostic (18.8%, n = 45) or otherwise non-religious (16.7%, n = 40) for their current religious identity. Christianity was the largest represented religious group of the entire population (44.3%, n = 66), with Roman Catholic (13.8%, n = 33) and non-denominational (9.6%, n= 23) being the largest specific denominations. Non-Christian religious representation did not break past double digits for total population size, with Judaism being the most represented with 7 subjects (2.9%). (More detailed demographic information of the sample can be found in Table 1).

Attitudes Towards Specific Characters in Treatment Clips

After viewing each of the selected clips, subjects were given seven questions to answer for each specific character shown. Each item was measured on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questions were based on the scales mentioned in the literature review to help measure parasocial interactions, positive and negative, with each character. Reliability of the seven items asked for each character and the means of each item

were obtained. 60 subjects viewed each character, divided in half by those who had a pretest prior to clip exposure and those who did not.

Brant Butterfield (*House of Lies*):

Cronbach's α determined the reliability of the seven items for Brant Butterfield was .655. Means for each of the seven items were then calculated (see Table 4.1): "*I feel like I can be friends with this character*" (M = 2.37, SD = 1.041), "*I feel this character is typical of Latter-Day Saints*" (M = 2.85, SD = .988), "*This character feels like a real person to me*" (M = 3.58, SD = 1.013), "*This character reminds me of a Latter-Day Saint I have encountered before*" (M = 2.33, SD = .951), "*I feel like I understand this character as a person*" (M = 2.72, SD = .976), "*I would want to see more of this character*" (M = 2.63, SD = 1.149) and "*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*" (M = 2.52, SD = .999).

When specifying for no pretest and pretest groups, the following means were calculated respectively: "*Friends With Character*" (M = 2.47, SD = 1.042/M = 2.27, SD = 1.048), "*Typical*" (M = 2.90, SD = .923/M = 2.80, SD = 1.064), "*Real Person*" (M = 3.7, SD = .988/M = 3.47, SD = 1.042), "*Reminds Me Of*" (M = 2.37, SD = .890/M = 2.30, SD = 1.022), "*Understand This Character*" (M = 2.87, SD = .900/M = 2.57, SD = 1.040), "*Want to See More*" (M = 2.83, SD = 1.147/M = 2.43, SD = 1.135) and "*Character is Consistent*" (M = 2.67, SD = .922/M = 2.40, SD = 1.070).

Stacey Moore (*Homeland*):

Cronbach's α determined the reliability of the seven items for Stacey Moore was .845. Means for each of the seven items were then calculated (see Table 4.2): "*I feel like I can be*

friends with this character” (M = 3.15, SD = 1.287), “*I feel this character is typical of Latter-Day Saints*” (M = 2, SD = .864), “*This character feels like a real person to me*” (M = 3.50, SD = 1.127), “*This character reminds me of a Latter-Day Saint I have encountered before*” (M = 2.03, SD = 1.025), “*I feel like I understand this character as a person*” (M = 3, SD = 1.221), “*I would want to see more of this character*” (M = 3.30, SD = 1.331) and “*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*” (M = 2.05, SD = 1.064).

When specifying for no pretest and pretest groups, the following means were calculated respectively: “*Friends With Character*” (M = 3.30, SD = 1.368/M = 3.00, SD = 1.203), “*Typical*” (M = 2.20, SD = .925/M = 1.80, SD = .761), “*Real Person*” (M = 3.53, SD = 1.074/M = 3.47, SD = 1.196), “*Reminds Me Of*” (M = 2.27, SD = 1.112/M = 1.80, SD = .887), “*Understand This Character*” (M = 3.13, SD = 1.279/M = 2.87, SD = 1.167), “*Want to See More*” (M = 3.40, SD = 1.354/M = 3.20, SD = 1.324) and “*Character is Consistent*” (M = 2.30, SD = 1.149/M = 1.80, SD = .925).

Eric Packer (*Quantico*):

Cronbach’s α determined the reliability of the seven items for Eric Packer was .847. Means for each of the seven items were then calculated (see Table 4.3): “*I feel like I can be friends with this character*” (M = 2.28, SD = 1.106), “*I feel this character is typical of Latter-Day Saints*” (M = 2.32, SD = 1), “*This character feels like a real person to me*” (M = 3.32, SD = 1.097), “*This character reminds me of a Latter-Day Saint I have encountered before*” (M = 2.07, SD = .936), “*I feel like I understand this character as a person*” (M = 2.62, SD = 1.121), “*I would want to see more of this character*” (M = 2.87, SD = 1.157) and “*I feel this character is*

consistent with other Latter-Day Saints I have seen in this study or in real-life” (M = 2.22, SD = 1.043).

When specifying for no pretest and pretest groups, the following means were calculated respectively: “*Friends With Character*” (M = 2.77, SD = 1.006/M = 1.80, SD = .997), “*Typical*” (M = 2.47, SD = 1.008/M = 2.17, SD = .986), “*Real Person*” (M = 3.7, SD = .837/M = 2.93, SD = 1.202), “*Reminds Me Of*” (M = 2.37, SD = .964/M = 1.77, SD = .817), “*Understand This Character*” (M = 3.07, SD = .980/M = 2.17, SD = 1.085), “*Want to See More*” (M = 3.33, SD = .994/M = 2.40, SD = 1.133) and “*Character is Consistent*” (M = 2.43, SD = 1.040/M = 2.00, SD = 1.017).

Jeffrey Cole (*House*) – Neutral:

Cronbach’s α determined the reliability of the seven items for neutral content featuring Jeffrey Cole was .728. Means for each of the seven items were then calculated (see Table 4.4): “*I feel like I can be friends with this character*” (M = 3.43, SD = .810), “*I feel this character is typical of Latter-Day Saints*” (M = 2.48, SD = .873), “*This character feels like a real person to me*” (M = 3.55, SD = 1.08), “*This character reminds me of a Latter-Day Saint I have encountered before*” (M = 2.03, SD = .843), “*I feel like I understand this character as a person*” (M = 3.07, SD = 1.103), “*I would want to see more of this character*” (M = 3.38, SD = .993) and “*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*” (M = 2.40, SD = .924).

When specifying for no pretest and pretest groups, the following means were calculated respectively: “*Friends With Character*” (M = 3.47, SD = .900/M = 3.40, SD = .724), “*Typical*” (M = 2.43, SD = .817/M = 2.53, SD = .873), “*Real Person*” (M = 3.5, SD = 1.225/M = 3.6, SD =

.932), “*Reminds Me Of*” (M = 2.10, SD = .845/M = 1.97, SD = .850), “*Understand This Character*” (M = 3.20, SD = 1.031/M = 2.93, SD = 1.172), “*Want to See More*” (M = 3.37, SD = .999/M = 3.40, SD = 1.003) and “*Character is Consistent*” (M = 2.40, SD = .968/M = 2.40, SD = .894).

Ryder Blake (*Orange is the New Black*):

Cronbach’s α determined the reliability of the seven items for Ryder Blake was .766. Means for each of the seven items were then calculated (see Table 4.5): “*I feel like I can be friends with this character*” (M = 3.40, SD = 1.021), “*I feel this character is typical of Latter-Day Saints*” (M = 2.45, SD = .891), “*This character feels like a real person to me*” (M = 3.63, SD = .991), “*This character reminds me of a Latter-Day Saint I have encountered before*” (M = 2.28, SD = 1.027), “*I feel like I understand this character as a person*” (M = 3.08, SD = 1.109, n = 60), “*I would want to see more of this character*” (M = 3.25, SD = 1.019) and “*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*” (M = 2.3, SD = .908).

When specifying for no pretest and pretest groups, the following means were calculated respectively: “*Friends With Character*” (M = 3.57, SD = .971/M = 3.23, SD = 1.040), “*Typical*” (M = 2.53, SD = .860/M = 2.37, SD = .928), “*Real Person*” (M = 3.5, SD = 1.042/M = 3.77, SD = .935), “*Reminds Me Of*” (M = 2.43, SD = .935/M = 2.13, SD = 1.106), “*Understand This Character*” (M = 3.27, SD = 1.081/M = 2.90, SD = 1.125), “*Want to See More*” (M = 3.43, SD = .898/M = 3.07, SD = 1.112) and “*Character is Consistent*” (M = 2.37, SD = .890/M = 2.23, SD = .935).

Jeffrey Cole (*House*) – Positive:

Cronbach's α determined the reliability of the seven items for the positive content featuring Jeffrey Cole was .690. Means for each of the seven items were then calculated (see Table 4.6): "*I feel like I can be friends with this character*" (M = 3.57, SD = .927), "*I feel this character is typical of Latter-Day Saints*" (M = 2.67, SD = .914), "*This character feels like a real person to me*" (M = 4.08, SD = .696), "*This character reminds me of a Latter-Day Saint I have encountered before*" (M = 2.45, SD = .928), "*I feel like I understand this character as a person*" (M = 3.52, SD = .930), "*I would want to see more of this character*" (M = 3.67, SD = .914) and "*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*" (M = 2.70, SD = .830).

When specifying for no pretest and pretest groups, the following means were calculated respectively: "*Friends With Character*" (M = 3.50, SD = .974/M = 3.63, SD = .890), "*Typical*" (M = 2.70, SD = 1.022/M = 2.63, SD = .809), "*Real Person*" (M = 4.13, SD = .776/M = 4.03, SD = .615), "*Reminds Me Of*" (M = 2.33, SD = 1.028/M = 2.57, SD = .817), "*Understand This Character*" (M = 3.67, SD = .922/M = 3.37, SD = .928), "*Want to See More*" (M = 3.73, SD = .944/M = 3.60, SD = .894) and "*Character is Consistent*" (M = 2.77, SD = .935/M = 2.63, SD = .718).

Elder Murray (*The Expanse*):

Cronbach's α determined the reliability of the seven items for Elder Murray was .747. Means for each of the seven items were then calculated (see table 4.7): "*I feel like I can be friends with this character*" (M = 3.15, SD = .936, n = 60), "*I feel this character is typical of Latter-Day Saints*" (M = 3.02, SD = .983, n = 60), "*This character feels like a real person to me*" (M = 3.68, SD = .965, n = 60), "*This character reminds me of a Latter-Day Saint I have*

encountered before” (M = 3.02, SD = .948, n = 60), “*I feel like I understand this character as a person*” (M = 3.23, SD = 1.015, n = 60), “*I would want to see more of this character*” (M = 3.17, SD = 1.076, n = 60) and “*I feel this character is consistent with other Latter-Day Saints I have seen in this study or in real-life*” (M = 3.08, SD = 1.013, n = 60).

When specifying for no pretest and pretest groups, the following means were calculated respectively: “*Friends With Character*” (M = 3.13, SD = 1.042, n = 30/M = 3.17, SD = .834, n = 30), “*Typical*” (M = 2.9, SD = 1.062, n = 30/M = 3.13, SD = .900, n = 30), “*Real Person*” (M = 3.8, SD = 1.126, n = 30/M = 3.57, SD = .774, n = 30), “*Reminds Me Of*” (M = 2.97, SD = 1.129, n = 30/M = 3.07, SD = .704, n = 30), “*Understand This Character*” (M = 3.27, SD = 1.112, n = 30/M = 3.20, SD = .925, n = 30), “*Want to See More*” (M = 3.10, SD = 1.029, n = 30/M = 3.23, SD = 1.135, n = 30) and “*Character is Consistent*” (M = 2.93, SD = 1.202, n = 30/M = 3.23, SD = .774, n = 30).

Prior Contact and LDS In Media Demographic Responses

Over a third of subjects sorted into the pretest groups reported to have had prior contact with more than two Latter-Day Saints prior to the study (36.7%, n = 44), though almost many reported having no prior contact (31.7%, n = 38). Most of the pretest population’s prior contact was through media portrayals of Latter-Day Saints (64.2%, n = 77), while 34 subjects reported to have never had any contact (28.3%) and 9 subjects reported having personal contact with a Latter-Day Saint in at least one occasion (7.5%).

A third of the pre-test subjects (n=40) said that their prior experience with Latter-Day Saints, whether personal or through media, was a positive experience, with only 11 subjects citing them as negative (9.2%). Subjects were much more likely to have either had either no

interactions with Latter-Day Saints (29.2%, n=35) or to have had no strong feelings either way with their interactions (28.3%, n = 34). A mismatched response between the 'never had prior contact' items was interpreted to be a subject misreading the options. (see Tables 5.1, 5.2 & 5.3)

Normality

An SPSS test for normality was conducted to determine the data's distribution. Of the three real world factors that would serve as the dependent variables, factors 2 and 3 violated normality according to the established Shapiro-Wilk test where $p \leq 0.05$ is considered significant (Shapiro & Wilk, 1965). However, each component's skewness and Kurtosis were well below the established standard of $p < .5$. It has also been noted that normality violations are acceptable provided the sample size is over 30 (Tabachnick & Fidell, 2007; Ghasemi & Zahediasi, 2012).

Reliability of Posttest Data

Reliability for the 28 posttest items built around measuring attitudes towards LDS was measured through SPSS using Cronbach's alpha. The reliability came up as $\alpha = .644$. There are cases made by some scholars where $\alpha = .65$ can be an acceptable measure in certain circumstances (Loewenthal, 2004), though this was short of the standard. Because of this, a factor analysis was conducted to increase reliability within the posttest items. The analysis created seven factors that were analyzed and scrutinized over their factor loads, cross-loads and reliability. After removing five items that had weak factor loads or cross-loaded with another item, the reliability of the remaining 23 items together was even shorter ($\alpha = .616$). However, the factor analysis did compute three factors comprised of items from the posttest that all together measured high on the Cronbach's alpha ('*Otherness of LDS*' $\alpha = .778$, '*LDS as Approachable*' α

= .742, 'Discomfort with LDS' $\alpha = .811$). (More details on the factors to follow. Reliability scales found on Table 3.2).

Character posttest reliability was also measured to ensure the questions met the standard. Two of the character posttest scales, Brant Butterfield and Jeffrey Cole (Positive), did measure low on Cronbach's alpha ($\alpha = .655, .690$). However, Loewenthal (2004) allowed these scales to be accepted. All the other characters measured strong on Cronbach's alpha. (See Table 3.1 for full reliability readings).

Factor Analysis

To create workable dependent variables out of the posttest data, a factor analysis was conducted through SPSS. Factor analyses are used to simplify observed relations between variables to create either classification categories or fewer variables (Cattell, 1965).

All 28 posttest items were analyzed through the Principal Components method of extraction during initial factor analysis due to its ability to calculate composite scores for the Posttest Latter-Day Saint Attitude Scale. Varimax rotation was used in the factor due to its ability to generalize the information presented in a larger dataset into workable factors that load higher and contain fewer items (Kaiser, 1958). The following output showed significance through Bartlett's Test of Sphericity and a 'meritorious' Kaiser-Meyer-Olkin Measure of Sampling Adequacy of .833 according to the established scale (Kaiser, 1974). The Rotated Component Matrix extracted seven components with potential conceptual similarities.

The initial eigenvalues for the first three factors respectively indicated 24.86%, 11.54% and 6.7% of the total variance, with total eigenvalues at 6.96, 3.23 and 1.88. The following four factors each explained 5.27% or less of the total variance, with eigenvalues valuing between 1.48

and 1.01. However, the cumulative percentage of variance was low even with the fourth component included (48.37%).

In terms of correlations between each item from the Posttest Latter-Day Saint Attitude Scale, 27 of the 28 items correlated at least .3 with at least one other item on the list, making the factorability reasonable. The Kaiser-Meyer-Olkin measure of sampling adequacy rated at .833, ranking the sample 'meritorious' compared to the .6 standard. Bartlett's test of sphericity also suggested the output from the factor analysis was significant ($p < .05$). Communalities also were above .4

Five items were removed from the factor analysis due weak factor loading and cross loading with other items on the analysis. "*Latter-Day Saints are financially successful*" and "*Latter-Day Saints are predominantly male*" were removed because they did not yield a factor load above the standard .4, which is the recommended cutoff for factor loads based on the necessary sample size for significance (Hair et al, 1998). "*Latter-Day Saints are naïve*," "*Latter-Day Saints are dedicated*" and "*Latter-Day Saints are a charitable group*" were also eliminated after consulting the standard that excludes cross-loading between factors that had less than .2 difference between the highest loading and the second highest, along with excluding items that do not load strongly in multiple factors (Tabachnick & Fidell, 2001).

An additional factor analysis conducted after this led to an adjusted load and narrowed down the factor options to six. The revised KMO score was .826 and the Bartlett Test of Sphericity showed significance. Communalities were all above .5 and the first three initial eigenvalues were all over 1.5. Every item in the correlation matrix had a correlation of at least .3 with one other item as well.

The total percentage of variance explained between the first three components was less than half (46.18%). The fourth variable would have pushed the percentage to 52.33%, but the reliability score for the two highest loaded items was significantly low ($\alpha = .529$). In addition, it was not recommended to have a factor smaller than three items due to it being unstable (Costello & Osborne, 2005). The fourth factor also did not measure as strong on the Cronbach alpha, whereas the first three factors all measured above .7. This led to the fourth factor's exclusion.

After considering the items within each of the three factors in the Rotated Component Matrix (see Appendix C), labels were created to distinguish negative and positive attitudes. This was based on the proposed opinion of Henson and Roberts (2006) that the meaningfulness of a factor and its items were ultimately up to the researcher. In the end, three factors were identified as conceptually significant for the study on the Rotated Component Matrix (see Table 2).

- 1) '*Otherness of Latter-Day Saints.*' The items selected for this factor were "*Latter-Day Saints are strict,*" "*Latter-Day Saint beliefs are very different to my own,*" "*Latter-Day Saints are conservative,*" "*The Church of Jesus Christ of Latter-Day Saints is oppressive,*" "*Latter-Day Saints are strange*" and "*The Church of Jesus Christ of Latter-Day Saints is a cult.*" On top of each item loading highly in this factor, a conceptual commonality emerged with these items that assumed subjects viewed Latter-Day Saints as different than a preconceived standard. 'Conservative' as used in the above item would be considered an 'other' quality due to the high percentage of subjects who identified as Democrat for their political identity (see Table 1). With the prior literature identifying the rising outsider perspective of Latter-Day Saints as part of a cult (Public Opinion, 2007; Mormon Faith Likely, 2011, Kwon, 2008), the

potential perspective of LDS behavior being strange and oppressive make sense.

Because ‘otherness’ has often been used in media to differentiate a person or group of people from whatever the idealized image was (Greer and Jewkes, 2005), this was used as a measurement of negative real-world attitudes.

- 2) ‘*LDS as Approachable.*’ The items that loaded highly in this factor, and subsequently selected for analysis, were “*I would be curious to learn about Latter-Day Saints, even if I was never interested in converting,*” “*I could see myself being friends with a Latter-Day Saint,*” “*I could understand why people would want to become Latter-Day Saints*” and “*Latter-Day Saints are kind.*” As mentioned in the literature, The Church of Jesus Christ of Latter-Day Saints has devoted a significant amount of time in making themselves seem approachable through public relation tactics or by portraying their members as model citizens. The items that loaded highly here suggest a positive attitude towards meeting or the potential to learn about Latter-Day Saints, which is supported by concepts of social approachability seen in prior studies as a positive quality in building friendship (Frigerio et. al., 2006). Therefore, this was used as a measurement of positive real-world attitudes.
- 3) ‘*Discomfort with LDS.*’ The items loaded and selected for analysis here were “*Latter-Day Saints make me uncomfortable,*” “*If I found out that my friend wanted to become a Latter-Day Saint, I would freak out*” and “*If I found out that my family member wanted to become a Latter-Day Saint, I would freak out.*” A common conceptual theme was noted regarding a negative attitude against interacting with a Latter-Day Saint and resistance towards LDS influence affecting those they cared for. This seemed to contrast the positive attitude measurement of ‘LDS as Approachable,’ as

well as complimenting the negative attitudes listed in ‘Otherness of LDS.’ Discomfort on a social level has been associated in the past as having a negative emotional impact on individuals due to the violation of previous established norms (Miller, 1995). Therefore, this was considered a measurement of negative real-world attitudes. Factor scores were saved on SPSS for calculation to be used as the dependent variables of real-world attitudes towards LDS for hypotheses testing.

Hypotheses Testing

H1: For this hypothesis, two predictions were made concerning how attitudes towards prior contact with two or more LDS would affect attitudes based on content exposure.

H1a: Subjects who have had positive prior contact with two or more LDS are more likely to have positive attitudes if shown positively coded LDS media content.

H1b: Subjects who had negative prior contact with two or more LDS are more likely to have negative attitudes if shown negatively coded LDS media content.

A MANOVA test was conducted (see Table 6.1), due to its ability to detect significant factors among a model with multiple dependent variables (Warne, 2014), to determine the effect of prior contact with Latter-Day Saints and the content exposed to the subject. Three dependent measures were assessed: ‘*Otherness of LDS*,’ ‘*LDS as Approachable*’ and ‘*Discomfort with LDS*.’ Three independent variables were also assessed: valence of content shown to subjects, the level of prior contact with LDS and attitudes towards the prior contact. Questions for the factors comprising the dependent variables were built around a 5-point Likert scale posttest questionnaire ranging from 1 (strongly disagree) to 5 (strongly agree) (See Appendix C).

Statistical significance was discovered within the multivariate tests concerning the attitude towards the prior contact a subject had, $F(9, 202.151) = 2.173$, $p = .025$, Wilks $\lambda = .799$, partial $\eta^2 = .72$ (see Table 6.1). Further investigation of the tests of between-subjects effects showed statistical significance with the following: attitude towards prior contact and content shown with '*LDS as Approachable*,' $F(6,85) = 11.273$, $p = .038$, partial $\eta^2 = .142$ (see Table 8.1); attitude toward prior contact and level of prior contact with '*LDS as Approachable*,' $F(5,85) = 10.177$, $p = .034$, partial $\eta^2 = .130$ (see Table 8.1). No statistical significance was discovered for '*Otherness of LDS*' and '*Discomfort with LDS*' concern attitude towards prior contact.

A Tukey post hoc test was then performed to determine significance within multiple comparisons for attitude of prior contact. For '*LDS as Approachable*,' significance was found with the mean differences for the following groups: those who had negative experiences and those who had no strong feelings either way (MD = .962, SE = .310, $p = .014$); those who had negative experiences and those who had positive (MD = .835, SE = .305, $p = .037$) (see Table 9.1). A following post hoc test on attitudes towards prior contact was then analyzed. For '*LDS as Approachable*,' no significance was found. A third post hoc test was then conducted for level of prior contact, but no significance was found.

Observing the descriptive statistics (see Table 10.1), along with the profile plot, showed that among those who had positive prior contact with two or more Latter-Day Saints, the group that measured strongest for the negative attitude measure of '*Otherness of LDS*' were those who had been exposed to neutral content (M = 1.121, SE = .632), with those who saw no clips measuring the weakest (M = .033, SE = .744) For the positive attitude measure of '*LDS as Approachable*,' the subjects exposed to neutral content measured the strongest (M = .033, SE =

.878), while those exposed to negative measured the weakest ($M = -.740$, $SE = .909$). For the negative attitude measure of '*Discomfort with LDS*,' the subjects exposed to negative content measured strongest ($M = .054$, $SE = .608$), while those who viewed neutral content measured the weakest ($M = -.507$, $SE = .500$). Because subjects who had positive prior contact with two or more LDS did not measure the strongest with the positive dependent attitude of '*LDS as Approachable*,' and did not measure the weakest with the negative dependent attitudes, H1a was rejected.

For the subjects who had negative prior contact with two or more Latter-Day Saints, the group that measured strongest for the negative attitude measure of '*Otherness of LDS*' were those who had been exposed to positive content ($M = .666$, $SE = .040$), with those who saw neutral content measured the weakest ($M = -.349$, $SE = .121$). For the positive attitude measure of '*LDS as Approachable*,' the subjects exposed to negative content measured the strongest ($M = 1.669$, $SE = 1.219$), while those exposed to positive content measured the weakest ($M = .209$, $SE = .898$). For the negative attitude measure of '*Discomfort with LDS*,' the subjects exposed to neutral content measured the strongest ($M = .054$, $SE = .608$), while those who were exposed to positive content measured the weakest. Among subjects not shown a clip, there were no recorded responses concerning negative prior contact with two or more LDS. Because subjects with negative prior contact with two LDS who saw negative content did not measure the strongest in either '*Otherness of LDS*' or '*Discomfort with LDS*,' and measured strongest with '*LDS as Approachable*,' H1b was rejected.

H2: For this hypothesis, two predictions were made to determine how a subject's attitude towards their prior contact with two or more affected their real-world attitudes.

H2a: Subjects who have had positive prior contact with two or more LDS are less likely to have negative attitudes if shown negative content.

H2b: Subjects who had had negative prior contact with two or more LDS are less likely to have positive attitudes if shown positive content.

Due to the similarities with H1a and H1b, their multivariate tests, between-subject effects test, Tukey post hoc multiple comparisons and descriptive statistics were identical with H2a and H2b. There were also no subjects exposed to no clips that reported negative attitudes to prior contact with two or more LDS.

Descriptive statistics were used to further test H2a. For '*Otherness of LDS*,' subjects with positive prior contact with two or more LDS shown negative content measured the strongest mean ($M = .253$, $SD = .643$), while those with negative experiences measured the weakest ($M = -.190$, $SD = 1.576$). For '*LDS as Approachable*,' subjects with positive prior contact with two or more LDS shown negative content measured to weakest mean ($M = -.891$, $SD = .830$), while those with negative experiences measured the strongest ($M = 1.669$, $SD = 1.047$). For '*Discomfort with LDS*,' subjects with positive prior contact with two or more LDS shown negative content measured the weakest mean ($M = .054$, $SD = .608$), while those with negative experiences measured the strongest ($M = .883$, $SD = .209$). Because these subjects were the least likely to show discomfort with LDS, but also the most likely to feel otherness towards LDS and the least likely to view LDS as approachable, H2a was partially supported.

H2b was then analyzed. For '*Otherness of LDS*,' subjects with negative prior experiences shown positive content measured the strongest mean ($M = .666$, $SD = .040$), while those with no strong feelings towards their prior contact measured the weakest ($M = .0926$, $SD = .721$). For

'*LDS as Approachable*,' those who had no strong feelings either way towards their contact with two or more LDS measured the strongest mean ($M = .209$, $SD = .898$), while those with negative experiences measured the weakest ($M = -.486$, $SD = .864$). For '*Discomfort with LDS*,' those with negative experiences from prior contact with two or more LDS measured the strongest mean ($M = .857$, $SD = .802$), while those who had positive experiences measured the weakest ($M = .408$, $SD = .154$). Because subjects who had negative prior contact with two or more LDS measured the strongest with the negative real-world attitudes of '*Otherness of LDS*' and '*Discomfort with LDS*,' along with having the lowest mean for '*LDS as Approachable*,' H2b was supported.

H3: This hypothesis predicted that subjects who only encountered Latter-Day Saints through media prior to or during the study that watched negatively coded content would be more likely to have negative attitudes towards Latter-Day Saints than any other group.

A MANOVA test was performed to determine the effects of the method of prior contact and the coding of the content on real-world negative attitudes towards Latter-Day Saints. Statistical significance was discovered pertaining to the method of how a subject's prior contact with Latter-Day Saints was done, $F(6,212) = 2.353$, $p = .032$, Wilks $\lambda = .879$, partial $\eta^2 = .62$ (see Table 6.2). Further investigation into the tests of between-subjects effects did not find significance between the groups, though the between-subject effect of method of prior contact and '*Discomfort with LDS*' approached significance, $F(2,108) = 3.010$, $p = .053$, partial $\eta^2 = .053$ (see Table 8.2).

Descriptive statistics showed that the means of the subjects who only encountered Latter-Day Saints through the media and viewed negative content were the most negative concerning

the negative attitude measurement '*Otherness of LDS*' ($M = .178$, $SD = .860$), the positive attitude measurement '*LDS as Approachable*' ($M = -.166$, $SD = 1.215$) and negative attitude measurement '*Discomfort with LDS*' ($M = .165$, $SD = .768$) (see Table 10.2). While the tests of between-subject effects failed to show significance, the descriptive statistics suggest that H3 was partially supported.

H4 This hypothesis made predictions concerning how a subject with no prior contact with LDS would have their real-world attitudes affected by their content exposure.

H4a: Subjects with no prior encounters with LDS that viewed positive content will have stronger positive attitudes towards real-world LDS.

H4b: Subjects with no prior encounters with LDS that viewed negative content will have stronger negative attitudes towards real-world LDS.

A MANOVA was performed using the three dependent variables of '*Otherness of LDS*,' '*LDS as Approachable*' and '*Discomfort with LDS*'. The independent variables used were level of prior contact with LDS and valence of content. Significance was found concerning the level of prior contact, $F(9,248.392) = 2.677$, $p = .006$, Wilks $\lambda = .798$, partial $\eta^2 = .72$ (see Table 6.3). Further investigation into tests of between-subject effects revealed significance for level of prior contact with '*Otherness of LDS*,' $F(3,104) = 4.228$, $p = .007$, partial $\eta^2 = .109$ (see Table 8.3). Multiple comparisons through Tukey's post hoc test was analyzed revealing a statistically significant mean difference between subjects with no prior contact with LDS and those who had contact with two or more LDS ($MD = .722$, $SE = .192$, $p = .002$) (see Table 9.2).

The descriptive statistics revealed that for subjects who never had prior contact with LDS, those exposed to negative content measured the strongest for the negative attitude measurement of '*Otherness of LDS*' ($M = .001$, $SD = .388$), while those exposed to neutral clips measured the weakest ($M = -.632$, $SD = 1.170$). For the positive attitude measurement of '*LDS as Approachable*,' subjects exposed to neutral content measured the strongest ($M = .080$, $SD = 1.076$), while those exposed to positive content measured the weakest ($M = -.157$, $SD = .857$). For the negative attitude measurement of '*Discomfort with LDS*,' subjects exposed to neutral content measured the strongest ($M = .034$, $SD = 1.127$), while those exposed to positive content measured the weakest ($M = .744$, $SD = .912$). (see Table 10.3)

Because subjects exposed to positive content with no prior contact with LDS measured the weakest for the positive attitude measurement of '*LDS as Approachable*,' as well as not measuring the weakest for '*Otherness of LDS*' and measuring weakest for '*Discomfort with LDS*,' H4a was rejected.

Because subjects exposed to negative content with no prior contact with LDS measured the strongest on the negative real-world attitude of '*Otherness of LDS*' and for '*Discomfort with LDS*,' but did not measure the weakest for the positive real-world attitude of '*LDS as Approachable*,' H4b was partially supported.

H5: This hypothesis predicted that subjects who viewed neutral content would be more likely to see their characters as realistic than any other group.

A one-way ANOVA was used to determine the effects of content coding on perceived realism of a character, due to ANOVA's ability to determine significance between multiple independent groups (Neter, Wasserman and Kutner, 1990). The Likert scale question of

perceived realism '*This character feels like a real person to me*' was measured from 1 (strongly disagree) to 5 (strongly agree). Tests of ANOVA revealed significance with Between Group statistics, $F(2,177) = 4.490$, $p = .013$ (see Table 7.1). Tukey's post hoc test for Multiple Comparisons then revealed a significant mean difference between subjects who viewed positively coded content and those who viewed negative (MD = .417, $p = .011$) (see Table 9.3). With responses to specific character realism merged together, the means chart (see Figure 1) showed that subjects who viewed positive coded clips were more likely to perceive their characters as real ($M = 3.883$) than neutral ($M = 3.592$).

A one-sample T-Test (see Table 11.1) was then used to compare the means for perceived realism between the characters. The T-Test confirmed the ANOVA results, as subjects who watched neutrally coded clips felt less perceived realism towards Jeffrey Cole ($M = 3.55$) and Ryder Blake ($M = 3.63$) than the subjects viewing positively coded clips of Jeffrey Cole ($M = 4.08$) and Elder Murray ($M = 3.68$). H5 was rejected.

H6: For this hypothesis, predictions were made pertaining to the perceived typicality of subjects based on valence of content and attitudes towards prior encounters.

H6a: Subjects who had positive prior contact with LDS exposed to positive content are more likely to perceive their characters as typical.

H6b: Subjects who had neutral prior contact with LDS exposed to neutral content are more likely to perceive their characters as typical.

H6c: Subjects who had negative prior contact with LDS exposed to negative content are more likely to perceive their characters as typical.

A univariate ANOVA test was performed through SPSS with the dependent variable of perceived typicality of an LDS character. The independent variables were the subject's attitude towards their prior contact and the valence of content. Tests of between-subject effects discovered significance with the content shown to subjects, $F(2,78) = 5.577$, $p = .005$, partial $\eta^2 = .125$ (see Table 8.4).

A Tukey post hoc test for multiple comparisons was then performed to discover statistically significant mean differences based on valence of content. Such significant means were discovered with the following groups: subjects exposed to negative content and those exposed to positive (MD = .628, SE = .167, $p = .001$); subjects exposed to neutral content and those exposed to positive (MD = .433, SE = .167, $p = .030$) (see Table 9.4).

Descriptive statistics were then analyzed to determine the overall mean of content valence and attitude towards prior contact (see Table 10.4). For positive prior contact, those who saw positive content were the most likely to perceive their characters as typical of LDS ($M = 3.5$, $SD = .356$). For neutral prior contact, subjects exposed to positive content were the most likely to perceive their characters as typical of LDS ($M = 2.773$, $SD = .467$). For negative prior contact, subjects exposed to positive content were the most likely to perceive their characters as typical of LDS ($M = 2.500$, $SD = .707$).

Because a direct correlation was made with positive prior contact and positive content exposure, but not with neutral or negative, H6a was supported while H6b and H6c were not.

H7: This hypothesis predicted that subjects with no prior encounters with Latter-Day Saints would be more likely to believe their content was consistent with real-world Latter-Day Saints.

A univariate analysis was conducted on SPSS using consistency of character as the dependent variable while prior encounters with Latter-Day Saints and content shown were used as independent variables. The tests of between-subjects effects did show significance with the content shown to subjects, $F(2,78) = 7.864$, $p = .001$, partial $\eta^2 = .168$ (see Table 8.5). Tukey's post hoc test for multiple comparisons with content shown revealed a significant mean difference between subjects exposed to positive content and those exposed to negative (MD = .867, $p < .001$), along with positive and neutral content exposure (MD = .617, $p = .002$) (see Table 9.5). Descriptive Statistics showed that, with consistency of characters merged together into one column, subjects with no prior contact with Latter-Day Saints did view their respectively coded characters as most consistent. However, subjects with no prior content exposed to neutral and positive content were the most numerous of their groups ($n = 12$), though not the most overall ($n = 31$) against those who had contact with two or more ($n = 32$).

A one-sample T-Test was then performed to see how subjects responded to individual characters (see Table 11.2). The only exception where subjects with no prior contact responded the most in perceived consistency was for Eric Packer ($M = 2.29$). However, the total number of subjects who responded so ($n = 7$) was not more than those who had contact with two or more ($n = 13$) (see Table 8.2). H7 was rejected.

H8: This hypothesis predicted that subjects who felt they understood an LDS character would be more likely to have positive attitudes towards Latter-Day Saints.

A one-way ANOVA was performed to determine the effect of the independent variable of subject perceived understanding of a character on the dependent variable of real-world attitudes towards Latter-Day Saints. Perceived understanding was measured on a Likert scale

ranging from 1 (strongly disagree) to 5 (strongly agree). Significance was not found during the ANOVA test of between groups for the following attitude measurements: '*Otherness of LDS*,' $F(13,166) = 1.267, p = .238$; '*LDS as Approachable*,' $F(13,166) = .899, p = .555$; '*Discomfort with LDS*,' $F(13,166) = 1.352, p = .188$ (see Table 7.2). H8 was rejected.

H9: This hypothesis predicted that subjects who viewed Latter-Day Saint beliefs as similar to their own would have stronger positive attitudes towards real-world members.

A one-way ANOVA was performed with the dependent variables of real-world attitude measurements '*Otherness of LDS*,' '*LDS as Approachable*' and '*Discomfort with LDS*.' The independent variable in this situation was subject attitudes concerning how different they felt LDS beliefs were than their own. The independent variable was measured on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

ANOVA statistics did discover significance between groups with both negative real-world attitude measurements: '*Otherness of LDS*,' $F(4,235) = 8.272, p < .001$, and '*Discomfort with LDS*,' $F(4,235) = 43.386, p < .001$ (see Table 7.3). A Tukey post hoc test to observe multiple comparisons was then performed. For the negative real-world attitude of '*Otherness of LDS*,' statistically significant mean differences were discovered with the following groups: subjects who 'strongly disagree' that LDS beliefs were different than their own and those who 'disagreed' ($M = 1.814, SE = .398, p < .001$); subjects who 'strongly disagreed' that LDS beliefs were different than their own and those who had no strong feelings either way ($MD = 1.403, SE = .356, p = .001$); subjects who 'strongly disagreed' that LDS beliefs were different than their own and those who 'agree' ($MD = 1.687, SE = .347, p < .001$); subjects who 'strongly disagreed' that

LDS beliefs were different than their own and those who ‘strongly agreed’ ($MD = 1.167$, $SE = .398$, $p = .011$) (see Table 9.6).

Descriptive statistics and means plots were then analyzed for each real-world measurement (see Table 10.5). For ‘*Otherness of LDS*,’ subjects who ‘strongly disagreed’ that LDS beliefs were different measured the weakest ($M = -1.453$, $SD = 1.433$). For ‘*LDS as Approachable*,’ those who ‘disagreed’ that LDS beliefs were different than their own measured the weakest ($M = -.440$, $SD = .789$), followed by those who ‘strongly disagreed’ ($M = .093$, $SD = .997$). For ‘*Discomfort with LDS*,’ those who ‘strongly disagreed’ measured the weakest ($M = -1.531$, $SD = 1.079$).

In this situation, subjects who felt the most that LDS beliefs were similar to their own (or in other words, those who ‘strongly disagreed’) responded the weakest to the negative real-world attitude measurements of ‘*Otherness of LDS*’ and ‘*Discomfort with LDS*.’ However, they did not measure strongly with the positive real-world attitude of ‘*LDS as Approachable*.’ Because of this, H9 was partially supported.

H10: This hypothesis predicted that subjects with more prior knowledge would be less likely to have negative real-world attitudes after watching negatively coded content.

A multivariate analysis was conducted with the variables ‘*Otherness of LDS*,’ ‘*LDS as Approachable*’ and ‘*Discomfort with LDS*’ serving as the dependent variables, while the content exposed, and prior knowledge level, served as independent variables. Since ‘strongly agreed’ only had one response in the entire survey, ‘agree’ was chosen as the focus for each analysis.

The multivariate tests for prior knowledge did show some amount of significance in the data, $F(12, 585.003) = 14.579$, $p < .001$, Wilks $\lambda = .500$, partial $\eta^2 = .206$ (see Table 6.4). Tests of between-subject effects also showed significance with the following real-world attitudes: ‘*Otherness of LDS*,’ $F(4,223) = 22.769$, $p < .001$, partial $\eta^2 = .290$; ‘*LDS as Approachable*,’ $F(4,223) = 17.721$, $p < .001$, partial $\eta^2 = .241$ (see Table 8.6). Significance was not found for ‘*Discomfort with LDS*.’ Tukey’s post hoc test for multiple comparisons focusing on prior knowledge of doctrine could not be performed because only one subject said they would ‘strongly agree’ with knowing doctrine.

Descriptive statistics showed that for ‘*Otherness of LDS*’ among the subjects exposed to negative content, subjects who said they ‘agreed’ in knowing a lot about LDS doctrine measured the strongest ($M = 1.471$ $SD = .606$), while those ‘strongly disagreed’ measured weakest ($M = -.470$, $SD = .867$). For ‘*LDS as Approachable*,’ those who ‘agreed’ measured strongest ($M = .299$, $SD = 1.479$), while those who ‘strongly disagreed’ measured the weakest ($M = -.843$, $SD = .831$). (see Table 10.6)

Because subjects with lots of prior knowledge exposed to negative content measured strongest in the positive real-world attitude of ‘*LDS as Approachable*,’ but also measured strongly in ‘*Otherness of LDS*’ and had no statistical significance for ‘*Discomfort with LDS*,’ H10 was only partially supported.

Chapter 5: Discussion

In this chapter, the study's contributions, limitations and suggestions for future research will be discussed. The first section will go over in detail the contributions made through the hypothesis testing and attitude measurement towards specific characters, as well as acknowledging the study's role in furthering LDS research and Parasocial Contact. The next section will discuss several limitations that occurred due to errors made in the implementation of methodology and several unaccounted factors that may have influenced subjects. Finally, avenues for future research will be discussed leading into the conclusion.

Contributions

Latter-Day Saints influence on popular culture seems to be felt in small, but sometimes notable, ripples such as when Mitt Romney ran for president or when the hit musical *The Book of Mormon* released on Broadway. These moments can lead to spikes in research to determine immediate effects on real-world attitudes, but they could easily fade if public interest wanes or when certain individuals consider a 'Mormon Moment' to be 'over' (Woodland, 2014). While there has been a fair amount of research devoted to real-life LDS in the media and their effect on non-LDS attitudes, fictional LDS portrayals have been underserved by both the general academic community and by LDS scholars. There have been studies conducted on historical portrayals of explicitly anti-Mormon media by LDS scholars, but studies concerning recent fictional portrayals are lacking. For this situation, this study contributes not only a list of characters made by non-LDS creators that future researchers can analyze, but also a study built on quantitative research rather than the usual essays and articles.

Concerning the research questions posed in the literature review, the experiment results suggest interesting ideas on the role of prior contact in parasocial interaction with Latter-Day Saints. The support for H2b, along with the partial support for H2a and H4b, suggest some potentially significant connection with both the level of prior contact and the attitude before exposure to content. Specifically, subjects exposed to content contrasting their prior experience with many LDS could be affected the most. H3 also showed the potential for the method of prior contact to have a partially significant effect on influencing negative real-world attitudes towards LDS. Further details will follow below.

When figuring the role of perceived realism with parasocial interaction, the support for H6a and partial support for H9 suggest the possibility that perceived typicality and how much a subject felt LDS beliefs were similar to their own plays a role in the interaction. Though, as it will be discussed below, subjects that felt similarity with LDS beliefs had a paradoxical effect of increase positive real-world attitudes and certain negative real-world attitudes. Meanwhile, typicality's precise role was not entirely clear due to what appeared to be confusion or uncertainty on what was a 'typical' LDS outside of the easily identifiable missionary stereotype. More details will follow below.

Based on the results of the study, the Parasocial Contact concepts of prior contact, perceived realism and, to an extent, prior knowledge appear to have a potential role in parasocial interactions shaping attitudes towards LDS. However, because parasocial interaction specifically is considered a faux sense of mutual awareness (Dibble, Hartmann & Rosaen, 2016), these findings may not fully apply should a subject be exposed to prolonged contact with a character. The character Jeffrey Cole had a strong response from subjects as a character they could

potentially be friends with. However, because he had multiple clips in both the positive and neutral groups, this could be a byproduct of increased exposure rather than a truly positive parasocial interaction. To serve as a support and counterpoint, subjects without a pretest were more likely to feel they could be friends with Ryder Blake than either of the separate responses to the neutral Jeffrey Cole clips, though not more than the positive clips of the same character. Replacing one of the Jeffrey Cole clips with a different character could potentially reduce parasocial relationship building and affect the results.

This also suggests that there are other variables outside of emotional coding that could be impacting results. While the positive clips for Jeffrey Cole showed slightly higher likability in a few of the posttest items, the difference between these clips and the neutrally coded clips did not appear to be significant. This suggests that individual moments may not be able to show significant variance in responses, which should be explored with an in-depth look at a character's entire screen time. The coding of clips also did not account for certain actions performed by the character or by other characters in the scene. One neutrally coded clip shows Jeffrey Cole being berated by Dr. House for being a black Mormon. The next clip then shows him being complimented by House for his medical insights. Both were subjectively considered neutral by the Introduction to Communications students, but each scenario said something very different about specific character traits and how they are perceived by others in the show. This also does not consider the potential difference character traits like gender, ethnicity and age can have in responses. Jeffrey Cole was the only non-white character in the entire study, which could affect the ways audience perceive him when considering many of the subjects do not consider LDS to be ethnically diverse. Stacey Moore was also the only woman selected for the main experiment. These variables need to be accounted for in future studies.

Genre and tone could also play a significant role in how audiences relate to the characters. Though Elder Murray in *The Expanse* is in a drama series, his scene is much more comedic and self-deprecating in nature. Putting this clip in the positive coding category alongside Jeffrey Cole could cause problems with interpreting results due to the much more serious tone of Cole's clips. Both characters scored on the stronger side for likability, but there is no way to distinguish how subjects deemed a character 'likable' when one is mocked in a clip while the other is told how good a friend he is. Further analysis will need to be conducted to address all these variables, but it is an important observation in aiding future studies.

The creation of the real-world attitudes of '*Otherness of LDS*,' '*LDS as Approachable*' and '*Discomfort with LDS*' can be a significantly notable contribution in allowing for specific real-world measurements to be tested. Though it would have been far easier to have a simple Likert scale measuring "*How much do you like Latter-Day Saints?*" or a similar question, this allows for a more nuanced approach in measuring specific types of attitudes that go beyond 'like' and 'dislike.' 'Otherness' is a topic readily seen in prior media studies, particularly in the way ethnic and sexual orientation groups are portrayed by the media. While a discussion of LDS otherness may not seem to be as crucial a topic, the support and partial support seen for the H2 hypotheses, H3 and H4b showed some consistency in the increase in a sense of 'otherness' as well as discomfort in some cases. Additionally, though there was lack of support for hypotheses that would show a definite increase in '*LDS as Approachable*,' the creation of a positive real-world attitude measurement is important because it can be viewed more as a measurement of social acceptability rather than simply likability.

The lack of support for hypotheses H1a and H1b, mixed with the partial support for H2a and full support for H2b, offers a look into the possible way the previously mentioned real-world attitude measurements are put into effect when associated with prior contact. Consistent valence in content shown and attitudes towards prior contact, along with increased prior contact with LDS, yielded no significance in showing if real-world attitudes would have a similar valence. However, contrasting valence in content shown and attitudes towards prior contact did yield a certain degree of potential significance. In the case of H1a and H1b, the increased in otherness could lend credibility to the previously mentioned study stating that ‘passing contact with religious outgroup can exacerbate unease with that group (Campbell, Green & Monson, 2012; p.296), though the stronger sense of approachability in H1a suggests that positive prior contact could possibly mediate the unease to a certain degree. H2a and H2b suggests a possible consistency in the perception of LDS as an ‘other,’ though the full support for H2b shows that negative prior contact could affect discomfort with real-world LDS when presented with limited exposure to positive content

H3 suggests that, despite the lack of statistical significance with numbers presented, subjects whose only prior contact was through the media could have an increased sense of otherness and discomfort, along with a decreased feeling of approachability. In conjunction with the previous findings concerning attitudes towards prior contact, it will be interesting to further explore how attitudes towards prior media contact affects these attitudes.

The partial findings of H4b seem to echo some of the assumptions made by Campbell, Green & Monson (2012) that there is the potential for subjects with no prior contact to have their attitudes towards LDS reflect the valence of the content exposed to them. However, additional

research would be needed to determine what caused the subjects who experienced negative content to respond this way to the hypothesis versus those who saw positive content.

The findings for H5 are unique because they are rooted in what could be the most significant findings of the study: the attitudes measured through the posttest questionnaire items for specific characters. Though the hypothesis was rejected, there's an indication that perceived realism may not be tied exclusively to whether the content exposed was positive, neutral or negative. While the subjects who viewed the clips for Jeffrey Cole, Ryder Blake and Elder Murray perceived them as being more realistic, subjects who responded to the characters with negative valence like Stacey Moore and Brant Butterfield were also likely to perceive the characters as realistic. If a character not directly identified as LDS can be perceived as a real person as much as those who are overtly LDS, it is possible that the subjects have different criteria for what they perceive to be a 'realistic' character. Further study is merited to create distinctions on what is considered a real person in general versus what a 'realistic Latter-Day Saint' would be like.

This is further compounded by a seeming lack of correlation between what characters subjects felt were realistic versus those that seemed typical. This is somewhat supported by the findings in H6 that showed a consistency in perceived typicality for characters with positive valence of content, though not for those with neutral or negative. To illustrate this, both valence of content for Jeffrey Cole, particularly the positive content, were considered among the strongest measured for the character subjects could most see themselves being friends with, the character most like a real person and the character they would want to see more of. However, he was also less likely to be considered a character that was typical of a Latter-Day Saint or one that

would remind a subject of an LDS they had encountered before. On the other hand, the character Elder Murray was not only likely to be considered a real person, but also the most likely to be typical of an LDS. Elder Murray's appearance as a traditional LDS missionary may have affected attitudes here, as it may have activated preexisting stereotypes of what subjects associated with LDS.

Similar dilemmas of mismatched results were brought up with Ryder Blake, Stacey Moore, and, to a lesser degree, Brant Butterfield and Eric Packer. In the case of these four characters, it is possible that deviating behavior from what may be considered a stereotypical image of a Latter-Day Saint could have caused this confusion. Ryder Blake's clip involved the character using multiple instances of the vulgarity 'fuck' that could be seen as uncharacteristic of LDS. Brant Butterfield's overly racist behavior could explain the lower responses to wanting to be his friend and perceived consistency, though the increase in perceived realism merits further study. Eric Packer's aggressive and violent behavior could explain his uncharacteristic qualities despite the high perception of realism. And Stacey Moore being naked for the entirety of her screen time, along with the sexual nature of her conversation with the other character, could explain her perceived realism versus her typicality. Incidentally, Stacey Moore measured strongly as a character some subjects wanted to see more of. These character attributes support what may be the perceived stereotype of a Latter-Day Saint as a more conservative group of people in appearance and behavior, which runs consistent with the attitudes measured towards the item "*LDS are conservative.*"

Findings for H7 suggest that subjects did not feel confident responding to whether a character appeared consistent to media or real-world examples they encountered before. The

only character to have a combined mean above 3 was Elder Murray ($M = 3.08$, $SD = 1.013$). Though a stereotype may be emerging from the previous findings, further study over increased exposure with multiple LDS may be needed to determine how subjects perceive consistency with LDS characters.

H8 suggests that how well a subject understood a character had no statistical bearing on their real-world attitudes towards LDS.

H9's partial support showed some possible connection with how a subject finds commonality with an outgroup character and their real-world attitudes. Subjects who felt LDS beliefs did not differ greatly from their own showed a significant decrease in feelings of otherness and discomfort towards LDS, complimenting concepts from the Parasocial Contact Hypothesis (Schippa et al, 2005). However, the lack of increase in '*LDS as Approachable*' shows some limitation in the effects of parasocial contact with LDS that merits further study.

H10's partially supported results were also interesting. While subjects who knew a lot about LDS doctrine saw LDS as approachable after being exposed to negative content, their feelings of LDS as an 'other' also increased. This seems to indicate some support for the Parasocial Contact Hypothesis in showing an increase in positive attitudes, yet it also increased the subjects attitudes towards '*Otherness of LDS*.' Further study is needed to determine what about LDS doctrine increases a sense of 'otherness' and if any myths or misconceptions, such as the continued practice of polygamy, affect subject's assumptions of doctrine.

The only time when the presence of a pretest significantly affected the measurement of attitudes for specific characters was with Eric Packer. Many of the characters saw only slight mean differences between groups with a pretest and those without. However, Eric Packer saw a

significant mean difference in several items, particularly the means for how subjects with a pretest ($M = 1.8$, $SD = .997$) and those with no pretest ($M = 2.77$, $SD = 1.0060$) felt they could be friends with him. As indicated previously in this discussion, an issue that may have led to this lack of significant difference could be the length of the clips. Most of the clips in the study ranged between half a minute to a couple minutes, with some of the clips serving as the entirety of a character's appearance on a show or movie. This is due to many of the LDS characters serving as tertiary players in their shows or films, but this does not mean parasocial relationships cannot be formed for characters with more screen time. The clip selected for Eric Packer was over two minutes, but that is only one part of his entire screen time in *Quantico*. If a subject was shown every clip of Eric Packer, or potentially the entire episode, it could potentially show more significant change based on increased exposure and a range in actions shown. As the current data shows, short interactions with fictional characters may not be an effective method of measuring parasocial interaction.

Limitations

Convenience sampling was used for both the main experiment and the treatment selection process. This method of population selection has been scrutinized by scholars over the years, especially with humanities and education-based studies (Farrokhi & Asgar, 2012), because of their common use and lack of reliable randomization. Even sites like MTurk are not guaranteed to ensure a variety of subject categories (Landers & Behrend, 2015). While not all categories must be considered in every study, there can be a risk of overpopulation or imbalance among subjects. For example, the dominant 25-34 years old demographic of the experiment ($n=98$) does not reflect recent surveys of the American populations age range that list 35-54 years old as the

largest adult demographic (Population Distribution by Age, 2016). Recent surveys may not show a significant difference in favorability towards Latter-Day Saints based on age groups (How Americans Feel, 2016), but a more nuanced sampling method could show notable distinctions between age groups based on certain item categories.

Convenience sampling was also used during the pretest for stimuli choices, which affected which clips subjects were shown in the experiment. Four of the eight possible experiment groups were exposed to two clips of the same character, which could potentially increase their parasocial interaction and favorability towards the character at the expense of more varied interactions with a third character. This character, Jeffrey Cole from *House*, also had the advantage of having some of the most clips available due to his significantly longer screen time than the other characters. This meant the likelihood for the introduction to communication students to see clips of Jeffrey Cole over other characters was much higher, which could skew posttest results.

Additionally, Jeffrey Cole was the only character of color in the experiment, which may have affected the way subjects perceived him compared to the predominantly white characters available. This was a situation where limited availability of shows played a factor in availability of ethnic diversity. However, considerations should have been made over unique differences subjects may have made between Cole and the other characters based on presumptions like attitudes towards characters of color, especially since 42.3% of subjects felt Latter-Day Saints were not an ethnically diverse population ('Disagree' = 30.8%, n=74, 'Strongly Disagree'=13.3%, n=32). The same can be argued for gender in the study, as Stacey Moore was the only woman selected for the experiment.

Finally, actual discussion of LDS content or doctrine within the treatment clips was virtually nonexistent. Only one character in the treatment overtly identifies themselves both in appearance and label as LDS, but no doctrine was discussed in context. One subject self-identified as a student of Brigham Young University, giving a strong implication of their LDS identity, but no doctrine was discussed. One character was identified as LDS by another character, but only their race in relation to their religious identity was discussed. Furthermore, many subjects would never be exposed to these characters and therefore might possibly be unaware that the clips screened were about Latter-Day Saints unless they had a pretest or until they started the posttest. While discussion of LDS culture and doctrine is rare in non-LDS made media, there were shows like *Room 104* that had extensive discussion about these topics that could potentially affect subject attitudes but were not selected for the experiment. While this limitation was purposefully put outside of the researcher's control to remove bias, it was still a missed opportunity.

Future Studies

The most obvious recommendation for future studies is to narrow down the focus. This study was incredibly ambitious in tackling a variety of concepts to make assumptions on attitudes, but a study with more control could pinpoint more significant results relevant to one component rather than six or seven.

Future studies should also not only aim for a larger sample size to increase reliability of data, but should also use different sampling strategies based on the limitations mentioned above. A more targeted sampling strategy could yield more unique results towards demographic groups

and other specified subject categories. Conducting this study as a quantitative study will also hopefully encourage additional quantitative LDS studies to follow.

Additionally, certain results merit consideration for further study: what distinguishes a realistic character from a realistic LDS character; what the public perceives as a stereotypical LDS outside of missionaries, what variables or factors most affect '*LDS as Approachable*;' what elements about LDS doctrine cause subjects more learned subjects to perceive LDS as others.

Future studies should focus their experiment, survey or other designs on either a single character or several characters with all their available screen time put into one sequence. This would change the nature of the study from parasocial interaction to parasocial relationships, but it could also lead to more significant results concerning how subjects relate to their assigned characters. These studies would depend on either newer media being developed in the coming years or for more historical analysis of LDS characters in media predating the parameters set by this study.

Conclusion

Though there were a few hypotheses rejected in this study, several notable findings were observed. First, there was a discernable, if not completely scrutable, effect of negative prior contact affecting a subject's attitudes after exposure to positive LDS content. Another was a consistency of the perceptions of LDS as an 'other' and variables like greater prior knowledge would increase a subject's feeling of otherness towards LDS, despite feeling that LDS would be more approachable. However, an individual who perceived LDS beliefs as similar to their own was less likely to have negative real-world attitudes towards LDS. Specific character attitudes also showed some indication of what a subject felt was 'typical' of an LDS character, with Elder

Murray seen as the most typical. However, there are too many variables outside of religious identity, and too little variance in the results found, that are potentially affecting specific character attitudes to make a solid conclusion.

Most importantly, the efforts made by this study will hopefully set foundations for future LDS-focused studies through the resources, templates and findings provided. The more research that follows this study, the more researchers will be able to contribute stronger findings not only to LDS research, but to the overall research of contact and parasocial contact with minority groups in religion along with other demographic minorities. In this current age of representation targeted media, it is important not only to know how the media is shaping the portrayals of minority groups but also how the most of the public reacts to their real-world counterparts to see if changes need to be made.

Appendix A: Bios on Characters Selected for Experiment Treatment

A total of 95 clips were assembled from the following shows and movies that contained portrayals of LDS characters: *Breaking Bad*, *The Expanse*, *Fresh Off the Boat*, *Homeland*, *House*, *House of Lies*, *Orange is the New Black*, *Room 104*, *We Need to Talk about Kevin*, and *Yes Man*. Following the treatment selection process where Syracuse University Introduction to Communication students rated the clips for how they felt characters were portrayed, the following six characters were featured in the nine clips used in the treatment:

1) Jeffrey Cole from *House*. (Season 4. Episodes 2 through 7). Portrayed by Edi Gathegi.

House was an American medical drama that ran on Fox between 2004 to 2012. The show centers around the brilliant but misanthropic Dr. Gregory House (Hugh Laurie) as he leads a team of doctors to deal with unique cases each episode. The show was incredibly popular, frequently earning ratings in the double digits and garnering Emmy wins. During season four, House oversaw a lengthy hiring process to sort through potential applicants for his medical team, which Cole was among the most hopeful candidates. Cole was immediately identified as, and insulted for being, a Mormon by House, who made Cole's Mormonism a running joke throughout his seven-episode stint. Cole is the only non-white character found in the entire study. This characteristic was acknowledged by House during an attempt to rile up Cole by suggesting a perceived 'masochism' one must have to be a black Mormon. Cole was ultimately fired for cheating while attempting to win one of House's challenges and was never mentioned again.

2) Elder Murray from *The Expanse*. (Season 1, Episode 3). Portrayed by Daniel Krantz.

The Expanse is a currently airing science fiction drama on Syfy detailing the complicated political machinations between the Earth government, colonists on the asteroid belt and colonists on Mars. A recurring subplot shows Latter-Day Saints building a massive space ship to travel to a new galaxy to escape persecution, which sometimes crosses paths with the main plots. Elder Murray was a one-off missionary character proselyting in a crowded marketplace on Ceres when he spotted the characters Josephus Miller (Thomas Jayne) and Dimitri Havelock (Jay Hernandez). He attempted to invite them to a Mormon-led comedy night to disprove the rumors that ‘Mormons aren’t funny.’ His story ended with Havelock, after saying he would visit, giving the missionary a fake name to make him leave. Elder Murray was never referred to again. Critics have noted inconsistencies with Elder Murray’s portrayal based on real-world LDS missionaries, including his ‘Church of Humanity Ascendant’ badge that has been speculated to be a prop error from translating the original books to television.

3) Ryder Blake from *Orange is the New Black* (Season 4 & 5, numerous episodes). Portrayed by Nick Dillenburg.

Orange Is the New Black is a currently airing comedy drama on the streaming platform Netflix that follows a loose adaptation of Piper Chapman’s memoirs while serving time in an all-women prison. It was one of Netflix’s earliest original

programs, premiering in 2013, and has garnered numerous accolades for its portrayal of life in prison from a non-male perspective. Ryder Blake is a corrections officer working at the Litchfield Penitentiary, serving as a tertiary character for most of his screen time. He was noted as being a handsome and likeable by some characters in the show, though he does engage in harassment on a few occasions. He was not identified as a Latter-Day until season five when he was forced to strip during a prison riot, revealing his temple garment and prompting his coworker to say, “You’re a Mormon?” Ryder spent most of season five at the mercy of the prisoners until he escaped alongside the other captured guards. His status is unknown at the time of this study. Ryder could be considered uncharacteristic of LDS characters for his casual use of extremely vulgar language and objectification of women.

4) Brant Butterfield from *House of Lies*. (Season 1, Episode 5). Portrayed by Peter Mackenzie.

House of Lies was a comedy series on Showtime following management consultant Marty Kaan’s (Don Cheadle) cutthroat exploits in securing clients for his firm. It ran from 2012 to 2016, garnering regular praise for Cheadle’s performance. Brant Butterfield was the CEO of a very successful motel chain whom Marty was attempting to win over as a new client. Though Brant Butterfield not directly addressed as a Mormon, it was overtly implied based on his assistant claiming he doesn’t drink or smoke to get Butterfield’s approval and the characters mentioning they are “knee-deep in Mormons.” Butterfield was shown, as described in Showtime’s official synopsis of the episode, as a racist for trying to figure out which

of Marty's white coworkers was Marty before the truth was revealed. The episode ends with Marty closing the deal with Brant and tricking Brant into saying an overtly racist statement to prove a point. Brant was never mentioned again after the episode.

5) Stacey Moore from *Homeland*. (Season 1, Episodes 2 & 3). Portrayed by Melissa Benoist.

Homeland is a currently airing (though recently announced to be finishing) drama series on Showtime following a bipolar CIA operative (Claire Danes) dealing with a series of terrorist threats to the United States. The show premiered in 2011 to wide acclaim and several Emmys for its intellectual portrayal of homeland security issues and dramatic character work. Stacey Moore was introduced as a prospective addition to the harem of Saudi prince Farid Bin Abbud being interviewed by an undercover operative named Lynne Reed (Brianna Brown). During her interview, Stacey revealed that she went to college at Brigham Young University, a private university owned by, and predominantly populated by members of, the Church of Jesus Christ of Latter-Day Saints. Her entire screen time in episode 2 involved her standing naked save for her underwear as she was asked questions about her qualifications to be in a harem, with questions about her dating life leading her to say it's "none of your business." In episode 3, she waited in a club with Lynne to see if she was approved. Lynne later told one of the Prince's men that Stacey wasn't going to work out. Stacey was never mentioned again after this episode.

6) Eric Packer from *Quantico*. (Season 1, Episode 1). Portrayed by Brian J. Smith.

Quantico is a currently airing espionage thriller on ABC following young FBI recruits at Virginia's Quantico base who suspect one of their own is a sleeper agent for a terrorist cell. The show premiered in 2015 to modest acclaim, though its most recent season had its episode order cut due to being one of the channel's lowest rated shows. Eric Packer was a one-off character seen as a potential recruit for the FBI. He was introduced as a Latter-Day Saint during his first scene looking at his missionary photo in a temple and later self-identified himself as LDS after another recruit Caleb Haas (Graham Rogers) sees Eric in his temple garments. When asked why the FBI recruited him, Eric replied it was because "Mormons respect authority, don't drink or take drugs, spend time in foreign countries and they speak several languages." It was later revealed that Eric slept with an underaged girl while serving his mission in Malawi and she died from a failed abortion after he took her to a private hospital. When Eric suspected Caleb had discovered his secret, which turned out to be a bluff to win a challenge, Eric publicly threatened to kill Caleb before shooting himself in the head. He was never mentioned again after this episode.

Appendix B: Survey Instruments

Sample Clip Selection Questionnaire

<p>How do you feel this specific clip represented this specific character?</p> <p>1 = Very negatively, 4 = Neutral, 7 = Very positively</p> <p>(Picture of the character in the clip, along with the clip's movie/show title and clip number, will be provided)</p>						
<p>[Picture, Name of Movie/Show, Clip # (if there are more than one clips for the selected media)]</p>	1	2	3	4	5	6
	7					

Demographic Questionnaire (Adapted from Hoffmeyer-Zlotnik & Warner, 2013)

Please answer the following questions	
<p>How old are you?</p>	<ul style="list-style-type: none"> - 18 - 24 years old - 25 - 34 years old - 35 - 44 years old - 45 - 54 years old - 55 - 64 years old - 65 - 74 years old - 75 years or older
<p>What is your gender?</p>	<ul style="list-style-type: none"> - Male - Female

	<ul style="list-style-type: none"> - Other
Do you identify as the same gender as you were born?	<ul style="list-style-type: none"> - Yes - No
What is your sexual orientation?	<ul style="list-style-type: none"> - Heterosexual - Homosexual - Bisexual - Other
Are you a citizen of the United States? (either born in the U.S. or became a citizen?)	<ul style="list-style-type: none"> - Yes, born in U.S. - Yes, became citizen - No
What political affiliation would you identify as?	<ul style="list-style-type: none"> - Republican - Democrat - Other
What is your marital status?	<ul style="list-style-type: none"> - Single/Never married - Widowed - Divorced - Separated - Married - Domestic partnership
Are you currently employed?	<ul style="list-style-type: none"> - Part-time - Full-time - Self-employed

	<ul style="list-style-type: none"> - Retired - Unable to work - Unemployed
Have you ever served in the military?	<ul style="list-style-type: none"> - Yes, currently serving - Yes, retired - Yes, discharged - No, never served
Were you raised in a religious household or had any form of religious upbringing?	<ul style="list-style-type: none"> - Yes - No
Do you currently practice a religion?	<ul style="list-style-type: none"> - Yes - No
<p>What is your current religious identity?</p> <p>Please specify denomination as appropriate.</p> <p>If you do not practice, specify between “agnostic,” “atheist” or “non-religious”</p>	[Answer to be typed]
What race or ethnicity do you identify as?	<ul style="list-style-type: none"> - White - Hispanic or Latino - Black or African American - Native American or American Indian - Asian/Pacific Islander - Other
If other, please specify	[Answer to be typed]

<p>Are you currently a student?</p>	<ul style="list-style-type: none"> - Yes, high school - Yes, undergraduate - Yes, master's - Yes, doctorate - No
<p>What level of education have you completed at the time of this study?</p>	<ul style="list-style-type: none"> - No schooling completed - Some high school - High school graduate or equivalent - Some college - Vocational/technical/trade training - Associates degree - Bachelor's degree - Master's degree - Doctorate degree

Pretest Religion Attitude Scale (adapted from Zhao, 2016)

<p style="text-align: center;">Please answer the following questions</p> <p style="text-align: center;">For the questions answered on a 1 to 5 scale, 1 means strongly disagree and 5 means strongly agree.</p>	
<p>Have you ever had prior contact with someone who is/was Muslim?</p>	<ul style="list-style-type: none"> - Yes, I have had contact with two or more Muslims

	<ul style="list-style-type: none"> - Yes, I have had contact with at least two Muslims - Yes, I have had contact with at least one Muslims - No, I have never had contact with a Muslim
<p>Has your contact with Muslims only been through the media?</p>	<ul style="list-style-type: none"> - Yes, all my contact has been through media - No, I have had personal contact in at least one occasion - I have never had any contact with Muslims
<p>How would you rate these experiences if you had them?</p>	<ul style="list-style-type: none"> - I felt they were positive experiences - I had no strong feelings either way - I felt they were negative experiences - I have never had contact with a Muslim
<p>Have you ever had prior contact with someone who is/was Jewish?</p>	<ul style="list-style-type: none"> - Yes, I have had contact with two or more Jew - Yes, I have had contact with at least two Jew

	<ul style="list-style-type: none"> - Yes, I have had contact with at least one Jew - No, I have never had contact with a Jew
Has your contact with Jews only been through the media?	<ul style="list-style-type: none"> - Yes, all my contact has been through media - No, I have had personal contact in at least one occasion - I have never had any contact with a Jew
How would you rate these experiences if you had them?	<ul style="list-style-type: none"> - I felt they were positive experiences - I had no strong feelings either way - I felt they were negative experiences - I have never had contact with a Jew
Have you ever had prior contact with someone who is/was a Latter-Day Saint/Mormon?	<ul style="list-style-type: none"> - Yes, I have had contact with two or more Latter-Day Saints/Mormons - Yes, I have had contact with at least two Latter-Day Saints/Mormons - Yes, I have had contact with at least one Latter-Day Saints/Mormons - No, I have never had contact with a Latter-Day Saint/Mormon

<p>Has your contact with Latter-Day Saints/Mormons only been through the media?</p>	<ul style="list-style-type: none"> - Yes, all my contact has been through media - No, I have had personal contact in at least one occasion - I have never had any contact with a Latter-Day Saints/Mormon
<p>How would you rate these experiences if you had them?</p>	<ul style="list-style-type: none"> - I felt they were positive experiences - I had no strong feelings either way - I felt they were negative experiences - I have never had contact with a Latter-Day Saint/Mormon
<p>Have you ever had prior personal contact with someone who is/was a Jehovah's Witness?</p>	<ul style="list-style-type: none"> - Yes, I have had contact with two or more Jehovah's Witnesses - Yes, I have had contact with at least two Jehovah's Witnesses - Yes, I have had contact with at least one Jehovah's Witnesses - No, I have never had contact with a Jehovah's Witness
<p>Has your contact with Jehovah's Witnesses only been through the media?</p>	<ul style="list-style-type: none"> - Yes, all my contact has been through media

	<ul style="list-style-type: none"> - No, I have had personal contact in at least one occasion - I have never had any contact with a Jehovah's Witness
<p>How would you rate these experiences if you had them?</p>	<ul style="list-style-type: none"> - I felt they were positive experiences - I had no strong feelings either way - I felt they were negative experiences - I have never had contact with a Jehovah's Witness
<p>Have you ever had prior contact with someone who is/was Amish?</p>	<ul style="list-style-type: none"> - Yes, I have had contact with two or more Amish - Yes, I have had contact with at least two Amish - Yes, I have had contact with at least one Amish - No, I have never had contact with an Amish
<p>Has your contact with Amish only been through the media?</p>	<ul style="list-style-type: none"> - Yes, all my contact has been through media - No, I have had personal contact in at least one occasion

	- I have never had any contact with an Amish
How would you rate these experiences if you had them?	<ul style="list-style-type: none"> - I felt they were positive experiences - I had no strong feelings either way - I felt they were negative experiences - I have never had contact with an Amish
Please answer the following questions	
For the questions answered on a 1 to 5 scale, 1 means strongly disagree and 5 means strongly agree	
I can easily identify someone's religious identity by their physical appearance	1 2 3 4 5
I am quick to judge a person's character based on their religious identity.	1 2 3 4 5
I withhold judgment on a religion until I learn as much about their doctrine and beliefs as I can	1 2 3 4 5
I can be friends with someone who has a different religious identity than my own.	1 2 3 4 5
I am quicker to judge some religions than others.	1 2 3 4 5

I feel most religions are fairly represented in the media.	1	2	3	4	5
--	---	---	---	---	---

Posttest Latter-Day Saint Character Attitude Scale (adapted from Tian & Hoffner, 2010 and Zhao, 2016)

<p>Please Answer the Following Questions Related to This Character</p> <p>For the questions answered on a 1 to 5 scale, 1 means strongly disagree and 5 means strongly agree</p> <p>(Photo of character from their clip in the reel will be included)</p>					
I feel like I can be friends with this character.	1	2	3	4	5
I feel this character is typical of Latter-Day Saints.	1	2	3	4	5
This character feels like a real person to me.	1	2	3	4	5
This character reminds me of a Latter-Day Saint I have encountered before	1	2	3	4	5
I feel like I understand this character as a person.	1	2	3	4	5
I would want to see more of this character.	1	2	3	4	5
I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life.	1	2	3	4	5

Posttest Latter-Day Saint Attitude Scale (adapted from Zhao, 2016)

To what extent do you agree with the following statement?					
For the questions answered on a 1 to 5 scale, 1 means strongly disagree and 5 means strongly agree					
	1 (Strongly disagree)		5 (Strongly agree)		
I know a lot about Latter-Day Saint doctrine and beliefs.	1	2	3	4	5
Latter-Day Saint beliefs are very different to my own.	1	2	3	4	5
The Book of Mormon is a scriptural text like the Bible, Torah or Quran.	1	2	3	4	5
I would be curious to learn about Latter-Day Saints, even if I was never interested in converting.	1	2	3	4	5
The Church of Jesus Christ of Latter-Day Saints is oppressive.	1	2	3	4	5
The Church of Jesus Christ of Latter-Day Saints is a charitable group.	1	2	3	4	5
The Church of Jesus Christ Latter-Day Saints is a cult.	1	2	3	4	5
Latter-Day Saints are kind.	1	2	3	4	5
Latter-Day Saints are strange.	1	2	3	4	5

Latter-Day Saints are strict.	1	2	3	4	5
Latter-Day Saints are polygamists.	1	2	3	4	5
Latter-Day Saints are dedicated.	1	2	3	4	5
Latter-Day Saints are not Christians.	1	2	3	4	5
Latter-Day Saints are naïve to the real world.	1	2	3	4	5
Latter-Day Saints are family focused.	1	2	3	4	5
Latter-Day Saints are ethnically diverse.	1	2	3	4	5
Latter-Day Saints are conservative.	1	2	3	4	5
Latter-Day Saints are well-educated.	1	2	3	4	5
Latter-Day Saints are predominantly male.	1	2	3	4	5
Latter-Day Saints are financially successful.	1	2	3	4	5
Latter-Day Saints are homophobic.	1	2	3	4	5
Latter-Day Saints are racist.	1	2	3	4	5
Latter-Day Saints make me uncomfortable.	1	2	3	4	5
It would be easy to make fun of a Latter-Day Saint.	1	2	3	4	5
I could see myself being friends with a Latter-Day Saint	1	2	3	4	5
I could understand why people would want to become Latter-Day Saints.	1	2	3	4	5
If I found out that my friend wanted to become a Latter-Day Saint, I would freak out.	1	2	3	4	5

If I found out that a family member wanted to become a Latter-Day Saint, I would freak out.	1	2	3	4	5
---	---	---	---	---	---

Appendix C: Factor Component Output

<i>Component Matrix^a</i>			
	Component		
	1	2	3
Latter-Day Saints are strange	.690		
Latter-Day Saints make me uncomfortable	.678		
Latter-Day Saints are homophobic	.669		
The Church of Jesus Christ of Latter-Day Saints is oppressive	.647		
Latter-Day Saints are racist	.616		
I could understand why people would want to become Latter-Day Saints	-.614		
I could see myself being friends with a Latter-Day Saint	-.605		
If I found out that my friend wanted to become a Latter-Day Saint, I would freak out	.600		.571
If I found out that my family member wanted to become a Latter-Day Saint, I would freak out	.599		.571
The Church of Jesus Christ of Latter-Day Saints is a cult	.589		
Latter-Day Saints are ethnically diverse	-.540		
Latter-Day Saints are strict	.526		

Latter-Day Saints are well-educated	-.519	
Latter-Day Saints are polygamists		
It would be easy to make fun of a Latter-Day Saint		
Latter-Day Saints are family focused	.695	
Latter-Day Saints are conservative	.597	
Latter-Day Saints are kind		
Latter-Day Saint beliefs are very different to my own		
I would be curious to learn about Latter-Day Saints, even if I was never interested in converting		
The Book of Mormon is a scriptural text like the Bible, Torah or Quran		
Latter-Day Saints are not Christians		
I know a lot about Latter-Day Saint doctrine and beliefs	.538	

Extraction Method: Principal Component Analysis.

a. 3 components extracted.

Tables

Table 1

Demographics

N =240

Gender

Male	57.1%	Female	42.5%
Other	.4%		

Age

18-24 years old	8.5%	25-34 years old	40.3%
35-44 years old	27.5%	45-54 years old	12.9%
55-64 years old	7.1%	65-74 years old	3.3%
75 years or older	0%		

Race/Ethnicity

White	76.3%	Black/African American	7.5%
Native American/American Indian	.8%	Hispanic/Latino	6.7%
Asian	7.9%	Other	.8%

Sexual Orientation

Heterosexual	90.4%	Homosexual	4.6%
Bisexual	5.0%	Other	0%

Political Affiliation

Republican	24.6%	Democrat	55%
Other	20.4%		

Marital Status

Single/Never Married	45.8%	Widowed	.4%
Divorced	8.8%	Separated	1.3%

Married	38.3%	Domestic Partnership	5.4%
---------	-------	----------------------	------

Employment

Part-Time	10.4%	Full-Time	64.2%
Self-Employed	17.1%	Retired	1.7%
Unable to Work	2.1%	Unemployed	4.6%

Military Service

Yes, Currently Serving	1.3%	Yes, Retired	.8%
------------------------	------	--------------	-----

Yes, Discharged	4.2%	No, Never Served	93.8%
-----------------	------	------------------	-------

Raised in Religious

Household/Upbringing

Yes	89.6%	No	30.4%
-----	-------	----	-------

Currently Practicing

Yes	38.3%	No	61.7%
-----	-------	----	-------

Current Religious

Identity

Christian (No Denomination Specified)	9.6%	Christian (Roman Catholic)	13.6%
Christian (Baptist)	2.1%	Christian (Evangelical)	.4%
Christian (Church of Christ in Christian Union)	.4%	Christian (Greek Orthodox)	.4%
Christian (Lutheran)	1.7%	Christian (Methodist)	1.7%
Christian (Messianic)	.4%	Christian (Orthodox)	.4%
Christian (Pentecostal)	.4%	Christian (Presbyterian)	.8%
Christian (Protestant)	2.5%	Christian (Episcopal)	.8%

Christian (Apostolic)	.4%	Spiritual	2.5%
Jewish	2.9%	Muslim	.8%
Hindu	.4%	Mennonite	.4%
Theravada Buddhist	.4%	Baha'i	.4%
Agnostic	18.8%	Atheist	19.6%
Non-Religious	16.7%		

Student

Yes, high school	1.3%	Yes, undergraduate	11.3%
Yes, master's	2.1%	Yes, doctorate	2.5%
No	82.9%		

Level of Education

Some high school	.4%	High school graduate	11.3%
Some college	29.2%	Vocational/ Technical/	2.9%

Trade Training			
Associates degree	9.2%	Bachelor's degree	35.8%
Master's Degree	10.4%	Doctorate degree	.8%

Table 2

	Component		
	1	2	3
Latter-Day Saints are kind	.726		
I would be curious to learn about Latter-Day Saints, even if I was never interested in converting	.671		
Latter-Day Saints are well-educated	.640		
Latter-Day Saints are family focused	.630		
I could understand why people would want to become Latter-Day Saints	.617		
I could see myself being friends with a Latter-Day Saint	.604		
I know a lot about Latter-Day Saint doctrine and beliefs			
Latter-Day Saints are polygamists			
Latter-Day Saints are not Christians			
If I found out that my family member wanted to become a Latter-Day Saint, I would freak out		.831	
If I found out that my friend wanted to become a Latter-Day Saint, I would freak out		.813	
Latter-Day Saints make me uncomfortable		.565	

It would be easy to make fun of a Latter- Day Saint	.536
The Church of Jesus Christ of Latter-Day Saints is oppressive	
The Church of Jesus Christ of Latter-Day Saints is a cult	
Latter-Day Saints are racist	
Latter-Day Saints are strict	.703
Latter-Day Saints are conservative	.683
Latter-Day Saint beliefs are very different to my own	.644
Latter-Day Saints are ethnically diverse	-.636
Latter-Day Saints are homophobic	.526
Latter-Day Saints are strange	.523
The Book of Mormon is a scriptural text like the Bible, Torah or Quran	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser

Normalization.^a

a. Rotation converged in 7 iterations.

Table 3.1

<i>Scale Reliability Test</i>	
Scale	Cronbach α
Posttest Latter-Day Saint Attitude Scale – Brant Butterfield	.655
Posttest Latter-Day Saint Attitude Scale – Stacey Moore	.845
Posttest Latter-Day Saint Attitude Scale – Eric Packer	.847
Posttest Latter-Day Saint Attitude Scale – Jeffrey Cole (Neutrally Coded)	.728
Posttest Latter-Day Saint Attitude Scale – Ryder Blake	.766
Posttest Latter-Day Saint Attitude Scale – Jeffrey Cole (Positively Coded)	.690
Posttest Latter-Day Saint Attitude Scale – Elder Murray	.747
Posttest Latter-Day Saint Attitude Scale	.644

Table 3.2

Factor Analysis Reliability Tests

Factor	Cronbach α
'Otherness of LDS'	.778
'LDS as Approachable'	.742
'Discomfort with LDS'	.811

Table 4.1

Attitudes Towards Brant Butterfield

		Character #1 - Brant Butterfield - I feel like I can be friends with this character	Character #1 - Brant Butterfield - I feel this character is typical of Latter-Day Saints	Character #1 - Brant Butterfield - This character feels like a real person to me	Character #1 - Brant Butterfield - This character reminds me of a Latter-Day Saint I have encountered before	Character #1 - Brant Butterfield - I feel like I understand this character as a person	Character #1 - Brant Butterfield - I would want to see more of this character	Character #1 - Brant Butterfield - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	Mean	2.47	2.90	3.70	2.37	2.87	2.83	2.67
	N	30	30	30	30	30	30	30
	Std. Deviation	1.042	.923	.988	.890	.900	1.147	.922
Pretest	Mean	2.27	2.80	3.47	2.30	2.57	2.43	2.40
	N	30	30	30	30	30	30	30
	Std. Deviation	1.048	1.064	1.042	1.022	1.040	1.135	1.070
Total	Mean	2.37	2.85	3.58	2.33	2.72	2.63	2.53
	N	60	60	60	60	60	60	60
	Std. Deviation	1.041	.988	1.013	.951	.976	1.149	.999

Table 4.2

Attitudes Towards Stacey Moore

		Character #2 - Stacey Moore - I feel like I can be friends with this character	Character #2 - Stacey Moore - I feel this character is typical of Latter-Day Saints	Character #2 - Stacey Moore - This character feels like a real person to me	Character #2 - Stacey Moore - This character reminds me of a Latter-Day Saint I have encountered before	Character #2 - Stacey Moore - I feel like I understand this character as a person	Character #2 - Stacey Moore - I would want to see more of this character	Character #2 - Stacey Moore - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	No Mean	3.30	2.20	3.53	2.27	3.13	3.40	2.30
	Pretest N	30	30	30	30	30	30	30
	Std. Deviation	1.368	.925	1.074	1.112	1.279	1.354	1.149
Pretest	Mean	3.00	1.80	3.47	1.80	2.87	3.20	1.80
	N	30	30	30	30	30	30	30
	Std. Deviation	1.203	.761	1.196	.887	1.167	1.324	.925
Total	Mean	3.15	2.00	3.50	2.03	3.00	3.30	2.05
	N	60	60	60	60	60	60	60
	Std. Deviation	1.287	.864	1.127	1.025	1.221	1.331	1.064

Table 4.3

Attitudes Towards Eric Packer

		Character #3 - Eric Packer - I feel like I can be friends with this character	Character #3 - Eric Packer - I feel this character is typical of Latter-Day Saints	Character #3 - Eric Packer - This character feels like a real person to me	Character #3 - Eric Packer - This character reminds me of a Latter-Day Saint I have encountered before	Character #3 - Eric Packer - I feel like I understand this character as a person	Character #3 - Eric Packer - I would want to see more of this character	Character #3 - Eric Packer - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	No	2.77	2.47	3.70	2.37	3.07	3.33	2.43
	Mean							
	Pretest N	30	30	30	30	30	30	30
	Std. Deviation	1.006	1.008	.837	.964	.980	.994	1.040
Pretest	Mean	1.80	2.17	2.93	1.77	2.17	2.40	2.00
	N	30	30	30	30	30	30	30
	Std. Deviation	.997	.986	1.202	.817	1.085	1.133	1.017
Total	Mean	2.28	2.32	3.32	2.07	2.62	2.87	2.22
	N	60	60	60	60	60	60	60
	Std. Deviation	1.106	1.000	1.097	.936	1.121	1.157	1.043

Table 4.4

Attitudes Towards Jeffrey Cole - Neutral

		Character #1 - Jeffrey Cole - I feel like I can be friends with this character	Character #1 - Jeffrey Cole - I feel this character is typical of Latter-Day Saints	Character #1 - Jeffrey Cole - This character feels like a real person to me	Character #1 - Jeffrey Cole - This character reminds me of a Latter-Day Saint I have encountered before	Character #1 - Jeffrey Cole - I feel like I understand this character as a person	Character #1 - Jeffrey Cole - I would want to see more of this character	Character #1 - Jeffrey Cole - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
No Pretest	Mean	3.47	2.43	3.50	2.10	3.20	3.37	2.40
	N	30	30	30	30	30	30	30
	Std. Deviation	.900	.817	1.225	.845	1.031	.999	.968
Pretest	Mean	3.40	2.53	3.60	1.97	2.93	3.40	2.40
	N	30	30	30	30	30	30	30
	Std. Deviation	.724	.937	.932	.850	1.172	1.003	.894
Total	Mean	3.43	2.48	3.55	2.03	3.07	3.38	2.40
	N	60	60	60	60	60	60	60
	Std. Deviation	.810	.873	1.080	.843	1.103	.993	.924

Table 4.5

Attitudes Towards Ryder Blake

		Character #2 – Ryder Blake - I feel like I can be friends with this character	Character #2 - Ryder Blake - I feel this character is typical of Latter-Day Saints	Character #2 - Ryder Blake - This character feels like a real person to me	Character #2 - Ryder Blake - This character reminds me of a Latter-Day Saint I have encountered before	Character #2 - Ryder Blake - I feel like I understand this character as a person	Character #2 - Ryder Blake - I would want to see more of this character	Character #2 - Ryder Blake - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	No Mean	3.57	2.53	3.50	2.43	3.27	3.43	2.37
	Pretest N	30	30	30	30	30	30	30
	Std. Deviation	.971	.860	1.042	.935	1.081	.898	.890
Pretest	Mean	3.23	2.37	3.77	2.13	2.90	3.07	2.23
	N	30	30	30	30	30	30	30
	Std. Deviation	1.040	.928	.935	1.106	1.125	1.112	.935
Total	Mean	3.40	2.45	3.63	2.28	3.08	3.25	2.30
	N	60	60	60	60	60	60	60
	Std. Deviation	1.012	.891	.991	1.027	1.109	1.019	.908

Table 4.6

Attitudes Towards Jeffrey Cole - Positive

		Character #1 - Jeffrey Cole - I feel like I can be friends with this character	Character #1 - Jeffrey Cole - I feel this character is typical of Latter-Day Saints	Character #1 - Jeffrey Cole - This character feels like a real person to me	Character #1 - Jeffrey Cole - This character reminds me of a Latter-Day Saint I have encountered before	Character #1 - Jeffrey Cole - I feel like I understand this character as a person	Character #1 - Jeffrey Cole - I would want to see more of this character	Character #1 - Jeffrey Cole - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	Mean	3.50	2.70	4.13	2.33	3.67	3.73	2.77
	N	30	30	30	30	30	30	30
	Std. Deviation	.974	1.022	.776	1.028	.922	.944	.935
Pretest	Mean	3.63	2.63	4.03	2.57	3.37	3.60	2.63
	N	30	30	30	30	30	30	30
	Std. Deviation	.890	.809	.615	.817	.928	.894	.718
Total	Mean	3.57	2.67	4.08	2.45	3.52	3.67	2.70
	N	60	60	60	60	60	60	60
	Std. Deviation	.927	.914	.696	.928	.930	.914	.830

Table 4.7

Attitudes Towards Elder Murray

		Character #2 - Elder Murray - I feel like I can be friends with this character	Character #2 - Elder Murray - I feel this character is typical of Latter-Day Saints	Character #2 - Elder Murray - This character feels like a real person to me	Character #2 - Elder Murray - This character reminds me of a Latter-Day Saint I have encountered before	Character #2 - Elder Murray - I feel like I understand this character as a person	Character #2 - Elder Murray - I would want to see more of this character	Character #2 - Elder Murray - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life
Given a Pretest During Study	No	3.13	2.90	3.80	2.97	3.27	3.10	2.93
	Mean							
	Pretest N	30	30	30	30	30	30	30
	Std. Deviation	1.042	1.062	1.126	1.129	1.112	1.029	1.202
Pretest	Mean	3.17	3.13	3.57	3.07	3.20	3.23	3.23
	N	30	30	30	30	30	30	30
	Std. Deviation	.834	.900	.774	.740	.925	1.135	.774
Total	Mean	3.15	3.02	3.68	3.02	3.23	3.17	3.08
	N	60	60	60	60	60	60	60
	Std. Deviation	.936	.983	.965	.948	1.015	1.076	1.013

Table 5.1

Have you ever had prior contact with someone who is/was a Latter-Day Saint/Mormon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No, I have never had contact with a Latter-Day Saint/Mormon	38	15.8	31.7	31.7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	17	7.1	14.2	45.8
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	21	8.8	17.5	63.3
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	44	18.3	36.7	100.0
	Total	120	50.0	100.0	
Missing	System	120	50.0		
Total		240	100.0		

Table 5.2

Has your contact with Latter-Day Saints/Mormons only been through the media?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes, all my contact has been through the media	77	32.1	64.2	64.2
	No, I have had personal contact in at least one occasion	9	3.8	7.5	71.7
	I have never had any contact with Latter- Day Saints/Mormons	34	14.2	28.3	100.0
	Total	120	50.0	100.0	
Missing	System	120	50.0		
Total		240	100.0		

Table 5.3

How would you rate these experiences if you had them?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I felt they were positive experiences	40	16.7	33.3	33.3
	I had no strong feelings either way	34	14.2	28.3	61.7
	I felt they were negative experiences	11	4.6	9.2	70.8
	I have never had contact with a Latter- Day Saint/Mormon	35	14.6	29.2	100.0
	Total	120	50.0	100.0	
Missing	System	120	50.0		
Total		240	100.0		

Table 6.1 (Hypothesis 1 & 2)

<i>Multivariate Tests^a</i>							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.018	.514 ^b	3.000	83.000	.674	.018
	Wilks' Lambda	.982	.514 ^b	3.000	83.000	.674	.018
	Hotelling's Trace	.019	.514 ^b	3.000	83.000	.674	.018
	Roy's Largest Root	.019	.514 ^b	3.000	83.000	.674	.018
Content Shown	Pillai's Trace	.086	.836	9.000	255.000	.584	.029
	Wilks' Lambda	.915	.835	9.000	202.151	.585	.029
	Hotelling's Trace	.092	.834	9.000	245.000	.586	.030
	Roy's Largest Root	.079	2.231 ^c	3.000	85.000	.090	.073
LDS Attitude	Pillai's Trace	.210	2.133	9.000	255.000	.027	.070
	Wilks' Lambda	.799	2.173	9.000	202.151	.025	.072
	Hotelling's Trace	.241	2.188	9.000	245.000	.023	.074
	Roy's Largest Root	.184	5.201 ^c	3.000	85.000	.002	.155
LDS Prior Contact	Pillai's Trace	.150	1.491	9.000	255.000	.151	.050
	Wilks' Lambda	.852	1.525	9.000	202.151	.141	.052
	Hotelling's Trace	.171	1.549	9.000	245.000	.132	.054
	Roy's Largest Root	.154	4.350 ^c	3.000	85.000	.007	.133
Content Shown * LDS Attitude	Pillai's Trace	.236	1.210	18.000	255.000	.253	.079
	Wilks' Lambda	.774	1.239	18.000	235.245	.231	.082
	Hotelling's Trace	.279	1.266	18.000	245.000	.211	.085
	Roy's Largest Root	.222	3.139 ^c	6.000	85.000	.008	.181
Content Shown * LDS Prior Contact	Pillai's Trace	.270	1.203	21.000	255.000	.248	.090
	Wilks' Lambda	.743	1.240	21.000	238.881	.219	.094

	Hotelling's Trace	.328	1.275	21.000	245.000	.192	.099
	Roy's Largest Root	.264	3.207 ^c	7.000	85.000	.005	.209
LDS Attitude * LDS Prior Contact	Pillai's Trace	.243	1.502	15.000	255.000	.104	.081
	Wilks' Lambda	.772	1.507	15.000	229.528	.103	.083
	Hotelling's Trace	.277	1.508	15.000	245.000	.103	.085
	Roy's Largest Root	.179	3.041 ^c	5.000	85.000	.014	.152
Content Shown * LDS Attitude * LDS Prior Contact	Pillai's Trace	.130	.769	15.000	255.000	.712	.043
	Wilks' Lambda	.874	.763	15.000	229.528	.717	.044
	Hotelling's Trace	.139	.758	15.000	245.000	.724	.044
	Roy's Largest Root	.094	1.603 ^c	5.000	85.000	.168	.086

a. Design: Intercept + Content Shown + LDS Attitude + LDS Prior Contact + Content Shown * LDS Attitude + Content Shown * LDS Prior Contact + LDS Attitude * LDS Prior Contact + Content Shown * LDS Attitude * LDS Prior Contact

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Table 6.2 (Hypothesis 3)

Multivariate Tests^a

Effect		Value	Hypothesis			Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^d
			F	df	Error df				
Intercept	Pillai's Trace	.006	.218 ^b	3.000	106.000	.884	.006	.654	.090
	Wilks' Lambda	.994	.218 ^b	3.000	106.000	.884	.006	.654	.090
	Hotelling's Trace	.006	.218 ^b	3.000	106.000	.884	.006	.654	.090

	Roy's Largest Root	.006	.218 ^b	3.000	106.000	.884	.006	.654	.090
Content Shown	Pillai's Trace	.082	1.007	9.000	324.000	.434	.027	9.066	.501
	Wilks' Lambda	.920	1.005	9.000	258.127	.436	.028	7.316	.402
	Hotelling's Trace	.086	1.001	9.000	314.000	.439	.028	9.013	.498
	Roy's Largest Root	.066	2.373 ^c	3.000	108.000	.074	.062	7.118	.580
LDS Contact Media	Pillai's Trace	.123	2.330	6.000	214.000	.034	.061	13.979	.798
	Wilks' Lambda	.879	2.353 ^b	6.000	212.000	.032	.062	14.119	.803
	Hotelling's Trace	.136	2.376	6.000	210.000	.031	.064	14.253	.807
	Roy's Largest Root	.120	4.282 ^c	3.000	107.000	.007	.107	12.847	.853
	Content Shown *	Pillai's Trace	.123	.772	18.000	324.000	.733	.041	13.897
LDS Contact Media	Wilks' Lambda	.879	.779	18.000	300.299	.724	.042	13.209	.538
	Hotelling's Trace	.135	.787	18.000	314.000	.716	.043	14.163	.578
	Roy's Largest Root	.114	2.047 ^c	6.000	108.000	.066	.102	12.283	.721
		Roy's Largest Root							

a. Design: Intercept + Content Shown + LDS Contact Media + ContentShown * LDS Contact Media

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

d. Computed using alpha = .05

Table 6.3 (Hypothesis 4)

<i>Multivariate Tests^a</i>							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.005	.156 ^b	3.000	102.000	.926	.005
	Wilks' Lambda	.995	.156 ^b	3.000	102.000	.926	.005
	Hotelling's Trace	.005	.156 ^b	3.000	102.000	.926	.005
	Roy's Largest Root	.005	.156 ^b	3.000	102.000	.926	.005
Content Shown	Pillai's Trace	.062	.728	9.000	312.000	.683	.021
	Wilks' Lambda	.939	.721	9.000	248.392	.689	.021
	Hotelling's Trace	.064	.715	9.000	302.000	.695	.021
	Roy's Largest Root	.044	1.520 ^c	3.000	104.000	.214	.042
LDS Prior Contact	Pillai's Trace	.208	2.588	9.000	312.000	.007	.069
	Wilks' Lambda	.798	2.677	9.000	248.392	.006	.072
	Hotelling's Trace	.244	2.733	9.000	302.000	.004	.075
	Roy's Largest Root	.204	7.080 ^c	3.000	104.000	.000	.170
Content Shown * LDS Prior Contact	Pillai's Trace	.209	.867	27.000	312.000	.660	.070
	Wilks' Lambda	.804	.858	27.000	298.535	.672	.070
	Hotelling's Trace	.228	.850	27.000	302.000	.684	.071
	Roy's Largest Root	.119	1.375 ^c	9.000	104.000	.209	.106

a. Design: Intercept + Content Shown + LDS Prior Contact + Content Shown * LDS Prior Contact

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Table 6.4 (Hypothesis 10)

<i>Multivariate Tests^a</i>							
Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.057	4.424 ^b	3.000	221.000	.005	.057
	Wilks' Lambda	.943	4.424 ^b	3.000	221.000	.005	.057
	Hotelling's Trace	.060	4.424 ^b	3.000	221.000	.005	.057
	Roy's Largest Root	.060	4.424 ^b	3.000	221.000	.005	.057
Content Shown	Pillai's Trace	.056	1.413	9.000	669.000	.178	.019
	Wilks' Lambda	.945	1.416	9.000	538.007	.178	.019
	Hotelling's Trace	.058	1.416	9.000	659.000	.177	.019
	Roy's Largest Root	.044	3.294 ^c	3.000	223.000	.021	.042
Know Doctrine	Pillai's Trace	.536	12.135	12.000	669.000	.000	.179
	Wilks' Lambda	.500	14.579	12.000	585.003	.000	.206
	Hotelling's Trace	.925	16.941	12.000	659.000	.000	.236
	Roy's Largest Root	.841	46.884 ^c	4.000	223.000	.000	.457
Content Shown * Know Doctrine	Pillai's Trace	.134	1.163	27.000	669.000	.261	.045
	Wilks' Lambda	.871	1.162	27.000	646.076	.263	.045
	Hotelling's Trace	.143	1.160	27.000	659.000	.264	.045
	Roy's Largest Root	.076	1.875 ^c	9.000	223.000	.057	.070

a. Design: Intercept + Content Shown + Know Doctrine + Content Shown * Know Doctrine

b. Exact statistic

c. The statistic is an upper bound on F that yields a lower bound on the significance level.

Table 7.1 (Hypothesis 5)

<i>ANOVA</i>					
All Realism					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.486	2	2.743	4.490	.013
Within Groups	108.140	177	.611		
Total	113.626	179			

Table 7.2 (Hypothesis 8)

<i>ANOVA</i>						
		Sum of Squares	df	Mean Square	F	Sig.
Otherness of LDS	Between Groups	17.297	13	1.331	1.267	.238
	Within Groups	174.377	166	1.050		
	Total	191.674	179			
LDS As Approachable	Between Groups	11.668	13	.898	.899	.555
	Within Groups	165.732	166	.998		
	Total	177.400	179			
Discomfort With LDS	Between Groups	17.365	13	1.336	1.352	.188
	Within Groups	164.047	166	.988		
	Total	181.412	179			

Table 7.3 (Hypothesis 9)

<i>ANOVA</i>						
		Sum of Squares	df	Mean Square	F	Sig.

Otherness of LDS	Between Groups	29.499	4	7.375	8.272	.000
	Within Groups	209.501	235	.891		
	Total	239.000	239			
LDS As Approachable	Between Groups	5.393	4	1.348	1.356	.250
	Within Groups	233.607	235	.994		
	Total	239.000	239			
Discomfort With LDS	Between Groups	101.525	4	25.381	43.386	.000
	Within Groups	137.475	235	.585		
	Total	239.000	239			

Table 8.1 (Hypothesis 1 &2)

<i>Tests of Between-Subjects Effects</i>							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	Otherness of LDS	33.591 ^a	34	.988	1.308	.161	.343
	LDS As Approachable	43.846 ^b	34	1.290	1.612	.040	.392
	Discomfort With LDS	39.592 ^c	34	1.164	1.473	.078	.371
Intercept	Otherness of LDS	.453	1	.453	.599	.441	.007
	LDS As Approachable	.084	1	.084	.104	.747	.001
	Discomfort With LDS	.655	1	.655	.828	.365	.010
Content Shown	Otherness of LDS	.030	3	.010	.013	.998	.000
	LDS As Approachable	1.261	3	.420	.525	.666	.018
	Discomfort With LDS	4.919	3	1.640	2.074	.110	.068
LDS Attitude	Otherness of LDS	5.071	3	1.690	2.237	.090	.073
	LDS As Approachable	5.840	3	1.947	2.433	.070	.079
	Discomfort With LDS	4.423	3	1.474	1.865	.142	.062
LDS Prior Contact	Otherness of LDS	4.636	3	1.545	2.045	.114	.067
	LDS As Approachable	3.059	3	1.020	1.275	.288	.043
	Discomfort With LDS	2.237	3	.746	.943	.423	.032
Content Shown * LDS Attitude	Otherness of LDS	.955	6	.159	.211	.973	.015
	LDS As Approachable	11.273	6	1.879	2.349	.038	.142
	Discomfort With LDS	5.261	6	.877	1.109	.364	.073
Content Shown * LDS Prior Contact	Otherness of LDS	4.850	7	.693	.917	.497	.070
	LDS As Approachable	14.815	7	2.116	2.646	.016	.179
	Discomfort With LDS	3.936	7	.562	.711	.663	.055
	Otherness of LDS	4.456	5	.891	1.180	.326	.065

LDS Attitude * LDS	LDS As Approachable	10.177	5	2.035	2.544	.034	.130
Prior Contact	Discomfort With LDS	4.288	5	.858	1.085	.375	.060
Content Shown * LDS	Otherness of LDS	1.810	5	.362	.479	.791	.027
Attitude * LDS Prior	LDS As Approachable	2.528	5	.506	.632	.676	.036
Contact	Discomfort With LDS	5.094	5	1.019	1.289	.276	.070
Error	Otherness of LDS	64.222	85	.756			
	LDS As Approachable	67.993	85	.800			
	Discomfort With LDS	67.195	85	.791			
Total	Otherness of LDS	97.864	120				
	LDS As Approachable	112.183	120				
	Discomfort With LDS	106.896	120				
Corrected Total	Otherness of LDS	97.814	119				
	LDS As Approachable	111.839	119				
	Discomfort With LDS	106.787	119				

a. R Squared = .343 (Adjusted R Squared = .081)

b. R Squared = .392 (Adjusted R Squared = .149)

c. R Squared = .371 (Adjusted R Squared = .119)

Table 8.2 (Hypothesis 3)

<i>Tests of Between-Subjects Effects</i>									
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^d
Corrected Model	Otherness of LDS	13.339 ^a	11	1.213	1.550	.124	.136	17.053	.763
	LDS As Approachable	3.546 ^b	11	.322	.321	.980	.032	3.536	.170

	Discomfort With LDS	13.828 ^c	11	1.257	1.461	.157	.129	16.066	.731
Intercept	Otherness of LDS	.067	1	.067	.085	.771	.001	.085	.060
	LDS As Approachable	.403	1	.403	.401	.528	.004	.401	.096
	Discomfort With LDS	.107	1	.107	.125	.725	.001	.125	.064
Content Shown	Otherness of LDS	3.458	3	1.153	1.474	.226	.039	4.421	.381
	LDS As Approachable	1.336	3	.445	.444	.722	.012	1.333	.137
	Discomfort With LDS	2.526	3	.842	.978	.406	.026	2.934	.260
LDS Contact Media	Otherness of LDS	4.248	2	2.124	2.715	.071	.048	5.431	.527
	LDS As Approachable	1.599	2	.799	.797	.453	.015	1.594	.183
	Discomfort With LDS	5.182	2	2.591	3.010	.053	.053	6.020	.573
Content Shown * LDS Contact Media	Otherness of LDS	6.618	6	1.103	1.410	.217	.073	8.461	.530
	LDS As Approachable	1.223	6	.204	.203	.975	.011	1.220	.101
	Discomfort With LDS	3.636	6	.606	.704	.647	.038	4.224	.269

Error	Otherness of LDS	84.475	108	.782
	LDS As Approachable	108.294	108	1.003
	Discomfort With LDS	92.959	108	.861
Total	Otherness of LDS	97.864	120	
	LDS As Approachable	112.183	120	
	Discomfort With LDS	106.896	120	
Corrected Total	Otherness of LDS	97.814	119	
	LDS As Approachable	111.839	119	
	Discomfort With LDS	106.787	119	

- a. R Squared = .136 (Adjusted R Squared = .048)
b. R Squared = .032 (Adjusted R Squared = -.067)
c. R Squared = .129 (Adjusted R Squared = .041)
d. Computed using alpha = .05

Table 8.3 (Hypothesis 4)

<i>Tests of Between-Subjects Effects</i>							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	Otherness of LDS	19.774 ^a	15	1.318	1.757	.051	.202
	LDS As Approachable	13.944 ^b	15	.930	.988	.474	.125
	Discomfort With LDS	16.410 ^c	15	1.094	1.259	.242	.154
Intercept	Otherness of LDS	.056	1	.056	.074	.786	.001
	LDS As Approachable	.319	1	.319	.339	.562	.003
	Discomfort With LDS	.025	1	.025	.029	.866	.000
Content Shown	Otherness of LDS	1.380	3	.460	.613	.608	.017
	LDS As Approachable	.908	3	.303	.321	.810	.009
	Discomfort With LDS	2.998	3	.999	1.150	.333	.032
LDS Prior Contact	Otherness of LDS	9.517	3	3.172	4.228	.007	.109
	LDS As Approachable	4.018	3	1.339	1.423	.240	.039
	Discomfort With LDS	5.147	3	1.716	1.974	.122	.054
Content Shown * LDS Prior Contact	Otherness of LDS	8.509	9	.945	1.260	.268	.098
	LDS As Approachable	8.241	9	.916	.973	.467	.078
	Discomfort With LDS	3.483	9	.387	.445	.907	.037
Error	Otherness of LDS	78.040	104	.750			
	LDS As Approachable	97.895	104	.941			
	Discomfort With LDS	90.377	104	.869			
Total	Otherness of LDS	97.864	120				
	LDS As Approachable	112.183	120				
	Discomfort With LDS	106.896	120				
Corrected Total	Otherness of LDS	97.814	119				

LDS As Approachable	111.839	119
Discomfort With LDS	106.787	119

- a. R Squared = .202 (Adjusted R Squared = .087)
b. R Squared = .125 (Adjusted R Squared = -.002)
c. R Squared = .154 (Adjusted R Squared = .032)

Table 8.4 (Hypothesis 6)

Tests of Between-Subjects Effects
Dependent Variable: All Typical

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	11.984 ^a	11	1.089	2.593	.007	.268
Intercept	416.775	1	416.775	992.012	.000	.927
Content Shown	4.686	2	2.343	5.577	.005	.125
LDS Attitude	2.650	3	.883	2.102	.107	.075
Content Shown * LDS Attitude	2.968	6	.495	1.177	.327	.083
Error	32.770	78	.420			
Total	620.667	90				
Corrected Total	44.754	89				

- a. R Squared = .268 (Adjusted R Squared = .165)

Table 8.5 (Hypothesis 7)

Tests of Between-Subjects Effects
Dependent Variable: Consistent All

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
--------	-------------------------	----	-------------	---	------	---------------------

Corrected Model	18.185 ^a	11	1.653	3.626	.000	.338
Intercept	322.792	1	322.792	708.000	.000	.901
Content Shown	7.170	2	3.585	7.864	.001	.168
LDS Prior Contact	.678	3	.226	.496	.686	.019
Content Shown * LDS Prior Contact	4.906	6	.818	1.794	.111	.121
Error	35.562	78	.456			
Total	589.083	90				
Corrected Total	53.747	89				

a. R Squared = .338 (Adjusted R Squared = .245)

Table 8.6 (Hypothesis 10)

<i>Tests of Between-Subjects Effects</i>							
Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	Otherness of LDS	76.147 ^a	16	4.759	6.517	.000	.319
	LDS As Approachable	67.368 ^b	16	4.211	5.471	.000	.282
	Discomfort With LDS	15.143 ^c	16	.946	.943	.521	.063
Intercept	Otherness of LDS	.173	1	.173	.237	.627	.001
	LDS As Approachable	9.939	1	9.939	12.913	.000	.055
	Discomfort With LDS	.508	1	.508	.506	.478	.002
Content Shown	Otherness of LDS	2.196	3	.732	1.003	.393	.013
	LDS As Approachable	2.688	3	.896	1.164	.324	.015
	Discomfort With LDS	7.322	3	2.441	2.431	.066	.032
Know Doctrine	Otherness of LDS	66.511	4	16.628	22.769	.000	.290
	LDS As Approachable	54.556	4	13.639	17.721	.000	.241

	Discomfort With LDS	3.063	4	.766	.763	.550	.013
Content Shown * Know	Otherness of LDS	10.821	9	1.202	1.646	.103	.062
Doctrine	LDS As Approachable	7.380	9	.820	1.065	.389	.041
	Discomfort With LDS	9.472	9	1.052	1.048	.402	.041
Error	Otherness of LDS	162.853	223	.730			
	LDS As Approachable	171.632	223	.770			
	Discomfort With LDS	223.857	223	1.004			
Total	Otherness of LDS	239.000	240				
	LDS As Approachable	239.000	240				
	Discomfort With LDS	239.000	240				
Corrected Total	Otherness of LDS	239.000	239				
	LDS As Approachable	239.000	239				
	Discomfort With LDS	239.000	239				

- a. R Squared = .319 (Adjusted R Squared = .270)
b. R Squared = .282 (Adjusted R Squared = .230)
c. R Squared = .063 (Adjusted R Squared = -.004)

Table 9.1 (Hypothesis 1 & 2)

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Sorting Groups of People into Content Seen	(J) Sorting Groups of People into Content Seen	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Otherness of LDS	No Clips	Negative	-.1059123	.22443383	.965	-.6940616	.4822370
		Neutral	.0709287	.22443383	.989	-.5172205	.6590780
		Positive	.1696575	.22443383	.874	-.4184918	.7578068
	Negative	No Clips	.1059123	.22443383	.965	-.4822370	.6940616
		Neutral	.1768410	.22443383	.860	-.4113082	.7649903
		Positive	.2755698	.22443383	.611	-.3125795	.8637191
	Neutral	No Clips	-.0709287	.22443383	.989	-.6590780	.5172205
		Negative	-.1768410	.22443383	.860	-.7649903	.4113082
		Positive	.0987288	.22443383	.971	-.4894205	.6868780
	Positive	No Clips	-.1696575	.22443383	.874	-.7578068	.4184918
		Negative	-.2755698	.22443383	.611	-.8637191	.3125795
		Neutral	-.0987288	.22443383	.971	-.6868780	.4894205
LDS As Approachable	No Clips	Negative	.0008937	.23092853	1.000	-.6042755	.6060630
		Neutral	-.2420190	.23092853	.722	-.8471883	.3631502
		Positive	.0027316	.23092853	1.000	-.6024376	.6079009
	Negative	No Clips	-.0008937	.23092853	1.000	-.6060630	.6042755
		Neutral	-.2429128	.23092853	.719	-.8480820	.3622565
		Positive	.0018379	.23092853	1.000	-.6033313	.6070071
	Neutral	No Clips	.2420190	.23092853	.722	-.3631502	.8471883
		Negative	.2429128	.23092853	.719	-.3622565	.8480820

		Positive	.2447507	.23092853	.715	-.3604186	.8499199
Discomfort With LDS	Positive	No Clips	-.0027316	.23092853	1.000	-.6079009	.6024376
		Negative	-.0018379	.23092853	1.000	-.6070071	.6033313
		Neutral	-.2447507	.23092853	.715	-.8499199	.3604186
	No Clips	Negative	-.0053507	.22956872	1.000	-.6069564	.5962550
		Neutral	.0917719	.22956872	.978	-.5098339	.6933776
		Positive	.4443700	.22956872	.221	-.1572357	1.0459758
	Negative	No Clips	.0053507	.22956872	1.000	-.5962550	.6069564
		Neutral	.0971226	.22956872	.974	-.5044832	.6987283
		Positive	.4497207	.22956872	.212	-.1518850	1.0513265
	Neutral	No Clips	-.0917719	.22956872	.978	-.6933776	.5098339
		Negative	-.0971226	.22956872	.974	-.6987283	.5044832
		Positive	.3525982	.22956872	.421	-.2490075	.9542039
Positive	No Clips	-.4443700	.22956872	.221	-1.0459758	.1572357	
	Negative	-.4497207	.22956872	.212	-1.0513265	.1518850	
	Neutral	-.3525982	.22956872	.421	-.9542039	.2490075	

Based on observed means.

The error term is Mean Square(Error) = .791.

Table 9.2 (Hypothesis 4)

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Have you ever had prior contact with	(J) Have you ever had prior contact with	Std. Error	Sig.	95% Confidence Interval
--------------------	--	--	------------	------	-------------------------

	someone who is/was a Latter-Day Saint/Mormon?	someone who is/was a Latter-Day Saint/Mormon?	Mean Difference (I-J)			Lower Bound	Upper Bound
Otherness of LDS	No, I have never had contact with a Latter-Day Saint/Mormon	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.4450643	.25275932	.298	-1.10503	.2149053
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4816597	.23554108	.178	-1.09667	.1333520
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.7223722*	.19183634	.002	-1.22327	-.2214762
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.4450643	.25275932	.298	-.214905	1.1050338
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0365954	.28261798	.999	-.774528	.7013368
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2773079	.24737523	.677	-.923219	.3686034
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.4816597	.23554108	.178	-.133352	1.0966713
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0365954	.28261798	.999	-.701337	.7745276

		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2407125	.22975384	.722	-.840613	.3591883
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.7223722*	.19183634	.002	.2214762	1.2232682
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.2773079	.24737523	.677	-.368603	.9232193
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2407125	.22975384	.722	-.359188	.8406134
LDS As Approachable	No, I have never had contact with a Latter-Day Saint/Mormon	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.2352807	.28309242	.840	-.503890	.9744518
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.3708194	.26380785	.499	-1.05964	.3179985
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0922273	.21485821	.973	-.468780	.6532348
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	-.2352807	.28309242	.840	-.974452	.5038903
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.6061001	.31653435	.228	-1.43259	.2203898

		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1430535	.27706220	.955	-.866479	.5803723
Yes, I have had contact with at least two Latter-Day Saints/Mormons		No, I have never had contact with a Latter-Day Saint/Mormon	.3708194	.26380785	.499	-.317999	1.0596373
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.6061001	.31653435	.228	-.220390	1.4325900
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.4630467	.25732611	.279	-.208847	1.1349404
Yes, I have had contact with two or more Latter-Day Saints/Mormons		No, I have never had contact with a Latter-Day Saint/Mormon	-.0922273	.21485821	.973	-.653235	.4687802
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.1430535	.27706220	.955	-.580372	.8664792
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4630467	.25732611	.279	-1.13494	.2088470
Discomfort With LDS	No, I have never had contact with a Latter-Day Saint/Mormon	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.7898992*	.27200459	.023	-1.50012	-.0796792
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.3794987	.25347534	.443	-1.04134	.2823404

	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.5398637*	.20644290	.049	-1.07890	-.0008291
Yes, I have had contact with at least one Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.7898992*	.27200459	.023	.0796792	1.5001193
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4104005	.30413671	.534	-.383718	1.2045195
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2500355	.26621055	.784	-.445056	.9451270
Yes, I have had contact with at least two Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.3794987	.25347534	.443	-.282340	1.0413378
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.4104005	.30413671	.534	-1.20452	.3837184
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1603651	.24724746	.916	-.805943	.4852127
Yes, I have had contact with two or more Latter-Day Saints/Mormons	No, I have never had contact with a Latter-Day Saint/Mormon	.5398637*	.20644290	.049	.0008291	1.0788984
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2500355	.26621055	.784	-.945127	.4450560

Yes, I have had contact with at least two Latter- Day Saints/Mormons	.1603651	.24724746	.916	-.485213	.8059428
--	----------	-----------	------	----------	----------

Based on observed means.

The error term is Mean Square(Error) = .869.

*. The mean difference is significant at the .05 level.

Table 9.3 (Hypothesis 5)

Multiple Comparisons

Dependent Variable: All Realism

Tukey HSD

(I) Sorting Groups of People into Content Seen	(J) Sorting Groups of People into Content Seen	Mean Difference (I- J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Negative	Neutral	-.12500	.14271	.656	-.4623	.2123
	Positive	-.41667*	.14271	.011	-.7540	-.0794
Neutral	Negative	.12500	.14271	.656	-.2123	.4623
	Positive	-.29167	.14271	.105	-.6290	.0456
Positive	Negative	.41667*	.14271	.011	.0794	.7540
	Neutral	.29167	.14271	.105	-.0456	.6290

*. The mean difference is significant at the 0.05 level.

Table 9.4 (Hypothesis 6)

Multiple Comparisons
 Dependent Variable: All Typical
 Tukey HSD

(I) Sorting Groups of People into Content Seen	(J) Sorting Groups of People into Content Seen	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Negative	Neutral	-.1944	.16736	.479	-.5943	.2054
	Positive	-.6278*	.16736	.001	-1.0276	-.2279
Neutral	Negative	.1944	.16736	.479	-.2054	.5943
	Positive	-.4333*	.16736	.030	-.8332	-.0335
Positive	Negative	.6278*	.16736	.001	.2279	1.0276
	Neutral	.4333*	.16736	.030	.0335	.8332

Based on observed means.

The error term is Mean Square(Error) = .420.

*. The mean difference is significant at the .05 level.

Table 9.5 (Hypothesis 7)

Multiple Comparisons
 Dependent Variable: Consistent All
 Tukey HSD

(I) Sorting Groups of People into Content Seen	(J) Sorting Groups of People into Content Seen	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Negative	Neutral	-.2500	.17434	.329	-.6665	.1665
	Positive	-.8667*	.17434	.000	-1.2832	-.4501

Neutral	Negative	.2500	.17434	.329	-.1665	.6665
	Positive	-.6167*	.17434	.002	-1.0332	-.2001
Positive	Negative	.8667*	.17434	.000	.4501	1.2832
	Neutral	.6167*	.17434	.002	.2001	1.0332

Based on observed means.

The error term is Mean Square(Error) = .456.

*. The mean difference is significant at the .05 level.

Table 9.6 (Hypothesis 9)

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Latter-Day Saint beliefs are very different to my own	(J) Latter-Day Saint beliefs are very different to my own	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Otherness of LDS	1 = Strongly Disagree	2 = Disagree	-1.81441650*	.39794161	.000	-2.908388	-.7204452
		3 = Neither agree nor disagree	-1.40341481*	.35610022	.001	-2.382361	-.4244686
		4 = Agree	-1.68700241*	.34691745	.000	-2.640705	-.7333003
		5 = Strongly agree	-1.16667347*	.35727547	.011	-2.148851	-.1844964
		2 = Disagree	1 = Strongly Disagree	1.81441650*	.39794161	.000	.7204452
		3 = Neither agree nor disagree	.41100169	.24958233	.469	-.2751188	1.0971222
		4 = Agree	.12741409	.23629577	.983	-.5221807	.7770089
		5 = Strongly agree	.64774302	.25125631	.078	-.0429794	1.3384655

	3 = Neither agree nor disagree	1 = Strongly Disagree	1.40341481*	.35610022	.001	.4244686	2.3823610
		2 = Disagree	-.41100169	.24958233	.469	-1.097122	.2751188
		4 = Agree	-.28358760	.15583816	.365	-.7119984	.1448232
		5 = Strongly agree	.23674134	.17770643	.671	-.2517870	.7252696
	4 = Agree	1 = Strongly Disagree	1.68700241*	.34691745	.000	.7333003	2.6407045
		2 = Disagree	-.12741409	.23629577	.983	-.7770089	.5221807
		3 = Neither agree nor disagree	.28358760	.15583816	.365	-.1448232	.7119984
		5 = Strongly agree	.52032893*	.15850529	.010	.0845860	.9560719
	5 = Strongly agree	1 = Strongly Disagree	1.16667347*	.35727547	.011	.1844964	2.1488505
		2 = Disagree	-.64774302	.25125631	.078	-1.338466	.0429794
		3 = Neither agree nor disagree	-.23674134	.17770643	.671	-.7252696	.2517870
		4 = Agree	-.52032893*	.15850529	.010	-.9560719	-.0845860
LDS As Approachable	1 = Strongly Disagree	2 = Disagree	.34725786	.42021299	.922	-.8079392	1.5024549
		3 = Neither agree nor disagree	-.04149724	.37602989	1.000	-1.075232	.9922371
		4 = Agree	-.12750310	.36633319	.997	-1.134581	.8795743
		5 = Strongly agree	-.25069844	.37727091	.964	-1.287845	.7864476
	2 = Disagree	1 = Strongly Disagree	-.34725786	.42021299	.922	-1.502455	.8079392
		3 = Neither agree nor disagree	-.38875510	.26355057	.580	-1.113275	.3357652
		4 = Agree	-.47476096	.24952040	.319	-1.160711	.2111893

		5 = Strongly agree	-.59795631	.26531824	.164	-1.327336	.1314234
3 = Neither agree nor disagree	1 = Strongly Disagree		.04149724	.37602989	1.000	-.9922371	1.0752316
	2 = Disagree		.38875510	.26355057	.580	-.3357652	1.1132754
	4 = Agree		-.08600586	.16455987	.985	-.5383933	.3663816
	5 = Strongly agree		-.20920120	.18765203	.799	-.7250707	.3066683
4 = Agree	1 = Strongly Disagree		.12750310	.36633319	.997	-.8795743	1.1345805
	2 = Disagree		.47476096	.24952040	.319	-.2111893	1.1607113
	3 = Neither agree nor disagree		.08600586	.16455987	.985	-.3663816	.5383933
	5 = Strongly agree		-.12319534	.16737627	.948	-.5833253	.3369346
5 = Strongly agree	1 = Strongly Disagree		.25069844	.37727091	.964	-.7864476	1.2878445
	2 = Disagree		.59795631	.26531824	.164	-.1314234	1.3273360
	3 = Neither agree nor disagree		.20920120	.18765203	.799	-.3066683	.7250707
	4 = Agree		.12319534	.16737627	.948	-.3369346	.5833253
Discomfort With LDS	1 = Strongly Disagree	2 = Disagree	-.44181557	.32235821	.647	-1.328003	.4443713
		3 = Neither agree nor disagree	-1.08893019*	.28846400	.002	-1.881939	-.2959210
		4 = Agree	-1.60106077*	.28102537	.000	-2.373621	-.8285010
		5 = Strongly agree	-2.46915279*	.28941603	.000	-3.264779	-1.673526
	2 = Disagree	1 = Strongly Disagree	.44181557	.32235821	.647	-.4443713	1.3280025
		3 = Neither agree nor disagree	-.64711461*	.20217768	.013	-1.202916	-.0913130

	4 = Agree	-1.15924520*	.19141472	.000	-1.685459	-.6330318
	5 = Strongly agree	-2.02733722*	.20353372	.000	-2.586867	-1.467808
3 = Neither agree nor disagree	1 = Strongly Disagree	1.08893019*	.28846400	.002	.2959210	1.8819394
	2 = Disagree	.64711461*	.20217768	.013	.0913130	1.2029162
	4 = Agree	-.51213059*	.12623890	.001	-.8591708	-.1650904
	5 = Strongly agree	-1.38022260*	.14395360	.000	-1.775962	-.9844834
4 = Agree	1 = Strongly Disagree	1.60106077*	.28102537	.000	.8285010	2.3736206
	2 = Disagree	1.15924520*	.19141472	.000	.6330318	1.6854586
	3 = Neither agree nor disagree	.51213059*	.12623890	.001	.1650904	.8591708
	5 = Strongly agree	-.86809202*	.12839945	.000	-1.221072	-.5151123
5 = Strongly agree	1 = Strongly Disagree	2.46915279*	.28941603	.000	1.6735264	3.2647792
	2 = Disagree	2.02733722*	.20353372	.000	1.4678078	2.5868667
	3 = Neither agree nor disagree	1.38022260*	.14395360	.000	.9844834	1.7759618
	4 = Agree	.86809202*	.12839945	.000	.5151123	1.2210717

*. The mean difference is significant at the 0.05 level.

Table 10.1 (Hypothesis 1 & 2)

<i>Descriptive Statistics</i>							
	Sorting Groups of People into Content Seen	How would you rate these experiences if you had them?	Have you ever had prior contact with someone who is/was a Latter-Day Saint/Mormon?	Mean	Std. Deviation	N	
Otherness of LDS	No Clips	I have never had contact with a Latter- Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.2114061	.95265090	7	
			Total	-.2114061	.95265090	7	
	I had no strong feelings either way			Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0044683	.99991755	5
				Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3892131	.43472555	2
				Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.3020092	1.28653219	2
				Total	.0218610	.88914869	9
	I felt they were positive experiences			Yes, I have had contact with at least one Latter-Day Saints/Mormons	.2327122	.14547065	2
				Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4397366	1.63254019	2

		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0332805	.74431717	10
		Total	.1198359	.78336037	14
	Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.2114061	.95265090	7
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0696808	.82612791	7
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4144748	.97582895	4
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0226012	.78789725	12
		Total	.0131536	.83584457	30
Negative	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	.1082537	.28983666	6
		Total	.1082537	.28983666	6
	I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1900768	1.57603352	3
		Total	-.1900768	1.57603352	3

I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.6442610	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.2479512	.62541825	4
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2036320	1.08765522	5
	Total	-.0617906	.86509860	10
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.7145054	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4258198	.61882048	5
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2533974	.64348188	5
	Total	.3736901	.58224781	11
Total	No, I have never had contact with a Latter-Day Saint/Mormon	.0007516	.38846020	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.7145054	.	1

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1263660	.68136036	9
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1319166	.99022545	13
		Total	.1190659	.76205583	30
Neutral	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.4782087	1.17879785	10
		Total	-.4782087	1.17879785	10
	I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	-2.152208	.	1
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0928554	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-1.306854	.88687636	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3492006	.12107311	2
		Total	-.6624432	1.13740576	6
	I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.6477527	.	1

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.9398614	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.8773928	.	1
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1311335	.	1
	Total	-.1447719	.81774109	4
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1229123	2.06798887	2
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.5606616	.06487077	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	1.1211802	.63184131	6
	Total	.7602580	.98308752	10
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.6318372	1.16984364	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2732077	1.27804340	4

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1229985	1.17572864	5
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.8396240	.65854084	9
		Total	-.0577751	1.17974617	30
Positive	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.6155796	.75917705	12
		Total	-.6155796	.75917705	12
	I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.6664414	.03970046	2
		Total	.6664414	.03970046	2
	I had no strong feelings either way	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2484131	.73537179	4
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.2987486	.72573807	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0926040	.72076036	5
		Total	-.1025572	.67672078	11

	I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	1.0939644	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.5550949	.	1
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.6494053	.56009776	3
		Total	.4974171	.73490993	5
Total		No, I have never had contact with a Latter-Day Saint/Mormon	-.6155796	.75917705	12
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0200624	.87519952	5
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.3841973	.53409021	3
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3744119	.62374158	10
		Total	-.1565039	.81229485	30
Total	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.3714104	.89278766	35
		Total	-.3714104	.89278766	35

I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	-2.152208	.	1
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0928554	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-1.306854	.88687636	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2087219	.99327759	7
	Total	-.2920006	1.18867794	11
I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.6460068	.00246894	2
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1911173	.84239559	10
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0073908	.65056194	9
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0775612	.85813464	13
	Total	-.0625992	.77370881	34

	I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.3380116	1.04479946	6	
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3574801	.75670288	10	
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.4281287	.78036790	24	
		Total	.3969490	.79546113	40	
	Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.4327259	.90463610	38	
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0123384	.89796665	17	
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0489338	.83575271	21	
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2896463	.83322832	44	
		Total	-.0205149	.90662184	120	
LDS As Approachable	No Clips	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.1483407	1.14206287	7
		Total	-.1483407	1.14206287	7	

I had no strong feelings either way	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.1159950	.75713309	5
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1535233	1.91111018	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-1.191332	.45577274	2
	Total	-.1661825	1.05222860	9
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.0631447	.09469037	2
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3958849	1.02559595	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1525319	.58506495	10
	Total	-.0614170	.59761047	14
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.1483407	1.14206287	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0648122	.62554145	7

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2747041	1.26001698	4
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.3256652	.68003657	12
		Total	-.1131289	.85898039	30
Negative	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	.0183507	1.15269203	6
		Total	.0183507	1.15269203	6
	I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	1.6686522	1.21882322	3
		Total	1.6686522	1.21882322	3
	I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.0972999	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.3072610	.83315208	4
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.8913338	.82971916	5
		Total	-.5783013	.80631694	10

	I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5361640	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2968927	1.04719998	5
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.7404052	.90864151	5
		Total	-.2503388	1.02317458	11
	Total	No, I have never had contact with a Latter-Day Saint/Mormon	.0018292	1.05316657	7
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5361640	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0283800	.95394270	9
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2425183	1.39431273	13
		Total	-.1140226	1.14370262	30
Neutral	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	.1224328	.91964785	10
		Total	.1224328	.91964785	10

I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	1.4537905	.	1
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.6212340	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4787069	.79761842	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.4312483	.23404846	2
	Total	.6491558	.54630822	6
I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-	.	1
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	1.5094117	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	2.4819525	.	1
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1358715	.	1
	Total	-.2198494	1.93291005	4

I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-1.509985	.19325125	2	
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	1.2239197	.57238748	2	
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0331617	.87788292	6	
	Total	-0.0373161	1.14344062	10	
Total	No, I have never had contact with a Latter-Day Saint/Mormon	.0801710	1.07631236	12	
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-0.9770370	1.07133974	4	
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	1.1774411	.95477118	5	
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1028439	.72542991	9	
	Total	.1288902	1.09018761	30	
Positive	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-0.1570792	.85663206	12
		Total	-0.1570792	.85663206	12

I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.4862553	.86431738	2
	Total	-.4862553	.86431738	2
I had no strong feelings either way	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.0611606	.64457047	4
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4281196	.16346224	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2091568	.89833437	5
	Total	-.0050089	.71422292	11
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.6361912	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3252142	.	1
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0840934	.97254486	3
	Total	-.1126514	.76810707	5
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.1570792	.85663206	12

		Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1761667	.61460179	5
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1770084	.45003397	3
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0179007	.85481525	10
		Total	-.1158605	.75908607	30
Total	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.0453972	.94996936	35
		Total	-.0453972	.94996936	35
	I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	1.4537905	.	1
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.6212340	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4787069	.79761842	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.6994204	1.26138816	7
		Total	.7207619	1.04165262	11

I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.9066834	1.14464117	2
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1174079	.80014787	10
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0781906	1.25787035	9
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.4561093	.93688920	13
	Total	-.2415633	.99728206	34
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.7197691	.66305392	6
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.5049287	.88646332	10
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2200273	.77929427	24
	Total	-.1137496	.87031843	40
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.0512758	.98259313	38

			Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2865565	.79830160	17
			Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3195437	1.03162629	21
			Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1435030	.96968232	44
			Total	-.0535305	.96944624	120
Discomfort With LDS	No Clips	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.3440655	1.12700555	7
			Total	-.3440655	1.12700555	7
		I had no strong feelings either way	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.6216038	.77353104	5
			Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.2043319	.59456522	2
			Yes, I have had contact with two or more Latter-Day Saints/Mormons	1.3233176	.46009348	2
			Total	.5939989	.81400864	9
		I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0062897	1.08690297	2

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.6739842	.27516023	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1221754	.61961522	10
		Total	.0099139	.66615193	14
Total		No, I have never had contact with a Latter-Day Saint/Mormon	-.3440655	1.12700555	7
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.4457998	.82821420	7
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2348262	.63262944	4
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1187401	.80619249	12
		Total	.1025442	.87849176	30
Negative	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	.1416479	.88374655	6
		Total	.1416479	.88374655	6
	I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.8831398	.20863376	3

	Total	.8831398	.20863376	3
I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	-.6104137	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1062729	.35024911	4
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2922666	.83763347	5
	Total	.0425828	.66677409	10
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5681454	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0782353	1.16813235	5
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0542067	.60793456	5
	Total	-.0625717	.85214365	11
Total	No, I have never had contact with a Latter-Day Saint/Mormon	.0342106	.85535928	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5681454	.	1

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0906965	.85351501	9
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3370605	.68778538	13
		Total	.1078949	.77519801	30
Neutral	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.5986354	1.35360586	10
		Total	-.5986354	1.35360586	10
	I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	.3137416	.	1
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	1.0282616	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.6661342	1.07183395	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	1.5969862	.14506426	2
		Total	.9780407	.71755772	6
	I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	1.3274961	.	1

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.4013437	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4521601	.	1
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3724189	.	1
	Total	.4122747	.72722894	4
I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.9996305	1.75495263	2
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0815356	.88057263	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.5073348	.49999966	6
	Total	-.1207819	.97271283	10
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.3620930	1.36052217	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.8572166	1.05790653	4

		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1434074	.85536866	5
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0580425	1.00152873	9
		Total	.0107723	1.16429808	30
Positive	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.7441496	.91218098	12
		Total	-.7441496	.91218098	12
	I felt they were negative experiences	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.8567605	.80221796	2
		Total	.8567605	.80221796	2
	I had no strong feelings either way	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.1605342	.19678046	4
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1782466	.71530473	2
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1894162	1.06804429	5
		Total	.0046863	.74407542	11

	I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1042805	.	1
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	1.7618789	-	1
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.4079637	.15396921	3
		Total	-.6180101	.66183935	5
Total		No, I have never had contact with a Latter-Day Saint/Mormon	-.7441496	.91218098	12
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.1075712	.20752656	5
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4684619	1.22903457	3
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0457451	.90551936	10
		Total	-.3418258	.90215707	30
Total	I have never had contact with a Latter-Day Saint/Mormon	No, I have never had contact with a Latter-Day Saint/Mormon	-.4707063	1.09264908	35
		Total	-.4707063	1.09264908	35

I felt they were negative experiences	No, I have never had contact with a Latter-Day Saint/Mormon	.3137416	.	1
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	1.0282616	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.6661342	1.07183395	2
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	1.0795590	.50035571	7
	Total	.9301077	.57760005	11
I had no strong feelings either way	No, I have never had contact with a Latter-Day Saint/Mormon	.3585412	1.37030918	2
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.4151499	.57563415	10
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1032691	.43787591	9
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2717928	.95167740	13
	Total	.2197784	.75190102	34

I felt they were positive experiences	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.2232358	1.12200503	6
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0968158	1.06833970	10
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2174425	.56352544	24
	Total	-.1211841	.79760201	40
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.4064183	1.09425212	38
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.3834809	.78487702	17
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0269196	.83716256	21
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1334454	.82326613	44
	Total	-.0301536	.94729591	120

Table 10.2 (Hypothesis 3)

Descriptive Statistics

	Sorting Groups of People into Content Seen	Has your contact with Latter-Day Saints/Mormons only been through the media?	Mean	Std. Deviation	N	
Otherness of LDS	No Clips	Yes, all my contact has been through the media	.0127425	.75475469	22	
		No, I have had personal contact in at least one occasion	1.5941169	.	1	
		I have never had any contact with Latter-Day Saints/Mormons	-.2114061	.95265090	7	
		Total	.0131536	.83584457	30	
	Negative	Yes, all my contact has been through the media	Yes, all my contact has been through the media	.1783346	.86007101	22
			No, I have had personal contact in at least one occasion	-.5004533	.20337482	2
			I have never had any contact with Latter-Day Saints/Mormons	.1082537	.28983666	6
		Total	.1190659	.76205583	30	

Neutral	Yes, all my contact has been through the media	.3251793	1.11486330	16
	No, I have had personal contact in at least one occasion	-.7617230	1.33714702	3
	I have never had any contact with Latter-Day Saints/Mormons	-.4228139	1.13329708	11
	Total	-.0577751	1.17974617	30
Positive	Yes, all my contact has been through the media	.1174897	.71874660	17
	No, I have had personal contact in at least one occasion	-.2988887	.86052085	3
	I have never had any contact with Latter-Day Saints/Mormons	-.5795776	.83409029	10
	Total	-.1565039	.81229485	30
Total	Yes, all my contact has been through the media	.1481025	.85337635	77
	No, I have had personal contact in at least one occasion	-.2876250	1.08423415	9

		I have never had any contact with Latter-Day Saints/Mormons	-.3316779	.90350618	34
		Total	-.0205149	.90662184	120
LDS As Approachable	No Clips	Yes, all my contact has been through the media	-.1580260	.75578413	22
		No, I have had personal contact in at least one occasion	1.1210908	.	1
		I have never had any contact with Latter-Day Saints/Mormons	-.1483407	1.14206287	7
		Total	-.1131289	.85898039	30
	Negative	Yes, all my contact has been through the media	-.1663977	1.21514014	22
		No, I have had personal contact in at least one occasion	.0649833	.22950307	2
		I have never had any contact with Latter-Day Saints/Mormons	.0183507	1.15269203	6
		Total	-.1140226	1.14370262	30
	Neutral	Yes, all my contact has been through the media	.0882416	1.13576719	16

	No, I have had personal contact in at least one occasion	.4554608	1.88262957	3
	I have never had any contact with Latter-Day Saints/Mormons	.0989506	.87592380	11
	Total	.1288902	1.09018761	30
Positive	Yes, all my contact has been through the media	-.1009279	.73126544	17
	No, I have had personal contact in at least one occasion	-.0296412	.23155543	3
	I have never had any contact with Latter-Day Saints/Mormons	-.1671117	.94248827	10
	Total	-.1158605	.75908607	30
Total	Yes, all my contact has been through the media	-.0966394	.97093241	77
	No, I have had personal contact in at least one occasion	.2809462	1.02642451	9
	I have never had any contact with Latter-Day Saints/Mormons	-.0444394	.96314194	34
	Total	-.0535305	.96944624	120

Discomfort With LDS	No Clips	Yes, all my contact has been through the media	.2098288	.77224557	22
		No, I have had personal contact in at least one occasion	.8685518	.	1
		I have never had any contact with Latter-Day Saints/Mormons	-.3440655	1.12700555	7
		Total	.1025442	.87849176	30
Negative		Yes, all my contact has been through the media	.1648085	.76798353	22
		No, I have had personal contact in at least one occasion	-.6194136	.01272773	2
		I have never had any contact with Latter-Day Saints/Mormons	.1416479	.88374655	6
		Total	.1078949	.77519801	30
Neutral		Yes, all my contact has been through the media	.3125039	1.00611149	16
		No, I have had personal contact in at least one occasion	.3123478	1.01584601	3

	I have never had any contact with Latter-Day Saints/Mormons	-.5103577	1.31709770	11
	Total	.0107723	1.16429808	30
Positive	Yes, all my contact has been through the media	-.1617056	.74321170	17
	No, I have had personal contact in at least one occasion	-.2563609	1.45574381	3
	I have never had any contact with Latter-Day Saints/Mormons	-.6736698	.99173711	10
	Total	-.3418258	.90215707	30
Total	Yes, all my contact has been through the media	.1362738	.81977560	77
	No, I have had personal contact in at least one occasion	-.0224794	1.01915744	9
	I have never had any contact with Latter-Day Saints/Mormons	-.4090942	1.10628422	34
	Total	-.0301536	.94729591	120

Table 10.3 (Hypothesis 4)

<i>Descriptive Statistics</i>					
	Sorting Groups of People into Content Seen	Have you ever had prior contact with someone who is/was a Latter-Day Saint/Mormon?	Mean	Std. Deviation	N
Otherness of LDS	No Clips	No, I have never had contact with a Latter- Day Saint/Mormon	-.2114061	.95265090	7
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0696808	.82612791	7
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.4144748	.97582895	4
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0226012	.78789725	12
		Total	.0131536	.83584457	30
	Negative	No, I have never had contact with a Latter- Day Saint/Mormon	.0007516	.38846020	7

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.7145054	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1263660	.68136036	9
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1319166	.99022545	13
	Total	.1190659	.76205583	30
Neutral	No, I have never had contact with a Latter-Day Saint/Mormon	-.6318372	1.16984364	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2732077	1.27804340	4
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1229985	1.17572864	5

	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.8396240	.65854084	9
	Total	-.0577751	1.17974617	30
Positive	No, I have never had contact with a Latter-Day Saint/Mormon	-.6155796	.75917705	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0200624	.87519952	5
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.3841973	.53409021	3
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3744119	.62374158	10
	Total	-.1565039	.81229485	30
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.4327259	.90463610	38

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0123384	.89796665	17
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0489338	.83575271	21
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.2896463	.83322832	44
	Total	-.0205149	.90662184	120
LDS As Approachable	No Clips			
	No, I have never had contact with a Latter-Day Saint/Mormon	-.1483407	1.14206287	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.0648122	.62554145	7
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2747041	1.26001698	4

	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.3256652	.68003657	12
	Total	-.1131289	.85898039	30
Negative	No, I have never had contact with a Latter-Day Saint/Mormon	.0018292	1.05316657	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5361640	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.0283800	.95394270	9
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.2425183	1.39431273	13
	Total	-.1140226	1.14370262	30
Neutral	No, I have never had contact with a Latter-Day Saint/Mormon	.0801710	1.07631236	12

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.9770370	1.07133974	4
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	1.1774411	.95477118	5
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1028439	.72542991	9
	Total	.1288902	1.09018761	30
Positive	No, I have never had contact with a Latter-Day Saint/Mormon	-.1570792	.85663206	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.1761667	.61460179	5
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.1770084	.45003397	3

		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0179007	.85481525	10
		Total	-.1158605	.75908607	30
Total		No, I have never had contact with a Latter-Day Saint/Mormon	-.0512758	.98259313	38
		Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.2865565	.79830160	17
		Yes, I have had contact with at least two Latter-Day Saints/Mormons	.3195437	1.03162629	21
		Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.1435030	.96968232	44
		Total	-.0535305	.96944624	120
Discomfort With LDS	No Clips	No, I have never had contact with a Latter-Day Saint/Mormon	-.3440655	1.12700555	7

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.4457998	.82821420	7
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.2348262	.63262944	4
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1187401	.80619249	12
	Total	.1025442	.87849176	30
Negative	No, I have never had contact with a Latter-Day Saint/Mormon	.0342106	.85535928	7
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	-.5681454	.	1
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0906965	.85351501	9

	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.3370605	.68778538	13
	Total	.1078949	.77519801	30
Neutral	No, I have never had contact with a Latter-Day Saint/Mormon	-.3620930	1.36052217	12
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.8572166	1.05790653	4
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	.1434074	.85536866	5
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	.0580425	1.00152873	9
	Total	.0107723	1.16429808	30
Positive	No, I have never had contact with a Latter-Day Saint/Mormon	-.7441496	.91218098	12

	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.1075712	.20752656	5
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.4684619	1.22903457	3
	Yes, I have had contact with two or more Latter-Day Saints/Mormons	-.0457451	.90551936	10
	Total	-.3418258	.90215707	30
Total	No, I have never had contact with a Latter-Day Saint/Mormon	-.4064183	1.09425212	38
	Yes, I have had contact with at least one Latter-Day Saints/Mormons	.3834809	.78487702	17
	Yes, I have had contact with at least two Latter-Day Saints/Mormons	-.0269196	.83716256	21

Yes, I have had contact with two or more Latter-Day Saints/Mormons	.1334454	.82326613	44
Total	-.0301536	.94729591	120

Table 10.4 (Hypothesis 6)

Descriptive Statistics

Dependent Variable: All Typical

Sorting Groups of People into Content Seen	How would you rate these experiences if you had them?	Mean	Std. Deviation	N
Negative	I have never had contact with a Latter-Day Saint/Mormon	2.5556	.65546	6
	I felt they were negative experiences	1.8889	.50918	3
	I had no strong feelings either way	2.3333	.70273	10
	I felt they were positive experiences	2.1212	.68755	11
	Total	2.2556	.67058	30
Neutral	I have never had contact with a Latter-Day Saint/Mormon	2.6000	.39441	10

	I felt they were negative experiences	1.9167	.91742	6
	I had no strong feelings either way	2.6250	.75000	4
	I felt they were positive experiences	2.5500	.83166	10
	Total	2.4500	.73520	30
Positive	I have never had contact with a Latter-Day Saint/Mormon	2.7917	.62006	12
	I felt they were negative experiences	2.5000	.70711	2
	I had no strong feelings either way	2.7727	.46710	11
	I felt they were positive experiences	3.5000	.35355	5
	Total	2.8833	.58255	30
Total	I have never had contact with a Latter-Day Saint/Mormon	2.6726	.54713	28
	I felt they were negative experiences	2.0152	.76178	11
	I had no strong feelings either way	2.5733	.62376	25
	I felt they were positive experiences	2.5513	.84823	26
	Total	2.5296	.70912	90

Table 10.5 (Hypothesis 9)

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Otherness of LDS	1 = Strongly Disagree	8	-1.453080	1.43298079	.50663522	-2.651082	-.2550783	-3.75619	.22569
	2 = Disagree	19	.3613363	1.11201170	.25511298	-.1746362	.8973088	-1.41323	2.71060
	3 = Neither agree nor disagree	58	-.0496654	.83285853	.10935968	-.2686544	.1693236	-2.68570	2.79120
	4 = Agree	100	.2339222	.86251325	.08625132	.0627808	.4050635	-1.93397	2.70595
	5 = Strongly agree	55	.2864068	1.05129215	.14175620	-.5706108	-.0022027	-2.15221	2.36682
	Total	240	.0000000	1.00000000	.06454972	-.1271590	.1271590	-3.75619	2.79120
	Model	Fixed Effects			.94418971	.06094718	-.1200727	.1200727	
	Random Effects				.21968071	-.6099314	.6099314		
LDS As Approachable	1 = Strongly Disagree	8	-.0931153	.99685696	.35244216	-.9265085	.7402780	-1.57008	1.25592
	2 = Disagree	19	.4403731	.78884299	.18097299	-.8205833	-.0601630	-1.95148	.77967
	3 = Neither agree nor disagree	58	.0516180	1.08742352	.14278570	-.3375415	.2343054	-1.92149	3.24290

	4 = Agree	100	.0343878	.91037255	.09103726	-.1462498	.2150255	-2.32478	2.48195
	5 = Strongly agree	55	.1575832	1.10553716	.14907060	-.1412854	.4564517	-2.26944	2.99435
	Total	240	.0000000	1.00000000	.06454972	-.1271590	.1271590	-2.32478	3.24290
	Model Fixed Effects			.99703266	.06435818	-.1267927	.1267927		
	Random Effects				.08108472	-.2251273	.2251273		
Discomfort With LDS	1 = Strongly Disagree	8	-1.53109	1.07929790	.38158943	-2.433407	-.6287757	-3.22304	.07909
	2 = Disagree	19	-1.08927	.68617127	.15741849	-1.420000	-.7585518	-2.30037	.57279
	3 = Neither agree nor disagree	58	-.442161	.78659734	.10328529	-.6489864	-.2353360	-2.27065	1.54067
	4 = Agree	100	.0699694	.67995891	.06799589	-.0649492	.2048880	-1.65528	1.69443
	5 = Strongly agree	55	.9380614	.85857681	.11577047	.7059556	1.1701673	-1.25036	2.57216
	Total	240	.0000000	1.00000000	.06454972	-.1271590	.1271590	-3.22304	2.57216
	Model Fixed Effects			.76485419	.04937113	-.0972666	.0972666		
Random Effects				.41570101	-1.154171	1.1541710			

Table 10.6 (Hypothesis 10)

<i>Descriptive Statistics</i>						
	Sorting Groups of People into Content Seen	I know a lot about Latter-Day Saint doctrine and beliefs	Mean	Std. Deviation	N	

Otherness of LDS	No Clips	1 = Strongly Disagree	-.4701560	.86731546	13
		2 = Disagree	-.0498275	.80882654	25
		3 = Neither agree nor disagree	.3087141	.87482677	14
		4 = Agree	.6866244	.80835685	8
		Total	.0409546	.89434985	60
	Negative	1 = Strongly Disagree	-.4315319	.54102169	12
		2 = Disagree	-.0336370	.67921403	28
		3 = Neither agree nor disagree	.4295311	1.29312086	14
		4 = Agree	1.4705487	.60628168	5
		5 = Strongly agree	-1.4630773	.	1
	Total	.0963814	.97536775	60	
	Neutral	1 = Strongly Disagree	-1.2013300	1.26951441	12
		2 = Disagree	-.4335565	.83444720	28
		3 = Neither agree nor disagree	.8133302	.70641390	11
		4 = Agree	1.0913180	.90054022	9
		Total	-.1297841	1.21831159	60
	Positive	1 = Strongly Disagree	-.4761763	.80958354	17
		2 = Disagree	-.1105486	.75433808	24
		3 = Neither agree nor disagree	.5426757	.60317439	9
		4 = Agree	.5410972	1.06595753	10
Total		-.0075518	.88714176	60	
Total	1 = Strongly Disagree	-.6259512	.92741202	54	

	2 = Disagree	-.1617169	.77799527	105
	3 = Neither agree nor disagree	.5034614	.93701179	48
	4 = Agree	.8774554	.92198418	32
	5 = Strongly agree	-1.4630773	.	1
	Total	.0000000	1.00000000	240
LDS As Approachable	No Clips			
	1 = Strongly Disagree	-.9703615	.90444470	13
	2 = Disagree	-.1094326	.67790104	25
	3 = Neither agree nor disagree	.5035452	1.07113929	14
	4 = Agree	.8165181	.79263869	8
	Total	-.0294789	1.02121786	60
Negative	1 = Strongly Disagree	-.8430365	.83164179	12
	2 = Disagree	-.0773799	.68734378	28
	3 = Neither agree nor disagree	.0464669	1.07119046	14
	4 = Agree	.2987873	1.47911796	5
	5 = Strongly agree	2.9943542	.	1
	Total	-.1190708	1.01947220	60
Neutral	1 = Strongly Disagree	-.4549365	1.13523926	12
	2 = Disagree	.0940922	.75107914	28
	3 = Neither agree nor disagree	.3681681	1.14529709	11
	4 = Agree	.4276862	.83545364	9
	Total	.0845728	.95267878	60
Positive	1 = Strongly Disagree	-.5738134	.73288130	17

		2 = Disagree	.0202702	.86668339	24
		3 = Neither agree nor disagree	.0370076	.53785230	9
		4 = Agree	1.2773893	1.11296629	10
		Total	.0639770	1.01700690	60
Total		1 = Strongly Disagree	-.7026890	.89422854	54
		2 = Disagree	-.0169656	.74023871	105
		3 = Neither agree nor disagree	.2517310	1.00324246	48
		4 = Agree	.7702859	1.05704646	32
		5 = Strongly agree	2.9943542	.	1
		Total	.0000000	1.00000000	240
Discomfort With LDS	No Clips	1 = Strongly Disagree	.2875909	1.18600888	13
		2 = Disagree	-.0793666	.93319780	25
		3 = Neither agree nor disagree	.0364497	.96922376	14
		4 = Agree	.7804568	.39086995	8
		Total	.1418078	.97406374	60
	Negative	1 = Strongly Disagree	.0948441	.92121920	12
		2 = Disagree	-.1079399	.98807824	28
		3 = Neither agree nor disagree	.2107956	.91779175	14
		4 = Agree	.4039544	.84410816	5
		5 = Strongly agree	.7058640	.	1
		Total	.0632098	.93542651	60
	Neutral	1 = Strongly Disagree	.2392268	1.25315658	12

	2 = Disagree	-.0623034	1.05051814	28
	3 = Neither agree nor disagree	-.3172401	.62020703	11
	4 = Agree	-.0855309	1.24480348	9
	Total	-.0522199	1.05057591	60
Positive	1 = Strongly Disagree	-.0101566	.99092115	17
	2 = Disagree	.0099949	1.12862096	24
	3 = Neither agree nor disagree	-.3813587	.88685642	9
	4 = Agree	-.5802851	.98236228	10
	Total	-.1527977	1.03551209	60
Total	1 = Strongly Disagree	.1402754	1.06406841	54
	2 = Disagree	-.0620104	1.01216466	105
	3 = Neither agree nor disagree	-.0720924	.87650704	48
	4 = Agree	.0528374	1.04778946	32
	5 = Strongly agree	.7058640	.	1
	Total	.0000000	1.00000000	240

Table 11.1 (Hypothesis 5)
One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Character #1 - Brant Butterfield - This character feels like a real person to me	60	3.58	1.013	.131
Character #2 - Stacey Moore - This character feels like a real person to me	60	3.50	1.127	.146
Character #3 - Eric Parker - This character feels like a real person to me	60	3.32	1.097	.142
Character #1 - Jeffrey Cole - This character feels like a real person to me	60	3.55	1.080	.139
Character #2 - Blake Ryder - This character feels like a real person to me	60	3.63	.991	.128
Character #1 - Jeffrey Cole - This character feels like a real person to me	60	4.08	.696	.090
Character #2 - Elder Murray - This character feels like a real person to me	60	3.68	.965	.125

Table 11.2 (Hypothesis 7)

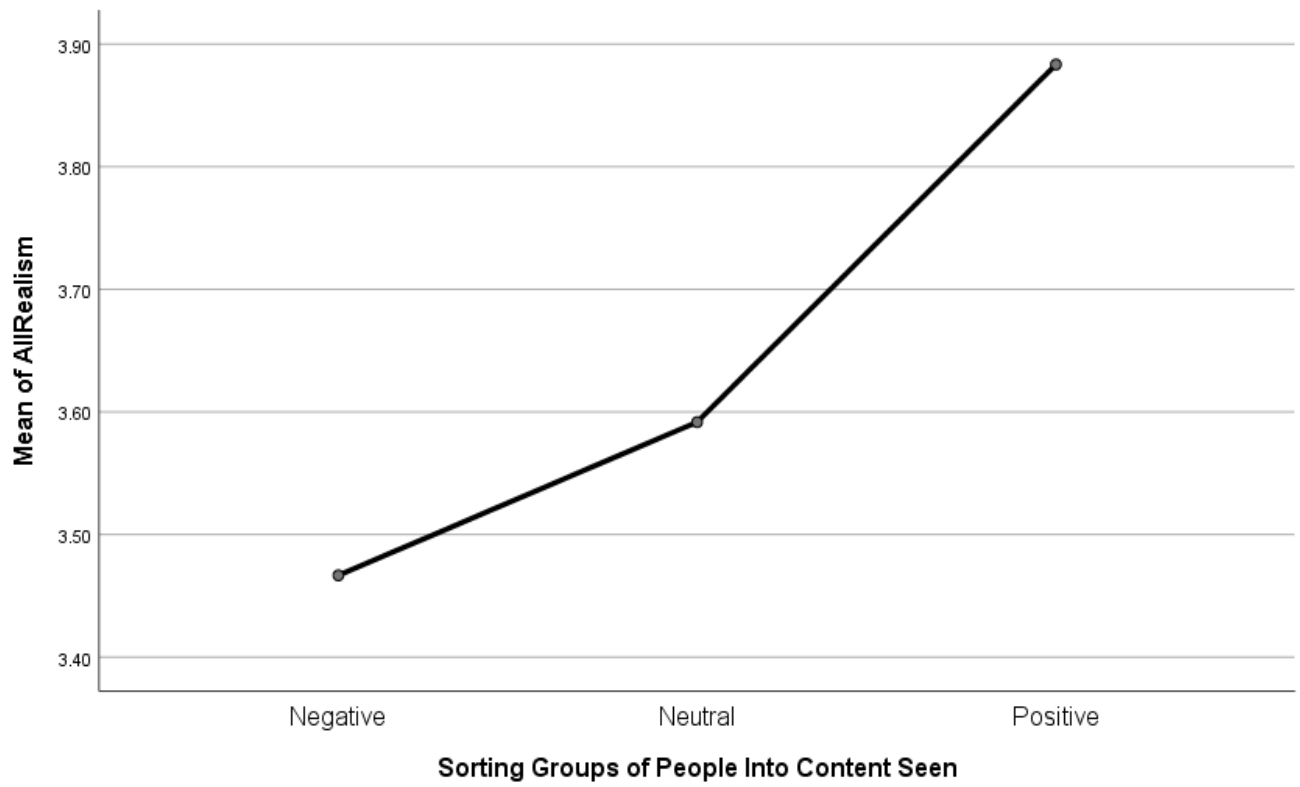
<i>One-Sample Statistics</i>				
	N	Mean	Std. Deviation	Std. Error Mean
Character #1 - Brant Butterfield - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.53	.999	.129
Character #2 - Stacey Moore - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.05	1.064	.137
Character #3 - Eric Parker - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.22	1.043	.135
Character #1 - Jeffrey Cole - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.40	.924	.119
Character #2 - Blake Ryder - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.30	.908	.117

Character #1 - Jeffrey Cole - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	2.70	.830	.107
Character #2 - Elder Murray - I feel this character is consistent with other Latter-Day Saint characters I have seen in this study or in real-life	60	3.08	1.013	.131

Figures

Figure 1

Means Plot for Hypothesis 5



References

- Aberson, C. L., & Haag, S. C. (2007). Contact, perspective taking, and anxiety as predictors of stereotype endorsement, explicit attitudes, and implicit attitudes. *Group Processes & Intergroup Relations*, 10(2), 179-201.
- Adalian, J., & Fernandez, M. E. (2016, May). The Business of Too Much TV. *Vulture*.
- Alexander, T. G. (1996). *Mormonism in transition: A history of the Latter-day Saints, 1890-1930*. University of Illinois Press.
- Alperstein, N. M. (1991). Imaginary social relationships with celebrities appearing in television commercials. *Journal of Broadcasting & Electronic Media*, 35(1), 43-58.
- Allport GW. 1954. *The Nature of Prejudice*. Reading, MA: Addison-Wesley.
- Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of personality and social psychology*, 5(4), 432.
- Americans Express Increasingly Warm Feelings Towards Religious Groups. (2017). In *Pew Research Analysis – Polling and Analysis*.
- Americans Learned Little About the Mormon Faith, But Some Attitudes Softened. (2012). In *Pew Research Center – Polling and Analysis*.
- Anderson, T. T. (2009). Artistry and Aesthetics in Contemporary Mormon and Iranian Film. *Brigham Young University Studies*, 48(2), 111-138.
- Applebome, P. (2011). A Mormon spectacle, way off Broadway. *New York Times*.
- Armstrong, M., Morris, C., Abraham, C., Ukoumunne, O. C., & Tarrant, M. (2016). Children's contact with people with disabilities and their attitudes towards disability: a cross-sectional study. *Disability and rehabilitation*, 38(9), 879-888.
- Astle, R., & Burton, G. O. (2007). A history of Mormon cinema. *BYU Studies Quarterly*, 46(2),

2.

- Astle, R. (2009). What is Mormon cinema? Defining the genre. *Dialogue: A Journal of Mormon Thought*, 42(4), 18.
- Austin, E. W., Roberts, D. F., & Nass, C. I. (1990). Influences of family communication on children's television-interpretation processes. *Communication research*, 17(4), 545-564.
- Auter, P. J. (1992). Psychometric: TV that talks back: An experimental validation of a parasocial interaction scale. *Journal of Broadcasting & Electronic Media*, 36(2), 173-181.
- Auter, P. J., & Davis, D. M. (1991). When characters speak directly to viewers: Breaking the fourth wall in television. *Journalism Quarterly*, 68(1-2), 165-171.
- Auter, P. J., & Palmgreen, P. (2000). Development and validation of a parasocial interaction measure: The audience-persona interaction scale. *Communication Research Reports*, 17(1), 79-89.
- Bachelder, C. (2007). Crashing the party: The ill-fated 1968 presidential campaign of governor George Romney. *The Michigan Historical Review*, 131-162.
- Baker, S., & Campbell, J. (2010). Mitt Romney's religion: A five factor model for analysis of media representation of Mormon identity. *Journal of Media and Religion*, 9(2), 99-121.
- Baker, S., & Stout, D. (2003). Mormons and the Media, 1898-2003: A Selected, Annotated, and Indexed Bibliography (with Suggestions for Future Research). *BYU Studies Quarterly*, 42(3), 14.
- Barlow, F. K., Paolini, S., Pedersen, A., Hornsey, M. J., Radke, H. R., Harwood, J., ... & Sibley, C. G. (2012). The contact caveat: Negative contact predicts increased prejudice more than positive contact predicts reduced prejudice. *Personality and Social Psychology Bulletin*, 38(12), 1629-1643.

- Basil, M. D. (1996). Identification as a mediator of celebrity effects. *Journal of Broadcasting & Electronic Media*, 40(4), 478-495.
- Bennion, J. (2012). *Polygamy in primetime: Media, gender, and politics in Mormon fundamentalism*. UPNE.
- Bennion, L. C., & Young, L. A. (1996). The uncertain dynamics of LDS expansion, 1950-2020. *Dialogue: A Journal of Mormon Thought*, 29(1), 8-32.
- Benson, B. V., Merolla, J. L., & Geer, J. G. (2011). Two steps forward, one step back? Bias in the 2008 presidential election. *Electoral Studies*, 30(4), 607-620.
- Berinsky, A. J., Huber, G. A., & Lenz, G. S. (2012). Evaluating online labor markets for experimental research: Amazon. com's Mechanical Turk. *Political Analysis*, 20(3), 351-368.
- Bless, H., & Waenke, M. (2000). Can the same information be typical and atypical? How perceived typicality moderates assimilation and contrast in evaluative judgments. *Personality and Social Psychology Bulletin*, 26(3), 306-314.
- Braver, M. C. W., & Braver, S. L. (1988). Statistical treatment of the Solomon four-group design: A meta-analytic approach. *Psychological bulletin*, 104(1), 150-154.
- Brown, M. S. (2014). *In particularity we trust: Richard Dutcher's Mormon Quartet and a Latter-Day Saint spiritual film style*. Wayne State University.
- Burch-Brown, J., & Baker, W. (2016). Religion and reducing prejudice. *Group Processes & Intergroup Relations*, 19(6), 784-807.
- Burke, Daniel. "Are Mormons Christian? It's complicated." *St. Louis Post-Dispatch*, 20 Jan. 2012.
- Burton, G. O. (2007). Establishing Shot: The Scope of Mormon Cinema. *BYU Studies Quarterly*,

46(2), 1.

Bushman, C. L. (2006). *Contemporary Mormonism: Latter-day saints in modern America*.

Greenwood Publishing Group.

Busselle, R., & Bilandzic, H. (2008). Fictionality and perceived realism in experiencing stories:

A model of narrative comprehension and engagement. *Communication Theory, 18*(2),

255-280.

Busselle, R., & Bilandzic, H. (2009). Measuring narrative engagement. *Media Psychology,*

12(4), 321-347.

Campbell, D. E., & Monson, J. Q. (2007). Dry kindling: A political profile of American

Mormons. *From Pews to Polling Places: Faith and Politics in the American Religious*

Mosaic, 105-130.

Campbell, D. E., Green, J. C., & Monson, J. Q. (2012). The Stained Glass Ceiling: Social

Contact and Mitt Romney's "Religion Problem". *Political Behavior, 34*(2), 277-299.

Campbell, D. T., & Stanley, J. C. (2015). *Experimental and quasi-experimental designs for*

research. Ravenio Books.

Cannon, B. Q., & Olmstead, J. W. (2003). " Scandalous Film": The Campaign to Suppress Anti-

Mormon Motion Pictures, 1911-12. *Journal of Mormon History, 29*(2), 42-76.

Carter, E. L. (1998). AAUP censures BYU on academic freedom issues. *Deseret News*.

Cattell, R. B. (1965). A biometrics invited paper. Factor analysis: An introduction to essentials I.

The purpose and underlying models. *Biometrics, 21*(1), 190-215.

Chavous, T. M. (2005). An Intergroup Contact-Theory Framework for Evaluating Racial

Climate on Predominantly White College Campuses. *American Journal of Community*

Psychology, 36(3-4), 239-257.

- Chen, C. H. (2003). "Molympics"? Journalistic Discourse of Mormons in Relation to the 2002 Winter Olympic Games. *Journal of Media and Religion*, 2(1), 29-47.
- Chen, C. H., & Yorgason, E. (1999). Those amazing Mormons": The media's construction of Latter-day Saints as a model minority. *Dialogue: A Journal of Mormon Thought*, 32(2), 107-128.
- Chesboro, J.W. (1986). "Communication, values, and popular television series: An eleven-year assessment." Pp. 477-512 in G. Gumpert and R. Cathcart (eds), *Inter/Media* (3rd. ed.). New York: Oxford University Press.
- Cho, H., Shen, L., & Wilson, K. (2012). Perceived realism: Dimensions and roles in narrative persuasion. *Communication Research*.
- Chock, T. M. (2011). Is it Seeing or Believing? Exposure, Perceived Realism, and Emerging Adults' Perceptions of Their Own and Others' Attitudes About Relationships. *Media Psychology*, 14(4), 355 - 386
- Chory, R. M. (2013). Differences in television viewers' involvement: Identification with and attraction to liked, disliked, and neutral characters. *Communication Research Reports*, 30(4), 293-305.
- Chory-Assad, R. M., & Cicchirillo, V. (2005). Empathy and affective orientation as predictors of identification with television characters. *Communication Research Reports*, 22(2), 151-156.
- Clarke, S. H. (2005). Created in whose image? Religious characters on network television. *Journal of Media and Religion*, 4(3), 137-153.
- Cohen, J. (2001). Defining identification: A theoretical look at the identification of audiences with media characters. *Mass communication & society*, 4(3), 245-264.

- Cohen, J. (2004). Parasocial break-up from favorite television characters: The role of attachment styles and relationship intensity. *Journal of Social and Personal relationships*, 21(2), 187-202.
- Cole, M. (2012). "The Book of Mormon Musical" and its effects. *The Daily Universe*.
- Costello, A. B., & Osborne, J. W. (2005). Best practices in exploratory factor analysis: Four recommendations for getting the most from your analysis. *Practical assessment, research & evaluation*, 10(7), 1-9.
- Cragun, R. T., & Lawson, R. (2010). The secular transition: The worldwide growth of Mormons, Jehovah's Witnesses, and Seventh-day Adventists. *Sociology of Religion*, 71(3), 349-373.
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Cripps, T. (1975). The Movie Jew as an Image of Assimilationism, 1903-1927. *Journal of Popular Film*, 4(3), 190-207.
- Cummins, R. G., & Cui, B. (2014). Reconceptualizing address in television programming: The effect of address and affective empathy on viewer experience of parasocial interaction. *Journal of Communication*, 64(4), 723-742.
- D'Arc, J. V. "The Mormon as Vampire: A Comparative Study of Winifred Graham's The Love Story of a Mormon, the Film Trapped by the Mormons, and Bram Stoker's Dracula." *BYU Studies* 46.2 (2007): 164-187.
- Davies, K., Tropp, L. R., Aron, A., Pettigrew, T. F., & Wright, S. C. (2011). Cross-group friendships and intergroup attitudes: A meta-analytic review. *Personality and Social Psychology Review*, 15(4), 332-351.
- Deacy, C. (2005). *Faith in film: Religious themes in contemporary cinema*. Ashgate.

- Decker, M. T., & Austin, M. (2010). Peculiar Portrayals: Mormons on the Page, Stage, and Screen.
- DeFleur, M. L., & DeFleur, L. B. (1967). The relative contribution of television as a learning source for children's occupational knowledge. *American Sociological Review*, 777-789.
- Demographics of Mechanical Turk: Now Live! (2015). In *behind-the-enemy-lines.com*
- Detenber, B. H., Ho, S. S., Neo, R. L., Malik, S., & Cenite, M. (2013). Influence of value predispositions, interpersonal contact, and mediated exposure on public attitudes toward homosexuals in Singapore. *Asian Journal of Social Psychology*, 16(3), 181-196.
- Diaz, E. D., & Dio, R. V. (2017). Effectiveness of Tri-In-1 Strategic Intervention Materials For Grade 9 Students Through Solomon Four-Group Design.
- Dibble, J. L., Hartmann, T., & Rosaen, S. F. (2016). Parasocial interaction and parasocial relationship: Conceptual clarification and a critical assessment of measures. *Human Communication Research*, 42(1), 21-44.
- Dibble, J. L., & Rosaen, S. F. (2011). Parasocial interaction as more than friendship. *Journal of Media Psychology*.
- Dorr, A. (1983). No shortcuts to judging reality. In J. Bryant, D. R. Anderson, (Eds.), *Children's understanding of television: Research on attention and comprehension* (pp. 199–220). New York, NY: Academic Press.
- Dovidio, J. F., Gaertner, S. L., & Kawakami, K. (2003). Intergroup contact: The past, present, and the future. *Group Processes & Intergroup Relations*, 6(1), 5-21.
- Downs, A. C. (1990). Children's judgments of televised events: The real versus pretend distinction. *Perceptual and motor skills*, 70(3), 779-782.
- Duffy, J. C. (2013). Mormons and American Television. *Mormons and Popular Culture: The*

- Global Influence of an American Phenomenon. Literature, art, media, tourism, and sports. Volume 2, 91.*
- Dutcher, R. (2007). 'Parting Words' on Mormon Movies. *Daily Herald*.
- Eckstrom, K. (2012). Study shows Mormonism is fastest-growing faith in half of U.S. states. *The Washington Post*.
- Elayan, Y. (2005). Stereotypes of Arab and Arab-Americans Presented in Hollywood Movies Released during 1994 to 2000.
- Emerson, M. O., Kimbro, R. T., & Yancey, G. (2002). Contact theory extended: The effects of prior racial contact on current social ties. *Social Science Quarterly*, 83(3), 745-761.
- Eyal, K., & Rubin, A. M. (2003). Viewer aggression and homophily, identification, and parasocial relationships with television characters. *Journal of Broadcasting & Electronic Media*, 47(1), 77-98.
- Eyal, K., & Cohen, J. (2006). When good friends say goodbye: A parasocial breakup study. *Journal of Broadcasting & Electronic Media*, 50(3), 502-523.
- Farrokhi, F., & Mahmoudi-Hamidabad, A. (2012). Rethinking convenience sampling: Defining quality criteria. *Theory and practice in language studies*, 2(4), 784.
- Flake, K. (2005). *The politics of American religious identity: The seating of Senator Reed Smoot, Mormon apostle*. Univ of North Carolina Press.
- Flavell, J. H. (1986). The development of children's knowledge about the appearance–reality distinction. *American Psychologist*, 41(4), 418.
- Fong, T. P. (2002). *The contemporary Asian American experience: Beyond the model minority*. Pearson College Division.
- Frigerio, E., Burt, D. M., Gagliardi, C., Cioffi, G., Martelli, S., Perrett, D. I., & Borgatti, R.

- (2006). Is everybody always my friend? Perception of approachability in Williams syndrome. *Neuropsychologia*, 44(2), 254-259.
- Fujioka, Y. (1999). Television portrayals and African-American stereotypes: Examination of television effects when direct contact is lacking. *Journalism & Mass Communication Quarterly*, 76(1), 52-75.
- Gerbner, G., & Gross, L. (1976). Living with television: The violence profile. *Journal of communication*, 26(2), 172-194.
- Ghasemi A, Zahediasl S. Normality Tests for Statistical Analysis: A Guide for Non-Statisticians. *International Journal of Endocrinology and Metabolism*. 2012;10(2):486-489.
- Ghuman, M. A. (2015). An Examination of the Moderating Effect of Intergroup Anxiety on the Relationship between Intergroup Contact and Islamophobia.
- Gibson, D. (2012). Is this the Mormons' JFK moment? *The Washington Post*.
- Giles, D. C. (2002). Parasocial interaction: A review of the literature and a model for future research. *Media psychology*, 4(3), 279-305.
- Givens, T. (2007). *People of Paradox: A History of Mormon Culture*. OUP USA.
- Gougeon, B. C. (2015). *Parasocial and parasocial vicarious contact effects on euro Canadians' views of aboriginal peoples* (Doctoral dissertation, Laurentian University of Sudbury).
- Grant, A. E., Guthrie, K. K., & Ball-Rokeach, S. J. (1991). Television shopping: A media system dependency perspective. *Communication Research*, 18(6), 773-798.
- Green, M. C. (2004). Transportation into narrative worlds: The role of prior knowledge and perceived realism. *Discourse processes*, 38(2), 247-266.
- Green, M. C., & Brock, T. C. (2000). The role of transportation in the persuasiveness of public

- narratives. *Journal of personality and social psychology*, 79(5), 701.
- Green, J. C., & Silk, M. (2009). No saints need apply. *Religion in the News*, 11(3), 4–7. 26.
- Greer, C., & Jewkes, Y. (2005). Extremes of otherness: Media images of social exclusion. *Social Justice*, 32(1 (99), 20-31.
- Greydanus, S. (2016). Where are Hollywood’s good Catholic characters? In *cruxnow.com*
- Hackett, C., Grim, B. J., Skirbekk, V., Stonawski, M., & Goujon, A. (2011). Global Christianity: A report on the size and distribution of the world’s Christian population. In *Report. Pew Research Center’s Forum on Religion & Public Life, Washington, DC.*
- Haglund, K. (2014). What the “Mormon Moment” Actually Accomplished. *Slate*.
- Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (1998). *Multivariate data analysis* (Vol. 5, No. 3, pp. 207-219). Upper Saddle River, NJ: Prentice hall.
- Hales, B. (2016) Statistical Report, 2016. In *lds.org*.
- Hall, A. (2003). Reading realism: Audiences' evaluations of the reality of media texts. *Journal of Communication*, 53(4), 624-641.
- Hall, D. L., Matz, D. C., & Wood, W. (2010). Why don’t we practice what we preach? A meta-analytic review of religious racism. *Personality and Social Psychology Review*, 14(1), 126-139.
- Harrison, M. I. "Are Mormons Christians?" *Huffington Post 'The Blog'*, 19 Aug. 2015.
- Hartmann, T., Stuke, D., & Daschmann, G. (2008). Positive parasocial relationships with drivers affect suspense in racing sport spectators. *Journal of Media Psychology*, 20(1), 24-34.
- Hartmann, T., & Goldhoorn, C. (2011). Horton and Wohl revisited: Exploring viewers' experience of parasocial interaction. *Journal of communication*, 61(6), 1104-1121.
- Harwood, J., Paolini, S., Joyce, N., Rubin, M., & Arroyo, A. (2011). Secondary transfer effects

- from imagined contact: Group similarity affects the generalization gradient. *British Journal of Social Psychology*, 50(1), 180-189.
- Hawkins, R. P. (1977). The dimensional structure of children's perceptions of television reality. *Communication Research*, 4, 299-320.
- Henson, R. K., & Roberts, J. K. (2006). Use of exploratory factor analysis in published research: Common errors and some comment on improved practice. *Educational and Psychological measurement*, 66(3), 393-416.
- Ho, S. S., Detenber, B. H., Malik, S., & Neo, R. L. (2012). The roles of value predispositions, communication, and third person perception on public support for censorship of films with homosexual content. *Asian Journal of Communication*, 22(1), 78-97.
- Hoffmeyer-Zlotnik, J. H., & Warner, U. (2013). *Harmonising demographic and socio-economic variables for cross-national comparative survey research*. Springer Science & Business Media.
- Hoffner, C. (1996). Children's wishful identification and parasocial interaction with favorite television characters. *Journal of Broadcasting & Electronic Media*, 40(3), 389-402.
- Hoffner, C., & Buchanan, M. (2005). Young adults' wishful identification with television characters: The role of perceived similarity and character attributes. *Media psychology*, 7(4), 325-351.
- Horton, D., & Richard Wohl, R. (1956). Mass communication and para-social interaction: Observations on intimacy at a distance. *Psychiatry*, 19(3), 215-229.
- Horton, D., & Wohl, R. (1957). Mass communication and para-social interaction. *Observations on*.
- How Americans Feel About Religious Groups (2014). In *Pew Research Center Religion*

& *Public Life*.

- Howell, C. (2017). This Show Was Religious?!: Online Reactions to Religion in Lost and Battlestar Galactica Finales. *The Journal of Religion, Media and Digital Culture*, 5(2), 297-314.
- Hunsberger, B. (1995). Religion and prejudice: The role of religious fundamentalism, quest, and right-wing authoritarianism. *Journal of Social Issues*, 51(2), 113-129.
- Hutchison, P., & Rosenthal, H. E. (2011). Prejudice against Muslims: Anxiety as a mediator between intergroup contact and attitudes, perceived group variability and behavioural intentions. *Ethnic and Racial Studies*, 34(1), 40-61.
- Igartua, J. J. (2010). Identification with characters and narrative persuasion through fictional feature films.
- Islam, M. R., & Hewstone, M. (1993). Dimensions of contact as predictors of intergroup anxiety, perceived out-group variability, and out-group attitude: An integrative model. *Personality and Social Psychology Bulletin*, 19(6), 700-710.
- Jackson, L. M., & Esses, V. M. (1997). Of scripture and ascription: The relation between religious fundamentalism and intergroup helping. *Personality and Social Psychology Bulletin*, 23(8), 893-906.
- Jackson, L. M., & Hunsberger, B. (1999). An intergroup perspective on religion and prejudice. *Journal for the Scientific Study of Religion*, 509-523.
- Jennings, N., & Alper, M. (2016). Young Children's Positive and Negative Parasocial Relationships with Media Characters. *Communication Research Reports*, 33(2), 96-102.
- Johannsen, D., & Kirsch, A. (2016). The History of Religions Read as Fantasy: On the

- Construction of (Religious) Ambiguity in the Television Show *Lost*. *The Journal of Religion and Popular Culture*, 28(2-3), 163-177.
- Johnston, L., & Hewstone, M. (1992). Cognitive models of stereotype change: 3. Subtyping and the perceived typicality of disconfirming group members. *Journal of Experimental Social Psychology*, 28(4), 360-386.
- Johnson, B. R., & Jacobson, C. K. (2005). Contact in context: An examination of social settings on whites' attitudes toward interracial marriage. *Social psychology quarterly*, 68(4), 387-399.
- Jorgenson, D. A. (2014). Media and polygamy: A critical analysis of *Sister Wives*. *Communication Studies*, 65(1), 24-38.
- Junger, L. T., & Witte, E. H. (2008). Media and the contact hypothesis: an experimental study on the impact of parasocial contact.
- Kaiser, H. F. (1958). The varimax criterion for analytic rotation in factor analysis. *Psychometrika*, 23(3), 187-200.
- Kaiser, M. O. (1974). Kaiser-Meyer-Olkin measure for identity correlation matrix. *Journal of the Royal Statistical Society*, 52.
- Keckley, P. H. (1974). *A qualitative analytic study of the image of organized religion in prime time television drama* (Doctoral dissertation, The Ohio State University).
- Kidd, R. F. (1976). Manipulation checks: advantage or disadvantage?. *Representative Research in Social Psychology*.
- Kirn, W. (2011). The Mormon Moment. *Newsweek*, June, 5.
- Klimmt, C., Hartmann, T., & Schramm, H. (2006). Parasocial interactions and relationships. *Psychology of entertainment*, 291-313.

- Kwon, L. (2008). Jehovah's Witnesses, Mormons Fastest-Growing 'Churches' in U.S. *The Christian Post*.
- Landers, R. N., & Behrend, T. S. (2015). An inconvenient truth: Arbitrary distinctions between organizational, Mechanical Turk, and other convenience samples. *Industrial and Organizational Psychology*, 8(2), 142-164.
- Larkey, L. K., & Hecht, M. (2010). A model of effects of narrative as culture-centric health promotion. *Journal of health communication*, 15(2), 114-135.
- Lawson, R., & Cragun, R. T. (2012). Comparing the geographic distributions and growth of Mormons, Adventists, and Witnesses. *Journal for the Scientific Study of Religion*, 51(2), 220-240.
- Lee, S. J. (2015). *Unraveling the "model minority" stereotype: Listening to Asian American youth*. Teachers College Press.
- Lefler, T. J., & Burton, G. O. (2007). Toward a Mormon Cinematic Aesthetic: Film Styles in Legacy. *BYU Studies Quarterly*, 46(2), 14.
- Lemmer, G., & Wagner, U. (2015). Can we really reduce ethnic prejudice outside the lab? A meta-analysis of direct and indirect contact interventions. *European Journal of Social Psychology*, 45(2), 152-168.
- Lipka, M. (2014). How many people of different faiths do you know? In *Pew Research Center*.
- Lombard, M., Ditton, T. B., & Weinstein, L. (2009, November). Measuring presence: the temple presence inventory. In *Proceedings of the 12th Annual International Workshop on Presence* (pp. 1-15).
- Loewenthal, K. M. (2004). *An introduction to psychological tests and scales* (2 ed.).
- Lythgoe, D. L. (1968). The changing image of Mormonism. *Dialogue: A Journal of Mormon*

- Thought*, 3(4), 45-58.
- Lythgoe, D. L. (1971). The 1968 Presidential Decline of George Romney: Mormonism or Politics?. *Brigham Young University Studies*, 11(3), 219-240.
- Mandel, D. (2001). Muslims on the silver screen. *Middle East Quarterly*.
- Marsh, C., & Ortiz, G. (1997). Explorations in theology and film: movies and meaning. Blackwell Publishers.
- Mauss, A. L. (2010). *All Abraham's children: Changing Mormon conceptions of race and lineage*. University of Illinois Press.
- McDannell, C. (Ed.). (2007). *Catholics in the Movies*. Oxford University Press.
- McGahee, T. W., & Tingen, M. S. (2009). The use of the Solomon four-group design in nursing research. *Southern Online Journal of Nursing Research*, 9(1), 77-84.
- McIntyre, E. (2012). Knock Knocking on Heaven's Door: Humour and Religion in Mormon Comedy'. *Handbook of New Religions and Cultural Production*, 4, 71.
- McLaren, L. M. (2003). Anti-immigrant prejudice in Europe: Contact, threat perception, and preferences for the exclusion of migrants. *Social forces*, 81(3), 909-936.
- Medhurst, M. J. (2009). Mitt Romney, "faith in America," and the dance of religion and politics in American culture. *Rhetoric & Public Affairs*, 12(2), 195-221.
- Merrill, R. M., Sloan, A. A., & Steele, B. A. (2015). Growth of The Church of Jesus Christ of Latter-day Saints in a Global Context. *Religious Educator: Perspectives on the Restored Gospel*, 16(1), 116-127.
- Miles, M. R. (1997). *Seeing and believing: Religion and values in the movies*. Beacon Press.
- Mormons in America – Certain in Their Beliefs, Uncertain of Their Place in Society. (2012). In *Pew Research Center – Polling and Analysis*

- Müller, F. (2009). Entertaining anti-racism. Multicultural television drama, identification and perceptions of ethnic threat.
- Morison, P., Kelly, H., & Gardner, H. (1981). Reasoning about the realities on television: A developmental study. *Journal of Broadcasting & Electronic Media*, 25(3), 229-242.
- Moyer-Gusé, E. (2008). Toward a theory of entertainment persuasion: Explaining the persuasive effects of entertainment-education messages. *Communication Theory*, 18(3), 407-425.
- Nacos, B. L., & Torres-Reyna, O. (2007). *Fueling our fears: Stereotyping, media coverage, and public opinion of Muslim Americans*. Rowman & Littlefield.
- Nelson, R. A. (1975). A history of Latter-day Saint screen portrayals in the anti-Mormon film era, 1905-1936.
- Nelson, R. A. (1977). From antagonism to acceptance: Mormons and the silver screen. *Dialogue: A Journal of Mormon Thought*, 10, 63.
- Nelson, R. A. (1984). Mormons as silent cinema villains: propaganda and entertainment. *Historical Journal of Film, Radio and Television*, 4(1), 3-14.
- Neter, J., Wasserman, W., & Kutner, M. H. (1990). Regression, analysis of variance, and experimental design. *Applied Statistical Models*, 614-619.
- Newcomb, H. (1990). Religion on television. *Channels of belief: Religion and American commercial television*, 29-44.
- Nibley, P. (1993). How Mormons See Themselves in Film. *Sunstone*, 16, 14-17.
- Osajima, K. (2005). Asian Americans as the model minority: An analysis of the popular press image in the 1960s and 1980s. *A companion to Asian American studies*, 215-225.
- Paolini, S., Hewstone, M., Voci, A., Harwood, J., & Cairns, E. (2006). Intergroup contact and the

- promotion of intergroup harmony: The influence of intergroup emotions. *Social identities: Motivational, emotional, and cultural influences*, 209-238.
- Paulos, M. H. (2008). Under the Gun at the Smoot Hearings: Joseph F. Smith's Testimony. *Journal of Mormon History*, 34(4), 181-225.
- Pettigrew, T. F. (1998). Intergroup contact theory. *Annual review of psychology*, 49(1), 65-85.
- Pettigrew, T. F., & Tropp, L. R. (2006). A meta-analytic test of intergroup contact theory. *Journal of personality and social psychology*, 90(5), 751.
- Pettigrew, T. F., Tropp, L. R., Wagner, U., & Christ, O. (2011). Recent advances in intergroup contact theory. *International Journal of Intercultural Relations*, 35(3), 271-280.
- Phillips, R. (2006). Rethinking the international expansion of Mormonism. *Nova Religio: The Journal of Alternative and Emergent Religions*, 10(1), 52-68.
- Pickel, G. (2016). Anti-Muslim Sentiments: The Effect of Direct and Parasocial Contacts. In *Third ISA Forum of Sociology (July 10-14, 2016)*. Isaconf.
- Population Distribution by Age (2016). In *Henry J Kaiser Family Foundation*.
- Potter, W. J. (1988). Perceived reality in television effects research. *Journal of Broadcasting & Electronic Media*, 32(1), 23-41.
- Press, A. (1989). Class and gender in the hegemonic process: Class differences in women's perceptions of television realism and identification with television characters. *Media, Culture & Society*, 11(2), 229-251.
- Public Opinion of Mormons. (2007). In *Pew Research Center*.
- Punyanunt-Carter, N. M. (2008). The perceived realism of African American portrayals on television. *The Howard Journal of Communications*, 19(3), 241- 257
- Reeves, B., & Greenberg, B. S. (1977). Children's perceptions of television characters. *Human*

- Communication Research*, 3(2), 113-127.
- Reeves, B., & Lometti, G. E. (1979). The dimensional structure of children's perceptions of television characters: A replication. *Human Communication Research*, 5(3), 247-256.
- Romney's Mormon Faith Likely a Factor in Primaries, Not in a General Election. (2011). In *Pew Research Center – Polling and Analysis*.
- Rosaen, S. F., & Dibble, J. L. (2008). Investigating the relationships among child's age, parasocial interactions, and the social realism of favorite television characters. *Communication Research Reports*, 25(2), 145-154.
- Rubin, A. M., & Perse, E. M. (1987). Audience activity and soap opera involvement a uses and effects investigation. *Human Communication Research*, 14(2), 246-268.
- Rubin, R. B., Perse, E. M., & Barbato, C. A. (1988). Conceptualization and measurement of interpersonal communication motives. *Human Communication Research*, 14(4), 602-628.
- Rubin, A. M., Perse, E. M., & Powell, R. A. (1985). Loneliness, parasocial interaction, and local television news viewing. *Human Communication Research*, 12(2), 155-180
- Rubin, R. B., & McHugh, M. P. (1987). Development of parasocial interaction relationships.
- Running on Faith. (2008). In *Pew Research Center – Polling and Analysis*
- Samuelsen, E. (2007). Finding an Audience, Paying the Bills: Competing Business Models in Mormon Cinema. *Brigham Young University Studies*, 46(2), 209-230.
- Schiappa, E., Gregg, P. B., & Hewes, D. E. (2005). The parasocial contact hypothesis. *Communication monographs*, 72(1), 92-115.
- Schiappa, E., Gregg, P. B., & Hewes, D. E. (2006). Can one TV show make a difference? A Will & Grace and the parasocial contact hypothesis. *Journal of homosexuality*, 51(4), 15-37.
- Seeman, D. (2016). Sensational Movies and the anthropology of religion: towards a comparative

- moral imaginary. *Religion*, 46(4), 633-639.
- Shaheen, J. G. (2000). Hollywood's Muslim Arabs. *The Muslim World*, 90(1-2), 22-42.
- Shaheen, J. G. (2003). Reel bad Arabs: How Hollywood vilifies a people. *The Annals of the American Academy of Political and Social Science*, 588(1), 171-193.
- Shaheen, J. (2012). How the media created the Muslim monster myth. *The Nation*.
- Shapiro, S. S., & Wilk, M. B. (1965). An analysis of variance test for normality (complete samples). *Biometrika*, 52(3/4), 591-611.
- Shapiro, M. A., & Chock, T. M. (2003). Psychological processes in perceiving reality. *Media Psychology*, 5(2), 163-198.
- Shapiro, M. A., Barriga, C. A., & Beren, J. (2010). Causal attribution and perceived realism of stories. *Media Psychology*, 13(3), 273-300.
- Sigelman, L., & Welch, S. (1993). The contact hypothesis revisited: Black-white interaction and positive racial attitudes. *Social forces*, 71(3), 781-795.
- Skill, T., & Robinson, J. D. (1994). The image of Christian leaders in fictional television programs. *Sociology of Religion*, 55(1), 75-84.
- Skill, T., Robinson, J. D., Lyons, J. S., & Larson, D. (1994). The portrayal of religion and spirituality on fictional network television. *Review of Religious Research*, 251-267.
- Slater, M. D., & Rouner, D. (1996). How message evaluation and source attributes may influence credibility assessment and belief change. *Journalism & Mass Communication Quarterly*, 73(4), 974-991.
- Slater, M. D., Rouner, D., & Long, M. (2006). Television dramas and support for controversial public policies: Effects and mechanisms. *Journal of Communication*, 56(2), 235-252.
- Smith, S. J., Axelton, A. M., & Saucier, D. A. (2009). The effects of contact on sexual prejudice:

- A meta-analysis. *Sex Roles*, 61(3-4), 178-191.
- Smith, J., & Roberts, B. H. (1911). History of the Church of Jesus Christ of Latter Day Saints: 1873-1890 (Vol. 4). *Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints*.
- Solomon, R. L. (1949). An extension of control group design. *Psychological bulletin*, 46(2), 137.
- Tabachnick, B. G., & Fidell, L. S. (2007). *Using multivariate statistics*. Allyn & Bacon/Pearson Education.
- Tal-Or, N., & Cohen, J. (2010). Understanding audience involvement: Conceptualizing and manipulating identification and transportation. *Poetics*, 38(4), 402-418.
- Techakesari, P., Barlow, F. K., Hornsey, M. J., Sung, B., Thai, M., & Chak, J. L. (2015). An investigation of positive and negative contact as predictors of intergroup attitudes in the United States, Hong Kong, and Thailand. *Journal of Cross-Cultural Psychology*, 46(3), 454-468.
- Thomson-DeVeaux, A. (2012). Study Shows that Mormons Are the Fastest-Growing Religious Group in the U.S.. In *ppri.org*
- Tian, Q., & Hoffner, C. A. (2010). Parasocial interaction with liked, neutral, and disliked characters on a popular TV series. *Mass Communication and Society*, 13(3), 250-269.
- Tips for Academic Requesters on Mechanical Turk. (2012). In *turkrequesters.blogspot.ca*
- Tukachinsky, R. (2010). Para-Romantic Love and Para-Friendships: Development and Assessment of a Multiple-Parasocial Relationships Scale.
- Tumminio, D. (2013). Don't Judge a Book of Mormon By Its Cover: How Mormons Are Discvoering the Musical as a Conversion Tool. *The Huffington Post*.
- Turk, A. M. (2012). Amazon mechanical turk. Retrieved August, 17, 2012.

- Turner, J. R. (1993). Interpersonal and psychological predictors of parasocial interaction with different television performers. *Communication Quarterly*, 41(4), 443-453.
- Vago, M. (2015). Visit Mollywood, the Mormon Independent film industry. *The AV Club – Wiki Wormhole*.
- Voci, A., & Hewstone, M. (2003). Intergroup contact and prejudice toward immigrants in Italy: The mediational role of anxiety and the moderational role of group salience. *Group Processes & Intergroup Relations*, 6(1), 37-54.
- Vonofakou, C., Hewstone, M., & Voci, A. (2007). Contact with out-group friends as a predictor of meta-attitudinal strength and accessibility of attitudes toward gay men. *Journal of personality and social psychology*, 92(5), 804.
- Ward, L. M., & Carlson, C. (2013). Modeling Meanness: Associations Between Reality TV Consumption, Perceived Realism, and Adolescents' Social Aggression. *Media Psychology*, 16(4), 371 - 389.
- Warne, R. T. (2014). A Primer on Multivariate Analysis of Variance (MANOVA) for Behavioral Scientists. *Practical Assessment, Research & Evaluation*, 19.
- White, O. K., & White, D. (2005). Polygamy and Mormon identity. *The Journal of American Culture*, 28(2), 165-177.
- Wilke, R. R. (2003). The effect of active learning on student characteristics in a human physiology course for nonmajors. *Advances in physiology education*, 27(4), 207-223.
- Winston, K. (2017, September 6). Survey: 'Christian America' dwindling, including white evangelicals. *The Salt Lake Tribune*.
- Wittenbrink, B. (2007). Measuring attitudes through priming. *Implicit measures of attitudes*, 17-58.

- Wittenbrink, B., & Schwarz, N. (Eds.). (2007). *Implicit measures of attitudes*. Guilford Press.
- Wollheim, P. (2006). Latter-Day Screens: A History of Mormons and the Movies. *Afterimage*, 33(6), 26.
- Woodland, C. (2014). The end of the Mormon moment. *The New York Times*, 14.
- Wright, M. (2006). *Religion and film: an introduction*. IB Tauris.
- Yancey, G. (1999). An examination of the effects of residential and church integration on racial attitudes of whites. *Sociological Perspectives*, 42(2), 279-304.
- Zhang, L. (2015). Stereotypes of Chinese by American College Students: Media Use and Perceived Realism. *International Journal of Communication*, 9, 20.
- Zhao, L. (2016). *Parasocial relationship with transgender characters and attitudes toward transgender individuals* (Doctoral dissertation, Syracuse University).
- Zuk, T. D. (2014). "Proud Mormon Polygamist": Assimilation, Popular Memory, and the Mormon Churches in Big Love. *The Journal of Religion and Popular Culture*, 26(1), 93-106.

Justin J. Zarian

1004 W. Tuscany View Rd., Apt. 602, Midvale, UT 84047
(208) 841-9886 • justin.zarian@gmail.com

WORK EXPERIENCE

- Syracuse University**, Syracuse, New York Aug. 2016 – May 2016
Associate Instructor for Communications and Society, COM 107;
Topics in Critical and Historical Perspectives, TRF 340
- Brigham Young University**, Provo, Utah Sept. 2014 – Sept. 2015
Teaching Assistant for Introduction to Film, TMA 102
- Cinemark University Mall**, Orem, Utah July 2013 – Aug. 2014
Movie Theater Attendant / Box Office
- The Church of Jesus Christ of Latter-Day Saints**, London, England July 2009 – June 2011
Volunteer Missionary
- Zarian Midgley & Johnson, PLLC**, Boise, Idaho June 2008 – Aug. 2008
Office Assistant & Runner

EDUCATION

- Syracuse University / S.I. Newhouse School of Public Communications**, Syracuse, New York May 2018
Master of Arts degree, Media Studies
- Boise State University**, Boise, Idaho Sept. 2015 – April 2016
Accelerated coursework in English, qualifying for Graduate Certificate in Secondary Teaching
- Brigham Young University**, Provo, Utah April 2015
Bachelor of Arts degree, Media Arts Studies (Film)
- Eagle High School**, Eagle, Idaho May 2008
High School Diploma. American Heritage Student of the Year (2008)

PUBLICATIONS AND PODCASTS

- Contributor, Podcast, *Unapologetic Geek Out* (2017-present)
Content Producer, Host, Video Editor & Editing Manager, *oneofus.net* (2015-present)
Contributor, *doubletoasted.com* (2015-2016)
Host, Founder & Editor, Podcast, *Limelight Reviews* (2014-2015)
Contributor & Film Critic, *BYU Daily Universe* (2011-2012)
Writer & Co-Moderator, *baitanoscar.freeforums.net* (2006-2015)

HONORS AND AWARDS

- Teaching Assistant / Employee of the Year Award, BYU Media Arts Dept. (2015)
Finalist, Group Pantomime & Comedic Monologue, Idaho State Drama Competition (2008)
Eagle Scout, Boy Scouts of America (2008)

ACTIVITIES

- Member, *Association for Education in Journalism and Mass Communication* (2017-Present)
Ward Mission Leader (2016-Present)

Sunday School Teacher (2014-2016)
Church Financial Clerk (2012-2013)

INTERESTS

Film, reading, writing, music, video games. Traveled extensively in U.S. and abroad.