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Media-Based Coping for Latino Populations

A dissertation submitted in partial satisfaction of the

requirements for the degree Doctor of Philosophy

in Communication

by

Debora D. Pérez Torres

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March 2022

The dissertation of Debora D. Pérez Torres is approved.

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December 2021

Media-Based Coping for Latino Populations

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Debora D. Pérez Torres

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December 2021

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ABSTRACT

Media-Based Coping for Latino Populations

by

Debora D. Pérez Torres

Using an online questionnaire-based experimental design, self-identified U.S. Latino adults (N = 947) recalled and described one of three randomly assigned types of stress events: general stress (GS), discrimination-related stress (DRS), and rejection-related stress (RRS). Participants' emotional reactions were expected to vary by condition. They then selected a video to watch from a media menu. It was expected that their selections would affect post-viewing emotional and quality of life outcomes. Results showed that there were differences among the emotional reactions and media-based coping selection depending on the type of event that participants described.

Participants recalling a DRS event reported more anger compared to the GS and RRS groups. Those recalling an RRS event reported more shame than the GS group but not the DRS group. Participants who recalled a DRS event were more likely to select eudaimonic and ingroup media compared to all other

groups. Those who recalled an RRS event were more likely than those in the GS

group to select hedonic media, but not those in the DRS group. Those who

recalled an RRS event were more likely to select outgroup media compared to

those in the DRS group but not those in the GS group. Thus, the RRS condition

acted as a middle step between recalling a DRS and a GS event.

These results demonstrate that the different types of stressors that U.S.

Latinos face elicit specific emotions and lead to specific media-based coping

strategies. Moreover, participants' media-based coping selection affected their

subsequent emotion and quality of life outcomes like increasing pride and

ethnic group commitment.

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Chapter 1. Introduction

Media has become a ubiquitous part of life, and although users regularly interact and perceive benefits from it, historically, media effects research has tended to focus on the negative consequences of media use, such as increased aggression and desensitization (e.g., Anderson et al., 2003; Gerbner & Gross, 1976; Linz et al., 1988). These outcomes are concerning and deserving of attention, but neglecting media's potentially positive outcomes prevents a full understanding of its role in people's lives. Given this, researchers have begun to investigate possible prosocial media effects, particularly as they relate to various aspects of well-being (Reinecke & Oliver, 2017).

Indeed, research shows that people use media as a distraction (Kubey & Csikszentmihalyi, 1990), to learn about the world (Deci & Ryan, 2008), and to recover from stress and strain (Reinecke, 2009). While promising, this area of research is far from expansive or conclusive (Reinecke & Eden, 2017), particularly when considering the circumstances under which media can enhance well-being and for whom. Specifically, media's implications for the well-being of specific social groups, such as ethnic minorities, are not well-understood. Further, the role of discrete emotions as well as the effects of different types of media content and their effectiveness as a coping strategy are severely understudied.

With this in mind, this study focuses on the role of media as a way to enhance well-being by reducing stress among one of the largest ethnic minorities in the United States, Latinos.

Within the context of well-being, a particularly pervasive threat is stress. Stress is the body's reaction to a taxing environment and often results in negative consequences, such as higher blood pressure, lower immune responses, and higher incidences of unhealthy behaviors like smoking (Cohen & Williamson, 1991; McEwen, 1998; Sapolsky, 2004). However, these negative outcomes can be mitigated by coping (Folkman & Moskowitz, 2000b; Lazarus, 1985)—that is, ways of managing stressors and stress responses. Coping strategies include actions such as seeking social support, confronting the stressor, or increasingly, using media (e.g., listening to music or watching television; American Psychological Association, 2017). Although empirical research has demonstrated that media is used to reduce stress (e.g., Nabi et al., 2017), these investigations have yet to consider differences based on specific group identity and the particular sources of stress among ethnic minorities. Furthermore, this research has yet to exhaustively study the specific type of media content that is selected and effective for coping. Given the expansiveness of the current media environment, when studying media as a coping strategy, it

is essential to consider the types of content that audiences consume for this purpose.

Media-based coping is an emergent field of research (see Nabi et al., 2010), and understudied issues remain, particularly as they relate to social minorities. In general, coping research has predominantly focused on stress as a general reaction against taxing circumstances, nonetheless, stressful events likely have emotional sequalae beyond exhaustion, particularly those related to social identity. Research has shown that minority groups have added stressors, experience higher levels of general stress, and have less access to resources that mitigate the negative consequences of stress (e.g., Carter, 2007; Carter et al., 2017; Miller & Kaiser, 2001). Of particular interest for ethnic minorities is discrimination and discrimination-related stress (DRS) which is demonstrably detrimental to their health (Barnes & Lightsey Jr., 2005; Sapolsky, 2004). While research identifies DRS as a threat to well-being (e.g., Harrell, 2000; Paradies, 2006; Thoits, 2010), this research is still underdeveloped and has yet to identify effective coping strategies that might mitigate its negative health consequences and that are widely available for these populations.

Though it is a type of stress, DRS has been shown to elicit emotions beyond general strain and exhaustion, namely anger, showing that DRS is a distinct experience with a specific emotional profile. These differences have

implications for coping since discrete emotions result necessitate specific ways of coping (e.g., Lazarus, 1999; Lazarus & Folkman, 1984). Thus, coping with the stress and emotions resulting from discrimination is likely different than coping with general stress. The current study investigates media-based coping group-related stressors among U.S. Latinos.

Specifically, in the context of media-based coping, ethnic minorities like Latinos may not derive the same benefits from consuming mainstream media. While media-based coping has been shown to be effective for general populations (Nabi et al., 2010; Reinecke & Oliver, 2017), for ethnic minorities, media may not offer the same respite from stress. The mainstream media landscape is geared toward White audiences and ethnic minorities, like Latinos, tend to be underrepresented and portrayed in negative ways (Mastro, 2009). Indeed, given extant research on negative media effects for minorities (for a review see Mastro, 2017), mainstream media might act as a stressor and a threat to well-being rather than as a coping tool. Thus, it is particularly important to consider the specific media content that is being used as coping among Latinos.

Though mainstream media might not offer the same opportunities for coping for Latinos, research shows that Latino audiences maximize the positive outcomes of media by carefully selecting the media that they consume, avoiding negative and seeking out positive representations of their group (Abrams &

Giles, 2009; Harwood, 1999). Research from this ethnic identity gratifications

(EIG) perspective has found that these selection patterns enhance group identity

and commitment; and although this has yet to be tested, they likely influence

the effectiveness of media-based coping. Specifically, those who consume

extolling ingroup media will likely derive more coping benefits from media.

Indeed, research shows that ingroup media representations can have positive

implications for ethnic minorities, such as enhanced self-esteem (e.g., McKinley

et al., 2014). In this way, ethnic minorities can affirm their identity using media

which in turn can mitigate the negative effects of group-related stressors and

enhance their well-being.

Based on these lines of research, the current study integrates group-

related stressors—that is, RRS and DRS—as well as their related emotions into

the media-based coping literature to investigate the role of emotion on media

selection patterns. Specifically, this study assessed how emotions dictate the

type of content that individuals select for coping; and examined the effects of

group-related variables, namely ingroup media selection, on group and well-

being outcomes. Chapter 2 explicates the concept of stress, including ways of

coping and the role of media and media selection. Chapter 3 situates the

current study within research on entertainment media and well-being, namely,

hedonic and eudaimonic media content and how they are related to different

aspects of well-being. To expand the study of media-based coping into the context of U.S. Latinos, Chapter 4 introduces the different sources of stress that U.S. Latinos face and media-based coping within this context. This section also describes the relationship between specific types of stressors and their resulting emotions. Chapter 5 provides an overview of the study as well as its hypotheses. Chapter 6 describes pilot testing for the main study's experimental stimuli, with Chapter 7 describing the rest of the main study's methods and materials. Chapter 8 reports the study's results. Finally, Chapter 9 concludes with the study's discussion and final thoughts.

Chapter 2. Stress and Coping

Stress is the process by which "environmental demands tax or exceed the adaptive capacity of an organism, resulting in psychological and biological changes that may place persons at risk for disease" (Cohen et al., 1995, p. 3). Thus, stress results from an individual's interpretation of a stimulus as threatening and can have negative consequences for health and well-being. There are multiple ways of conceptualizing stress: focusing on the external stimuli (i.e., the stressor), on the biological changes, or on the psychological experience depending on the goal of the investigation. Most critically, a stimulus may seem stressful to some but not others and it is the interpretation of the stimulus as threatening that will determine its consequences. Further, this psychological interpretation, based on the individual's perception of their goals and resources, will also determine her selection of coping and management strategies. With this in mind, the current study focuses on the psychological perspective of stress.

Within the psychological perspective, the external stimuli and biological changes take a back seat to the individual's interpretation of an interaction as threatening or challenging (Lazarus & Folkman, 1984). According to Lazarus's appraisal theory (Lazarus, 1999; Lazarus & Folkman, 1984), stress results from an

individual's view that a stimulus is relevant to her well-being or goals and that she has insufficient resources to effectively address the threat. This perspective focuses on the individual's cognitive and affective responses to the stressor—that is, their thoughts and emotions—allowing for investigations of individual differences in stress and coping, particularly the experience of discrete emotions.

Research in this area tends to focus on the negative consequences of stress, nonetheless it can be an adaptive response to the extent that it prepares an organism to face environmental threats, releasing hormones like cortisol and activating the cardiovascular system to facilitate an adequate reaction. It is the chronic activation of this stress-response which results in dire health consequences (Sapolsky, 2004). Chronic stress has been linked to physical and mental health issues like heart disease, decreased immune responses, depression, cognition and memory problems among others (Juster et al., 2010; Sapolsky, 2004). Chronic stress responses are also related to unhealthy behaviors, like smoking, drug use, and addiction (Pomerleau & Pomerleau, 1991; Sinha, 2008), particularly when other coping strategies are unavailable. Given these negative consequences and the ubiquity of stress in daily life, managing stress is essential to maintaining well-being.

Beyond a general experience of stress and its sequelae, different sources of stress likely elicit specific reactions. Not every stimulus or threat in the environment results in the same experience. For example, within the psychological perspective of stress, marriage and divorce are both interpreted as stressful life events, but they likely elicit different reactions. In terms of discrimination-related stress for U.S. Latinos, being treated unfairly based on innate characteristics is a patently different experience than those traditionally studied in stress research. While being overwhelmed at work is a threat to a person's well-being and results in stress, it would not challenge their sense of self and belonging. Discrimination has been associated with a number of negative health and quality of life outcomes (Araújo & Borrell, 2006; Carter et al., 2017; Jamieson et al., 2013; Thoits, 2010), however, this experience has not been extensively studied. Discrimination-related stress presents as a unique phenomenon given that it is a threat to well-being and self-image, further, it is a chronic experience that is unlikely to change without radical intervention. Given these characteristics, effective coping becomes even more important.

Coping with Stress

Coping refers to the strategies people use to manage stressors and stress responses which can mitigate the negative consequences of stress (Folkman & Moskowitz, 2000b; Lazarus, 1985; Lazarus & Folkman, 1984). These strategies

are often divided into problem-, emotion-, and cognition-focused strategies (Carver et al., 1989; Lazarus & Folkman, 1984; Roth & Cohen, 1986). Problem-focused coping strategies refer to those that alter the environment—that is, change the situation with actions like information-seeking or confronting the stimulus. Emotion-focused strategies refer to those aimed at changing the individual's affective reaction to the situation rather than the environment, for example, deep breathing. Finally, cognition-focused strategies refer to changing the interpretation of the threat into a challenge or an opportunity. For example, reframing an increased workload as an opportunity to impress a supervisor rather than a risk of failure. Importantly, these distinctions are not clear-cut, and these categories can be fluid rather than inflexible, especially since some strategies can target both the external stimuli and the emotional sequelae of the stimuli.

Although, in general, research shows that problem-focused strategies are more adaptive than emotion-focused strategies, the effectiveness of a given strategy is context-specific (Folkman & Lazarus, 1980). There are various instances in which a problem-focused strategy, like information-seeking, may be harmful rather than helpful. For example, in the case of terminally ill patients, continually seeking information might lead to depression or false hope (Folkman & Lazarus, 1980). Further, emotion- and cognition-focused coping strategies are

especially effective when the source of stress—that is, the environmental circumstances leading to stress—cannot be easily managed. For example, when the source of stress is chronic and unchangeable such as an incurable medical condition (Lazarus & Folkman, 1984) or something out of the individual's control, like how one is treated by others.

Moreover, emotion-based coping can help to develop resilience among those who face chronic stressors, preparing for future bouts of stress. Emotion research supports the effectiveness of these strategies for coping among those who cannot easily change their situation and who are exposed to persistent stressors (Gross, 2002). Fostering positive emotions in particular can help cope with chronic stressors (Folkman & Moskowitz, 2000b; Nabi & Prestin, 2017). Fredrickson's (1998, 2004) broaden and build theory of positive emotions states that emotions, like joy and contentment, can help broaden an individual's possible action-tendencies in the face of hardship and build resources that can be activated later when exposed to stressful situations (Cohn et al., 2009; Folkman & Moskowitz, 2000b; Fredrickson, 2004). Further, research has found that positive emotions can help develop resilience (Tugade et al., 2004; Tugade & Fredrickson, 2007) thus preparing people for future stress. In this way, emotion-based coping through positive emotions can promote well-being and develop resilience particularly for those exposed to chronic stress.

Media-Based Coping

One emotion-focused coping strategy in the communication context is media use (e.g., television, film, music). Although research on media tends to focus on its negative outcomes, media's potential for recovery has been studied tangentially for decades. Indeed, the uses and gratifications perspective (U&G; Katz et al., 1973) states that media satisfies needs, including distraction and escape from daily hassles. Similarly, mood management theory (MMT; Robinson & Knobloch-Westerwick, 2017; Zillmann, 1988) specifically addresses how individuals actively use media to enhance positive and combat negative moods and, more recently, to optimize moods based on the individual's goals (e.g., preparing for a confrontation; e.g., Knobloch, 2003). Relatedly, and in the context of emotion, individuals select media to manage discrete emotions such as anger and regret (Knobloch-Westerwick & Alter, 2006; Nabi, 2018; Nabi et al., 2006). Taken together, these findings show the positive potential of media consumption and have paved the way for media-based coping research.

In the context of coping with stress specifically, research has found that stressed individuals tend to gravitate towards media to alleviate stress and strain. For instance, Kubey and Csikszentmihalyi (1990) found that higher levels of stress during the day predicted heavier television consumption in the evening, though subsequent recovery effects were not long-lasting. Similarly,

Sonnentag and colleagues (e.g., Sonnentag, 2001; Sonnentag & Bayer, 2005; Sonnentag & Zijlstra, 2006) found that leisure activities including media consumption can help to alleviate work-related stress and fatigue which is related to poorer well-being. In the context of interactive media, Reinecke (2009) found that videogames are used as a means of recovery from stressful situations and to relieve strain, particularly for those who have limited social support. Further, Reinecke et al., (2011), found that the recovery experience derived from media was associated positively with subsequent cognitive performance, suggesting that media aids in recovery and enhances future performance beyond immediate distraction. These results provide empirical support for media-based coping writ large, however, further research is needed to clarify under what circumstances media can be an effective coping strategy and the types of content that facilitate coping outcomes.

Another emerging issue in this context is the conceptualization of stress; extant research on media-based recovery investigates stress as general fatigue and exhaustion (e.g., Reinecke, 2009; Reinecke & Hofmann, 2016; Rieger & Bente, 2018) without considering the specific emotional responses to a stressful event. More specifically, this research tends to focus on media's role in facilitating a recovery experience—that is, replenishing cognitive and emotional resources after experiencing stress. These investigations use stress-inducing

manipulations such as repetitive color-coding tasks (Reinecke et al., 2011) or a

number of work-hours to ensure participants experience work strain (Janicke et

al., 2018), and focus on outcomes such as relaxation (e.g., Rieger & Bente,

2018), vitality (e.g., Janicke et al., 2018), and cognitive performance (e.g.,

Reinecke et al., 2011). Although these approaches can mimic general fatigue

and work strain, individuals experience a wide range of stressors when they are

not under controlled laboratory conditions and these stressors likely elicit

different emotional reactions and require coping beyond simple recovery.

For instance, if a stressor provokes anger, rather than general fatigue,

replenishing cognitive resources may not be an effective coping strategy.

Further, the specific emotional responses to a stressor may determine the

coping strategy that individuals select. For example, it may be that watching

entertaining television is effective when one is feeling exhausted from work but

not when one is feeling angry about a confrontation at work. These are both

stressful situations, but given that they provoke different emotional reactions,

the strategies used to achieve effective coping may not be the same. Thus,

considering specific stressors and emotions related to those stressors can

provide a more nuanced understanding of media-based coping potential.

In all, though extant research suggests that media-based coping can be

effective, there is a dearth of research focused on media use specifically as a

coping strategy and little is known beyond its applications to reduce general strain. As it stands, media-based coping research does not consider media's effectiveness for different types of stress and their resulting discrete emotions. Further, current research does not address the specific content individuals select for coping and how these selection patterns influence coping efficacy. These gaps in the literature become especially important when assessing coping strategies for populations with specific stressors, such as minorities. Minority groups in the United States must cope with additional sources of stress with limited resources, and these stressors likely elicit discrete emotions that require different coping strategies and, in the context of media-based coping, specific types of content. With this in mind, the next section considers the relationship among emotion, well-being, and media content. Specifically, the content characteristics that can influence emotion and well-being outcomes, namely, hedonic and eudaimonic media content.

Chapter 3. Media and Well-Being

The lion's share of media effects research focuses on its negative outcomes, however, research on media's potential for coping and enhancing well-being has started to emerge. Research on the positive effects of media, though limited, has found that media can be effective as a distractor and a tool to replenish cognitive resources, however, researchers have started to investigate media's role in well-being beyond purely hedonic outcomes (Reinecke & Eden, 2017). This line of research has found that media can lead to prosocial attitudes (Oliver et al., 2015), healthy outcomes (Hastall, 2017), subjective well-being (Nabi & Prestin, 2017) and coping (Nabi et al., 2010). Taken together, these findings suggest that media has the potential to positively affect various aspects of well-being. With that in mind, this section describes current understandings of well-being, particularly beyond superficial affective experiences; then, given the current study's focus on media, it describes the types of media content that likely associate with each aspect of well-being, namely hedonic and eudaimonic media.

Quality of Life and Three Aspects of Well-Being

Well-being is often divided into subjective and psychological well-being with some researchers including social well-being (Huta, 2017). These three

concepts have a long history in areas like philosophy and have recently been

integrated into social scientific research, particularly within positive psychology.

Though quality of life is likely characterized by flourishing in each of these areas,

it is useful to consider them in turn, particularly when considering the different

ways in which they are influenced by media consumption.

The more immediate and simple component of well-being is subjective

well-being (SWB) which is defined as an individual's personal evaluation of their

own wellness—that is, of her life as satisfying based on high levels of positive

and low levels of negative affect (Deci & Ryan, 2008). SWB is often equated with

hedonic constructs like happiness and contentment; it has also been associated

with various positive health outcomes, including longevity (Diener & Chan,

2011). This type of well-being is generally related to immediate goals and

outcomes, such as feeling satisfied and content in the present.

In contrast to SWB, psychological well-being (PWB) is related to

eudaimonic needs—that is, those associated with a meaningful rather than a

satisfying life (Huta, 2017). While SWB reflects present need satisfaction, PWB

reflects long-term achievement and self-realization. In general, PWB relies on

cognitive evaluations about the human experience and the extent to which an

individual is leading a purposeful (Deci & Ryan, 2008; Ryff, 1989; Waterman,

1993). Ryan and Deci's Self Determination Theory (SDT; 2000), which has been

extensively used in this context, states that individuals not only seek hedonic

satisfaction (i.e., reducing negative and enhancing positive affect), but also strive

to accomplish a good life by satisfying autonomy, competence, and relatedness

needs. Importantly, elicitation of emotions like elevation and awe have been

shown to enhance these feelings of connectedness and PWB.

Finally, and of special interest to the current study, social well-being

(SoWB) refers to maintaining positive interpersonal relationships with others

(Gallagher et al., 2009; Keyes, 1998); however, this aspect of well-being is

considerably underdeveloped, especially in comparison to the other two and as

it relates to different social identities. Indeed, SoWB is often subsumed under

connectedness within PWB and conceptualized as feelings of closeness with

humankind in general (Huta, 2017). Nonetheless, these notions of

connectedness are likely different for ethnic minorities. For instance, rather than

feeling connected with humankind, SoWB for ethnic minorities likely means

feeling a sense of belonging and support from their community. Though this

type of well-being is often neglected in research, SoWB likely has an impact on

an individual's overall quality of life, particularly for those whose identity is highly

related to their social group membership.

Quality of Media: Eudaimonic and Hedonic Media Content

Within media effects research, scholars have begun to consider that media likely satisfies goals beyond immediate affective gratification. Indeed, two-factor models of entertainment move beyond simple affective satisfaction to incorporate more complex experiences derived from media (Vorderer & Reinecke, 2015). These models make a distinction between media that is purely pleasurable and media that helps audiences learn and grow. These types of media—that is, hedonic and eudaimonic—have patently different characteristics and satisfy different needs.

On the one hand, hedonic media refers to fun, entertaining, and amusing content (Huta, 2017). This type of media is associated in the literature with constructs such as enjoyment and comfort. Hedonic content includes easy listening music or comedic television shows and films, for example, situational comedies like *Friends* or *The Big Bang Theory*. The stories and topics explored in hedonic media are generally trivial rather than thought-provoking and require little if any cognitive engagement. Consumption of these media relate to present rather than future need satisfaction—that is, present entertainment, and a focus on one self's needs and wants (Huta, 2017). This type of content does not require attentive watching or thought, thus, it allows viewers to "tune out" and replenish cognitive resources.

In contrast, eudaimonic media refers to content that may not be strictly fun or amusing, but that makes the audience reflect. Eudaimonic media might evoke complex and even negative emotions. This type of content is described as meaningful, valuable, high quality, and relevant to a broader context (Huta, 2017). Further, eudaimonic content tends to be related to constructs such as self-realization and growth. For example, dramatic movies such as *Philadelphia* or *Fences*, these movies may not be described as strictly entertaining, but they engage their audiences by being thought-provoking and inspiring. The topics and stories represented in these media tend to be deep, moving, and meaningful which may elicit sadness and other negative emotions. Eudaimonic content requires a higher level of cognitive engagement and promotes self-reflection, thus, it might not be ideal for cognitive replenishment.

Bridging the Gap: Well-Being and Media Content

Given the recent interest in the positive effects of media, it is unsurprising that scholars have begun to investigate the ways in which media can enhance various aspects of well-being. Indeed, these two-factor models of media entertainment demonstrate that different types of media content (i.e., hedonic and eudaimonic) link to specific aspects of well-being.

In terms of hedonic media and SWB, research suggests that users select media to satisfy immediate and pleasure-based needs (Knobloch & Zillmann,

2002; Robinson & Knobloch-Westerwick, 2017; Zillmann, 1988). Media is used to

both combat negative moods and maintain positive moods (Robinson &

Knobloch-Westerwick, 2017), in turn these positive moods correlate with

positive health outcomes like longevity (Diener & Chan, 2011) and success

(Lyubomirsky et al., 2005). Indeed, this use of media is supported by MMT,

which states that individuals select content that is affectively different than their

current mood state, as in selecting positive content to combat a negative mood.

Thus, hedonic media is used to enhance SWB, offering a respite for those

coping with chronic stressors by eliciting positive emotions. In this way, media

can function as an emotion-based coping strategy; emotion-based coping has

been shown to be particularly helpful for those dealing with chronic stressors

(Folkman & Moskowitz, 2000a, 2000b).

Further, in the context of PWB and media, research has found that

individuals not only seek hedonically enjoyable media, but also select media

that is meaningful and satisfies eudaimonic needs like learning about the human

experience (Oliver & Hartmann, 2010). Oliver and Raney (2011) argued that this

explains why viewers enjoy and select sad films. According to the researchers,

individuals select eudaimonic media, like meaningful films to satisfy PWB needs

like a higher understanding of life's purpose. Indeed, research shows that

consumption of these media is associated with higher PWB and prosocial

outcomes through satisfaction of eudaimonic needs (Oliver et al., 2015).

Eudaimonic, or thought-provoking, media might not be effective for tuning out

or eliminating negative moods, however, it can allow the audience to reflect

about their lives, connect with the human experience, and thus, enhance their

PWB.

As it stands, current media-effects research largely neglects SoWB,

particularly as it relates to the experiences of minority social groups. In general,

researchers integrate the social aspect of well-being into PWB using SDT's

concept of connectedness (Ryan & Deci, 2000) and focus on the role of

meaningful media in the elicitation of other-focused emotions like empathy and

elevation. Thus, it is difficult to assess the type of media that likely enhances

SoWB. There is limited research that addresses minority social groups and the

investigations that exist largely integrate these findings into PWB.

Indeed, even studies that address group identity tend to focus on the

effects of media content that depict minority social groups (e.g., ethnic

minorities, disabled athletes) on the dominant outgroup (e.g., White, able-

bodied majority) rather than the effects of these media on the depicted group

itself. For example, Bartsch et al. (2018) used television spots featuring

Paralympic athletes to study the effects of viewing these spots on able-bodied

participants' empathy and, in turn, their attitudes and behaviors toward people

with disabilities.[1] In a similar study, Oliver et al. (2015) investigated how feelings

of elevation—being moved by acts of kindness—elicited by watching inspiring

videos increased feelings of connectedness with humanity, which in turn

associated with connectedness to "diverse others."[2] Thus, the researchers found

that inspirational videos can enhance connectedness with humanity for White

participants, however little is known about how media can enhance

connectedness within a social minority. These studies consider group identity

representation and its potential positive outcomes, but they focus on how these

representations and group-related emotions influence the social outgroup rather

than the social minority depicted in these media. In contrast, I argue that the

SoWB of social minorities (e.g., commitment to the group), such as ethnic

minorities, likely benefits from media that specifically represents and addresses

their unique experiences.

Given this, I argue that ingroup media content, which refers to content

that specifically represents an individual's community and addresses their unique

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[1] The study participants' able-bodiedness (and indeed general demographic information other than male/female) was not stated in the article, but it is assumed that the participants were not disabled since the researchers would likely point this out. This distinction should not affect the overall argument since it is clear that Bartsch et al. (2018) measured the outgroup's (likely assumed able-bodied 'majority') attitudes toward the group represented in the TV spots.

[2] According to the authors, the videos used in this manipulation "contained a variety of characters from different races, though none focused on any particular racial or ethnic minority" (Oliver et al., 2015, p. 114).

life experiences and struggles, enhances SoWB similarly to how hedonic and eudaimonic media influence SWB and PWB respectively. Ingroup media is produced for and by the group (e.g., ethnic media). For example, in the context of Latinos, J Balvin and Willy William's song *Mi Gente* and Lin-Manuel Miranda's musical and its movie adaptation *In the Heights*. This type of media content provides representations of the group and likely enhances identification and closeness among its members. The current study integrates these group experiences into the well-being and media effects literature by exploring the role of ingroup media in enhancing well-being.

Chapter 4. A Focus on U.S. Latino Populations

Coping research has made strides identifying effective strategies for general populations dealing with general stress; however, few if any studies address the specific sources of stress that ethnic minorities face and effective coping strategies for these groups. Specifically, ethnic minorities like U.S. Latinos contend with added sources of stress (i.e., those related to their social identity) which likely benefit from coping strategies that consider the specific source and nature of these stressors. Because identity-related stress is chronic and generally unchangeable, it would likely benefit from media-based coping given its ubiquity and ability to foster positive emotions. Further, owing to the disparities in mental health access (e.g., psychologists) media offers an accessible way to manage these stressors even if Latino audiences must be more judicious in their media selection patterns to reap its benefits.

Given the expansiveness of the current media environment, investigations of media-based coping, particularly for groups inadequately represented in mainstream media, must carefully consider selection patterns. Specifically for U.S. Latinos, content selection becomes essential to avoid negative and stereotypical portrayals that are common in mainstream media (see Mastro, 2009). This section integrates previous research on U.S. Latinos and media

effects and presents the current study. It first explicates the sources of stress that U.S. Latinos contend with in addition to general stress. Then it explains why media-based coping can be especially fortuitus for the types of stress that U.S. Latinos face and how they may use media differently to accomplish coping and emotion regulation. Finally, it integrates media-based coping for U.S. Latinos into the context of well-being.

Identity-Based Stress Among U.S. Latinos

Beyond stress as a general reaction against taxing circumstances, certain social groups contend with higher levels and added sources of stress. U.S. Latinos, manage stressors common across groups, such as workplace and family demands, but they also contend with discrimination (Thoits, 2010). A recent survey found that 52% of Latinos in the United States reported being discriminated against, which rose to 65% among those aged 18-29 (Krogstad & López, 2016). Discrimination refers to being treated unfairly because of social identity (e.g., ethnic group) and can have severe physical and mental health consequences like depressive symptoms and anxiety (Araújo & Borrell, 2006; Carter et al., 2017; Jamieson et al., 2013; Thoits, 2010). Like other ethnic minorities, U.S. Latinos face stress related to discrimination which may have an additive effect and demand different ways of coping. Thus, to understand the

complete picture of stress for these populations, it is valuable to understand

each source of stress and related coping strategies.

General stress (GS) results from any taxing circumstance that surpasses an

individual's coping abilities (Sapolsky, 2004) and is common across social groups

since it is generally unrelated to group membership. GS includes experiences

that people face independent of ethnicity or social identity, such as high

demands at work, family problems such as divorce, and health issues like chronic

illnesses (Dohrenwend, 2006). Increased levels of GS are associated with worse

well-being and health outcomes (e.g., DeLongis et al., 1982; McEwen, 1998;

Sapolsky, 2004). Further, due to structural inequalities in the United States,

minorities are more likely to experience these stressors and less likely to have

the resources to cope with them, for example, having less access to mental

health professionals (Brondolo et al., 2009).

A second type of stress of particular interest for the study of stress among

minorities, is stress related to social rejection based on group membership.

There are two types of social rejection an individual can experience: ingroup and

outgroup social rejection. Rejection-related stress (RRS), results from an

individual being ostracized or excluded during a social interaction by a member

of their own social ingroup and can lead to negative emotions, including

loneliness, and depression (Mendes et al., 2008). RRS occurs independent of

differences in ethnic group and has been shown to result in increased cortisol production, lower recall, and experiences of shame (Jamieson et al., 2013).

In addition, ethnic minorities also face outgroup social rejection which elicits discrimination-related stress (DRS). DRS is caused by being treated unfairly due to membership in a socially stigmatized group (e.g., ethnic minorities), and, like the others, this type of stress results in subsequent negative health outcomes (Brondolo et al., 2009; Hatzenbuehler et al., 2013; Lee & Ahn, 2012; Thoits, 2010; Williams & Mohammed, 2009). Discrimination can arise from various sources and contexts, Harell (2000) describes four contexts of discrimination: interpersonal, collective, cultural-symbolic, and socio-political. For ethnic minorities, discrimination can be present in most interactions from personal interactions to systematic and societal shifts. Further, experiences of discrimination can vary in intensity from microaggressions and vicarious experiences to transgenerational transmission of trauma (Harrell, 2000) which evinces the massive scope of these experiences. Thus, discrimination differs from general stress qualitatively and quantitatively, especially since these events likely have an additive effect.

Furthermore, DRS elicits a distinct physiological and emotional reaction. In an experiment with an African American sample, Mendes et al. (2008) demonstrated that rejection by an outgroup member, in the form of negative

feedback, elicited higher levels of anger and activation responses compared to rejection by an ingroup member. Similarly, Jamieson et al. (2013) found that African American participants exposed to outgroup rejection (i.e., DRS) experienced increased cardiac activity, higher levels of anger, increased risk-taking, and challenge states.

These two types of stress, RRS and DRS, are similar in that they arise from social rejection, however they lead to different physiological, emotional, and behavioral reactions (Jamieson et al., 2013; Mendes et al., 2002, 2008) and can have distinct effects on subsequent health. On the one hand RRS leads to threat states, shame, and sadness. In contrast, DRS leads to challenge states, anger, and risky behaviors (Mendes et al., 2008). Given the different profiles of these emotions—that is, RRS causing shame and sadness and DRS causing anger—these experiences likely lead to different methods of coping. Theories of emotion support this notion, according to Lazarus (1991), emotions have distinct action tendencies, for example, an individual experiencing anger is more likely to feel energized and attack whereas an individual experiencing shame is more likely to retreat or hide. These different tendencies have important implications in terms of coping. An angered individual will face a stressor differently than an individual feeling shame. For example, when facing defeat, if a football fan perceives that their team performed badly and earned the loss (likely feeling

shame) they might turn off the TV; however, if they perceive that the loss was

unearned given the referee was biased against their team (likely feeling anger)

they might yell or argue.

Furthermore, these sources of stress (i.e., discrimination and rejection)

have features that likely require specific ways of coping. DRS is chronic and

often results from unchangeable situations (e.g., structural inequalities, a racist

supervisor). When faced with discrimination, individuals may feel even less

capable of coping with these stressors than when generally stressed because

their source is unlikely to disappear or change. Given this, emotion-focused

coping strategies are likely particularly effective for stress related to

discrimination since individuals have little recourse to actively fix the problem.

This is supported by previous research in the context of general stress showing

that emotion-focused strategies are particularly effective for these difficult to

change situations (Lazarus & Folkman, 1984). Taken together, the differences

among types of stress and coping resources demonstrate that when considering

effective coping for minority groups, it is valuable to consider both the specific

sources of stress and the coping strategies that are available to them.

Media-Based Coping for U.S. Latinos

Research on media effects for minority populations often focuses on its

negative consequences (Mastro, 2017), however, given that media is a prevalent

coping strategy across groups (American Psychological Association, 2017) and participants have been shown to derive coping benefits from media (e.g., Reinecke, 2009; Sonnentag, 2001), it is likely used by U.S. Latinos in similar ways. Even so, differences between sources of stress for Latinos vis-à-vis non-Latino Whites and availability of media content likely affects how these groups use media as a coping tool.

Research shows that mainstream media in the United States often lacks representation of minority groups and, when available, these representations are stereotypical and negative (e.g., Mastro & Behm-Morawitz, 2005; Mastro & Kopacz, 2006). However, media geared towards Latinos (e.g., ethnic media) and media selection patterns (e.g., avoiding stereotypical media representations) can provide tools for these populations to effectively use media as a coping strategy. Indeed, ethnic identity gratification research (e.g., Abrams, 2008, 2010; Abrams & Giles, 2009) has investigated the positive impact of television selection on Latino populations for identity needs, though has not considered media's role as a coping strategy specifically. This current study expands research on ethnic media selection by integrating existing theory into research on media-based coping.

One of the reasons why using media as a coping strategy may be different for U.S. Latinos compared to non-Latino Whites is that media offerings

(e.g., positive media representation) for ethnic minorities are different than those available to non-Latino Whites. Extant research shows that the mainstream media landscape is populated by negative portrayals of minorities, when they are represented at all (Tukachinsky et al., 2015). For instance, ethnic minorities are portrayed negatively in television (Harwood & Anderson, 2002; Mastro & Greenberg, 2000; Tukachinsky et al., 2015), advertising (Mastro & Stern, 2003), reality-based television shows (Oliver, 1994), and film (Berg, 1990; Eschholz et al., 2002).

Content analyses on Latino representation specifically show that this group is underrepresented in both primetime television and film (Mastro & Behm-Morawitz, 2005; Smith et al., 2016; Tukachinsky et al., 2015), and when portrayed, Latinos are hypersexualized and usually have low professional status (e.g., gardeners; Smith et al., 2016; Tukachinsky, 2015). Latinos are more likely to be depicted as law breakers in local television news (Dixon & Linz, 2000) and as undocumented immigrants in cable news (Dixon & Williams, 2015). These findings show that U.S. Latinos do not have the same access to positive content in mainstream media; the content that may be relaxing to non-Latino Whites might exacerbate rather than alleviate stress among U.S. Latinos.

Indeed, research has found that exposure to stereotypes in the media can have serious detrimental effects for Latinos (Mastro, 2009). Exposure to negative

media portrayals can harm self-esteem (Mastro, 2017; Rivadeneyra et al., 2007), cause internalization of ethnic stereotypes (Mastro, 2017), and reduce positive attitudes towards their own group (Schmader et al., 2015). Furthermore, these negative portrayals can elicit negative emotions. For example, in an experiment, Schmader et al. (2015) showed Mexican-American college students stereotypical film clips, measuring their attitudinal and affective reactions. Results showed that stereotypical depictions elicited anger, shame, and guilt, though these negative effects were reduced by group pride. These findings show that exposure to mainstream media for Latinos may be a stressor rather than a tool to alleviate stress and negative emotions. Thus, careful consideration of content selection is imperative for understanding media-based coping among this group.

While exposure to negative group portrayals can have damaging effects on members of the stereotyped group, Latinos and other ethnic minorities have adapted to the media environment by selecting and avoiding particular media messages. To investigate how social groups utilize media to satisfy identity needs, Harwood's social and ethnic identity gratifications approach (SIG/EIG; Harwood, 1997, 1999), integrates uses and gratifications (Katz et al., 1973) and social identity theory (Tajfel, 1974). EIG posits that individuals select media content based on their social group, seeking messages that enhance their

identity and avoiding those that harm it. For instance, watching television programs in which members of their group are represented.

Applications of EIG have found that ethnic minorities avoid television content based on lack of representation and seek out content that exalts their group identity and to feel proud (Abrams & Giles, 2007, 2009). For instance, among a college sample of African Americans (N = 154), Abrams and Giles (2007) found that participants selected television content to support their group identity (e.g., "because it represents my group") and avoided television content that did not support their group identity (e.g., "because it does not represent my group well"). These selection patterns were subsequently related to perceptions about African Americans' position relative to other social groups (i.e., group vitality). Similarly, using a survey of college students (N = 162), Abrams and Giles (2009) found that Latino students ("Hispanics" in the original) selected television content to support their ethnic identity and avoided content that threatened it. These selection patterns were stronger among those highly identified with their group and, as with the African American sample, predicted perceptions of vitality, or the group's position in the social hierarchy.

Taken together these exploratory studies show that minorities use television content to satisfy identity needs, however, these investigations only pertain to television content, utilize college student samples, and use vitality

perceptions as the only outcomes. Recent changes in the media landscape such as increasing offerings for U.S. Latinos in the form of ethnic media (Lopez, 2013a, 2013b), atypical cases of minority representation in specific shows (Morris & Poniewozik, 2016), and increased access to digital media, allow for more selectivity, thus, Latinos have more options in terms of media content (González de Bustamante & Retis, 2017). Further, beyond perceptions of vitality, selection of media based on ethnic identity may have implications for outcomes related to well-being and coping with stressors.

Given that content selection and avoidance among U.S. Latinos is essential to media-based coping, it is equally essential to understand the features that may make mediated content appealing and effective for coping. Importantly, most research on media effects for Latinos focuses on mainstream media (Mastro & Behm-Morawitz, 2005; Tukachinsky et al., 2015), however, there are media offerings beyond mainstream media that may provide positive content for minority groups. Whereas minorities are portrayed in a negative light on mainstream news (Dixon & Linz, 2000), ethnic news media provide a more positive perspective (Branton & Dunaway, 2008; Mastro & Ortiz, 2008). For example, Branton and Dunaway (2008) found that compared to English-language news outlets, Spanish-language news outlets had more positive views on immigration.

Ingroup media, such as ethnic media is one of the ways in which groups like Latinos can navigate an otherwise noxious media environment. Ethnic media refers to media specifically designed for or by ethnic minorities (Matsaganis et al., 2011), like NBC Latino or Univisión. One of the goals of ethnic media is to support the group and promote group identity. As such, it tends to provide a more positive view of the group (Branton & Dunaway, 2008; Mastro & Ortiz, 2008; Viswanath & Arora, 2000). Given these characteristics, members of these ethnic groups might select ingroup media rather than mainstream media to satisfy coping and emotional needs.

Media effects research in the context of ingroup media has shown that positive portrayals can have auspicious effects on minority audiences (Atwell Seate & Mastro, 2015; McKinley et al., 2014; Ward, 2004). For instance, in a survey study among Indian American adults, Ramasubramanian et al. (2017) found that watching ethnic television and films was positively related to ethnic pride and ethnic performance (e.g., observing ethnic holidays). Specifically for Latina college students and U.S. adults, McKinley et al. (2014) found that exposure to positive media content in the form of a video featuring Shakira, a Latina performer, led to higher appearance and social self-esteem through intergroup comparisons of musical and rhythmic ability. These studies show

promising implications of positive ingroup media exposure on Latinos' well-being.

Furthermore, for U.S. Latinos specifically, media can enhance their connectedness to the group. Indeed, media can help to affirm ethnic identity and develop coping resources, like self-efficacy, through positive ingroup evaluation and self-esteem (Crocker & Major, 1989; McKinley et al., 2014). In this way, media can help to foster resilience and closeness to the group before a discriminatory or identity-threatening event occurs, thereby helping to mitigate the negative effects of the event when it occurs.

In all, these findings show that although negative media portrayals can have detrimental effects on minority audiences, judiciously selected media likely have coping implications for these groups. These findings also evince the importance of media selection for ethnic minorities when considering media-based coping. Selecting positive ingroup portrayals may be the key to media-based coping for ethnic minorities, particularly when considering stressors related to social identity like DRS and RRS.

Chapter 5. Media-Based Coping for U.S. Latinos: Content Type, Group Representation, and Emotion

The evidence reviewed thus far suggests that although media use is often cited as a stress management strategy, its implications for minority populations are not well understood. This study investigates how U.S. Latinos use media particularly to cope with stress, considering that this population has additional sources of stress, and that mainstream media often misrepresents minorities, which can undermine the coping experience. Specifically, this study focuses on the role of media as a coping strategy for U.S. Latinos contending with different types of stressors, namely, general stress (GS), rejection related stress (RRS), and discrimination related stress (DRS).

Using an experimental design, this study examined participants' emotional responses to GS as well as two types of group-related stress, RRS and DRS. I tested the effects of recalling a GS, RRS, or DRS event on media-based coping selection by content type (e.g., eudaimonic or hedonic) and group representation (i.e., ingroup or outgroup). Further, I assessed the mediating role of discrete emotions (specifically, anger and shame), as well as feeling overwhelmed in this media selection process. Finally, I examined the effects of media selection on post-viewing emotional outcomes (i.e., feeling proud,

content, and relaxed), as well as quality of life outcomes (i.e., life satisfaction, resilience, and ethnic group commitment).

Effects of Stress Type on Emotional Reactions

Based on previous research, participants were expected to have different emotional reactions based on the type of stress event that they recalled. In this study, in addition to GS, two types of group-related stress relevant to the experiences of U.S. Latinos were evaluated: RRS and DRS. Specifically, those recalling a DRS event were expected to experience anger since being treated unfairly—particularly because of an innate characteristic like being Latino—is likely perceived as a demeaning offense which is the core relational theme of anger (Lazarus, 1991). This is unlikely to be the case for GS or RRS, however, it is unclear whether there would be a difference between levels of anger between these two types of events. Thus, participants recalling a DRS event were expected to report higher levels of anger compared to those recalling both an RRS and a GS event. In addition, to investigate the differences between RRS and GS, the first research question asked about the difference in anger between recalling these types of events.

H1:   Participants recalling a DRS event will report having felt higher levels of
        anger compared to (a) those recalling a GS event and (b) those recalling
        an RRS event.

Similarly, it was expected that recalling an event in which an individual

was rejected by a member of their own group (RRS) would result in a different

emotional experience compared to the other types of events. In previous

research (e.g., Jamieson et al., 2013; Mendes et al., 2008), African American

participants in RRS conditions—compared to those in DRS conditions—have

reported higher levels of shame and lower levels of anger. These results were

expected to be similar for this study's U.S. Latino sample. Shame results from

failing to achieve an ego-ideal, particularly in the estimation of an important

other (Lazarus, 1991), thus, when facing rejection from an ingroup member (i.e.,

important other), individuals were expected to feel shame. Shame might be

present when recalling a DRS or a GS event, however—given that discrimination

and work responsibilities are likely not experienced as failing to achieve an

ideal— shame was not expected to be experienced at the same level. The study

also investigated whether there was a difference in levels of shame between

these types of stress events.

H2:   Participants recalling an RRS event will report having felt higher levels of
       shame compared to (a) those recalling a GS event and (b) those recalling
       a DRS event.

Finally, recalling a GS event was expected to result in feeling

overwhelmed, such as has been investigated in previous media-based coping

research (e.g., Reinecke, 2009; Sonnentag & Zijlstra, 2006). GS has been

investigated broadly and, for this study, it was expected to result in higher levels

of feeling overwhelmed compared to DRS and RRS; further, I investigated

whether there was a difference in reported levels of feeling overwhelmed

between those recalling a DRS and an RRS event.

H3:   Participants recalling a GS event will report having felt higher levels of
      overwhelm compared to (a) those recalling a DRS event and (b) those
      recalling an RRS event.

Effects of Stress Type on Media Content Type Selection

Previous media-based coping research shows that those experiencing

general work stress and strain often resort to leisure activities like media use

(e.g., Sonnentag, 2001); including entertainment content that replenishes

cognitive resources (e.g., Reinecke, 2009; Reinecke & Hofmann, 2016; Rieger &

Bente, 2018). Although extant research has not investigated media selection

specifically in terms of content type (e.g., eudaimonic and hedonic), research in

related areas, particularly mood management theory (MMT; Zillmann, 1988,

2000) shows that media selection is influenced by general moods.

For example, Biswas et al. (1994) found that frustrated males tried to

maintain negative moods by selecting and reading bad news. Similarly,

Knobloch-Westerwick and Alter (2006) found that males read more negative

news stories in preparation for a future confrontation. Taken together, these

results evince a tendency for angered individuals to want to continue thinking

about the situation and maintain their emotional state. However, media-based coping for specific stress events is expected to differ in the following ways. Discrimination is difficult to contend with, and rarely provides an opportunity for problem-focused coping (e.g., changing or confronting the situation), thus is likely that participants experiencing this type of stress would focus on their emotional experience rather than maintaining their mood for a confrontation. Further, it is likely that those who remembered a discriminatory event would be motivated to repair their self-image and relationship to the group rather than trying to maintain their negative mood.

In terms of content type, eudaimonic media is more likely to provide an opportunity for individuals recalling discriminatory experience to reflect on what happened and reestablish a positive sense of self. Further, given this tendency to think deeply, those in a negative state are expected to shun the comparatively shallow hedonic media type. Thus, those who recalled a discriminatory event were expected to be more likely to select eudaimonic media compared to those who recalled being rejected by their own group or who recalled a time they faced work responsibilities.

H4:   Participants recalling a DRS event will be more likely to select eudaimonic media than those recalling either an RRS or GS event.

In contrast, being rejected by an ingroup member, while still a negative experience, will likely lead to avoidance of deep elaboration—that is, wanting to stop thinking about the experience. In terms of media selection, this was expected to translate into seeking detachment and distraction, even beyond what would be expected when recalling a DRS or GS event. In regard to type, escape can likely be better achieved by fun and entertaining media—that is, hedonic media. Thus, it is expected that they will seek to detach and avoid, rather than think deeply.

H5:   Participant recalling an RRS event will be more likely to select hedonic media than those recalling either a DRS or GS event.

Given the results of the pilot tests, however, I adapted the way in which hypotheses related to media content selection would be tested. The pilot tests demonstrated the existence of a midpoint that included both eudaimonic and hedonic content (E&H) rather than purely hedonic and purely eudaimonic media. Including options that contained both eudaimonic and hedonic elements provided a closer representation of audience's media environment. Given this, rather than testing the differences in selection between hedonic and eudaimonic, I tested the probability of selecting a eudaimonic video, a hedonic video, or an E&H mixed video which contained elements of both types of content. In this way, there is a progression from eudaimonic to E&H to hedonic

media content. This analysis increased the external validity of the study by more closely representing the media environment that participants regularly inhabit.

Effects of Stress Type on Media Group Representation Selection

Media-based coping research has rarely considered social group identity, thus group representation for media selection in the context of coping is limited. Nonetheless, research suggests that ingroup representation influences media selection generally. For example, in terms of ethnic groups specifically, EIG shows that both Black and Latino participants tend to select positive and avoid negative representations of their group (Abrams & Giles, 2007, 2009). Based on this research, it was expected that, in general, Latinos would gravitate toward ingroup media even though recalling a GS event would not prime group identity. However, this relationship was expected to be altered by recalling a group-related stress event. Specifically, those recalling a discriminatory event were expected to seek out ingroup media even more than those who recall a GS event. This is because, beyond priming ethnic identity, recalling a discriminatory event will likely lead individuals to seek closeness with the group.

On the other hand, being rejected by an ingroup member likely also primes group identity, however, this reaction likely acts in the opposite way; rather than wanting to be close to the group, rejection was expected to associate with distancing from the group. Thus, in terms of media selection,

participants who remember an ingroup rejection event were expected to want to distance themselves from the group by seeking out content that does not represent the ingroup.

H6:   Participants recalling a DRS event will be more likely to select ingroup media than those recalling either an RRS or GS event

H7:   Participants recalling an RRS event will be more likely to select outgroup media than those recalling either a DRS or GS event.

Effects of Emotional Reactions on Media Selection by Type and Group

Representation

Beyond the event that they recalled; the specific emotional reactions that participants remembered feeling when describing their stress event were expected to have an effect on the type of media that they would select both in terms of type and group representation. Specifically, this study investigated the influence of these elicited emotional reactions—anger, shame, and feeling overwhelmed—on media selection based on type and group representation.

H8:   The more anger an individual reports having felt, (a) the more likely they will be to select eudaimonic media (less likely they will select hedonic media), and (b) the more likely they will be to select ingroup media (less likely to select outgroup media).

H9:   The more shame an individual reports having felt, (a) the more likely they will be to select hedonic media (less likely they will select eudaimonic media), and (b) the more likely they will be to select outgroup media (less likely to select ingroup media).

RQ1: Is there a relationship between the level of feeling overwhelmed that individuals report having felt and selection of media (a) type and (b) group representation?

The Mediating Role of Emotional Reactions on the Relationship Between

Emotional Reactions and Media Selection

Similarly, the emotional reactions that participants remembered feeling related to each stress event—shame, anger, and overwhelm—were expected to mediate the relationship between the stress event and media selection. These negative emotions were expected to strengthen the relationships described above. In terms of anger, it was expected that more anger, compared to stress, would be associated with a higher likelihood of selecting eudaimonic media. Similarly, in terms of group representation in media, experiencing more anger when recalling a DRS event, was expected to increase the likelihood that individuals would select ingroup media.

H10: Anger will mediate the relationship between recalling a DRS event and selection of media (a) type and (b) group representation.

Shame has been shown to relate to hiding and avoidance behaviors (Lazarus, 1991), thus, in terms of media-based coping, shame was expected to strengthen the relationship between shame and hedonic media, which distracts and entertains. Similarly, shame was expected to lead to distancing from the group. For media selection, it was expected that higher shame when recalling an

RRS event would be associated with higher likelihood of selecting outgroup media.

H11:   Shame will mediate the relationship between recalling an RRS event and selection of media (a) type and (b) group representation.

Finally, I investigated whether levels of feeling overwhelmed mediated the relationship between recalling a GS event and media selection.

RQ2:   Does overwhelm mediate the relationship between recalling a GS event and selection of media (a) type and (b) group representation?

Effects of Emotional Reactions on Emotion Outcomes

For completeness, I tested the effects of emotional reactions to stressful events on post-viewing positive emotions. I expected that higher levels of negative emotions when recalling a stress event, would associate with lower levels of post-viewing positive emotions. These post-viewing positive emotions were conceptualized as the opposite of the negative emotions reported when recalling each stress event. Specifically, the level of anger individuals remembered feeling in response to the stress event would be negatively related to participants' reported contentment; the level of shame individuals remembered feeling would be negatively related to participants' reported pride; finally, the level of feeling overwhelmed individuals remember feeling in response to the stress event would be negatively related to participants' reported relaxation.

Effects of Emotional Reactions on Life Satisfaction

Recalling a stressful event, particularly the emotional reactions related to the event, was expected to relate to overall life satisfaction; however, it was unclear what this relationship would be. Thus, this study also investigated whether there was a relationship between the recalled emotional reactions to a stressful event and life satisfaction.

RQ3:   Is there a relationship between life satisfaction and the level of (a) anger, (b) shame, and/or (c) overwhelm individuals remember feeling in response to the stress event they recalled?

Effects of Media Selection on Post-Viewing Outcomes

Beyond media selection, viewing these selected videos was expected to have effects on both emotional and quality of life outcomes. The following hypotheses explore the relationship between media selection and post-viewing outcomes. In general, it was expected that selection of eudaimonic and ingroup media would be associated with positive emotions and higher levels of long-term quality of life outcomes compared to hedonic and outgroup media. In terms of eudaimonic media, it was expected that its focus on long-term goals and deep thinking would relate to positive post-viewing outcomes. In terms of ingroup media, it was expected that by viewing content that exalts their community, participants would report more positive outcomes.

Effects of Media Type on Emotion Outcomes

Eudaimonic media is thought-provoking and moving, and it is often associated with deep reflection, growth, and self-actualization (Deci & Ryan, 2008). Individuals who select this type of media were expected to reap emotional benefits from them, experiencing a heightened sense of accomplishment. Given this, it was expected that selecting an eudaimonic video would be positively related to pride compared to hedonic media.

Nonetheless, since eudaimonic media is thought-provoking rather than purely entertaining, it can elicit complex and even negative emotions, thus, it was expected to produce less immediately pleasing affective experiences compared to hedonic media. Because it is not purely entertaining, eudaimonic media selection was expected to associate with lower levels of post-viewing contentment compared to hedonic media. In this same vein, because eudaimonic media requires cognitive resources, it was expected that selecting eudaimonic rather than hedonic media, would leave participants feeling less relaxed.

H12: Selection of eudaimonic media over hedonic media will be (a) positively related to how proud participants feel, (b) negatively related to how content participants feel, and (c) negatively related to how relaxed participants feel.

Effects of Media Type on Quality-of-Life Outcomes

Beyond emotional outcomes, media type was expected to relate to other quality of life outcomes. It is unlikely that watching one 5-minute video will permanently change an individual's life satisfaction or resilience, indeed, these changes in quality-of-life outcomes might be ephemeral; however, these short-term effects can signal the possibility that a media diet that relies on these selection patterns might have implications for overall quality of life. It might be that routinely relying on these general patterns influences these long-term outcomes. Given its focus on long-term self-actualization rather than short-term and immediate satisfaction, it was expected that eudaimonic media would relate to higher quality of life outcomes. Specifically, selecting eudaimonic media was expected to relate to higher well-being and resilience than hedonic media.

Finally, group identity was expected to be primed when recalling a group-related stress event, given this, even though eudaimonic media might not be group-related, focusing on long-term goals rather than pure satisfaction likely associates with higher levels of connectedness to the group. Indeed, previous research has shown that media-induced elevation can increase connectedness to the human race (e.g., Oliver et al., 2015). With this in mind, it was expected that eudaimonic media would relate to higher group commitment compared to hedonic media.

H13: Selection of eudaimonic media over hedonic media will be positively related to (a) life satisfaction, (b) resilience, and (c) ethnic group commitment.

Effects of Media Group Representation on Emotion Outcomes

Previous research has shown that viewing positive ingroup media is associated with positive emotional outcomes, for example, self-esteem (e.g., McKinley et al., 2014). In this same way, it was expected that ingroup media selection would be related to higher levels of post-viewing emotions—feeling proud, relaxed, and content—compared with outgroup media selection.

H14: Selection of ingroup media over outgroup media will be positively related to (a) how proud participants feel, (b) how content participants feel, and (c) how relaxed participants feel.

Effects of Media Group Representation on Quality-of-Life Outcomes

Similarly, it was expected that ingroup, compared to outgroup, media selection would be associated with other positive outcomes. Specifically, based on EIG (Abrams, 2008, 2010; Harwood, 1999), it was expected that ingroup media selection would be associated with higher quality of life outcomes. Selecting media that represents their group was expected to relate to higher levels of well-being and resilience. Lastly, selection and consumption of ingroup media has been associated with higher entitativity (e.g., Atwell Seate & Mastro, 2015), thus, it was expected that participants who select ingroup media,

compared to outgroup media, would report higher levels of post-viewing ethnic group commitment.

H15: Selection of ingroup media over outgroup media will be positively related to (a) life satisfaction, (b) resilience, and (c) ethnic group commitment.

The Current Study

To test the proposed hypotheses, I designed an online questionnaire-based experiment. This study tested the differential effects of type of stress (e.g., DRS, RRS, GS) on media-based coping selection and quality of life outcomes among U.S. Latinos. In the main study, after answering a series of preliminary questions, participants were randomly assigned to one of three conditions: DRS, RRS, and GS. Once assigned to a condition, participants were asked to describe an event representative of their assigned type of stress (DRS/RRS/GS) and answer questions regarding their emotional reactions to that event. Afterward, they were asked to select a video to watch from a media menu. Finally, after watching the video, they answered a battery of questions regarding emotion (i.e., feeling proud, content, and relaxed), and quality of life outcomes (i.e., life satisfaction, resilience, and ethnic group commitment).

In Chapter 6, I describe the process by which I prepared the main study's media selection task, including preliminary video selection, pilot testing, and final selection. In Chapter 7, I describe the methods for the main study, followed

by the results in Chapter 8, and ending with discussion and concluding thoughts

in Chapter 9.

Chapter 6. Media Selection Task Piloting

Prior to the main study testing the hypotheses outlined in the previous chapter, I needed to determine what videos/video descriptions to present individuals as part of the main study's selection task. To that end, I conducted a series of three pilot tests aimed at ensuring that the media menu used in the main study accurately reflected the constructs of interest while otherwise being comparable while maintaining ecological validity.

The first pilot test assessed the videos in terms of (a) content type (i.e., hedonic, or eudaimonic), and (b) group representation (i.e., outgroup non-Latino White, outgroup minority, or ingroup Latino). The second and third pilot tests assessed the ability of a brief description and thumbnail to accurately convey the video's content type and group representation. This was important because participants selected a video based solely on the description and thumbnail, thus the descriptions needed to accurately cue the constructs of interest. The rest of this chapter describes (a) the preliminary video selection process; (b) the procedures, methods, and results from the three pilots; and concludes with (c) a full description of the videos/video descriptions used in the main study.

Preliminary Video Selection

The first step in creating the media menu for the video selection task required me to select a preliminary set of videos matching the constructs of interest (i.e., content type and group representation). I did this by searching through lists of popular American television shows that would likely meet the characteristics required for the main study—that is, shows known for being inspiring and entertaining and which were likely to portray ethnic diversity and representation. I further determined that the videos selected should be contemporary, equivalent in duration (~5-minutes or editable to that approximate length), and feature protagonists within type and genre that were as similar to each other as possible excepting their race/ethnicity.

I originally considered three group representation categories: ingroup Latino, outgroup non-Latino White, and outgroup minority.[3] I also focused on the two previously specified media content types: hedonic and eudaimonic.[4] Given the relative dearth of positive Latino representation in media, I found the most promising content in two genres: celebrity interviews and reality show

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[3] The outgroup minority category was later dropped for parsimony, and to make the media selection task easier for participants to complete.

[4] Given the results of pilot testing, a third blended E&H category was later added that was both eudaimonic and hedonic.

performances.[5] For each combination of type, genre, and group I further selected two options. Within both the eudaimonic and hedonic celebrity interview categories, I selected three videos (one for each ethnic group) featuring a male celebrity and three featuring a female celebrity. Within the hedonic reality show performance category, I selected three dance performances (one for each ethnic group) and three comedy routines. Lastly, within the eudaimonic reality show performance category, I selected three performances by youth entertainers (ages 9 to 12) and three performances by adult entertainers (18+).

Table 1 summarizes the preliminarily selected videos matching the above criteria. I edited these 32 videos (if needed) to be around 5 minutes and added a consistent fade-in and -out effect so that the presentation was as consistent and smooth as possible.

Videos Selected for Pilot Testing

The following sub-sections describe the initially selected videos and how they were organized within each category.

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[5] I also considered scripted comedy shows and news, however, I could not identify enough videos matching all inclusion criteria.

Table 1

Preliminary Video Selection and Descriptions

Video	Source	Description
Hedonic		
Reality Show Performance		
Dance		
Latino	**America's Got Talent**	**Argentinian dance group Malevo performs a traditional Malambo dance routine**
White	**America's Got Talent**	**Texan group Emerald Belles performs a drill dance routine**
Non-Latino	**America's Got Talent**	**Korean Group Just Jerk performs a martial arts dance routine**
Comedy		
Latino	America's Got Talent	Comedienne Melissa Villaseñor performs impressions
White	America's Got Talent	Comedienne Angela Hoover performs impressions
Non-Latino	America's Got Talent	Comedian Greg Morton performs impressions
Celebrity Interview		
Female Celebrity		
Latino	**Late Night with Stephen Colbert**	**Sofia Vergara discusses a recent Italian vacation**
White	**The Tonight Show Starring Jimmy Fallon**	**Jennifer Lawrence discusses embarrassing moments**
Non-Latino	Late Night with Stephen Colbert	Mindy Kaling discusses her career
Male Celebrity		
Latino	Jimmy Kimmel Live!	Michael Peña talks about filming in Australia
White	Late Night with Stephen Colbert	Tom Hanks discussed a recent vacation in Polynesia
Non-Latino	**Late Night with Stephen Colbert**	**Dwayne "The Rock" Johnson discusses his early career**
Eudaimonic		
Reality Show Performance		
Youth		
Latino	**America's Got Talent**	**Emmane Baesha sings opera**

Video	Source	Description
White	**America's Got Talent**	**Angel Garcia sings an emotional Spanish-language song**
Non-Latino	**America's Got Talent**	**Angelica Hale performs an emotional song**
Adult		
Latino	America's Got Talent	Danielle Mass sings opera
White	America's Got Talent	Jonathan Allen sings opera
Non-Latino	America's Got Talent	Paul Ieti performs an emotional song
Celebrity Interview		
Female Celebrity		
Latino	**Morning Joe**	**America Ferrera discusses US immigration policy**
White	Good Morning America	Angelina Jolie discusses her movie about the Khmer Rouge in Cambodia
Non-Latino	Late Night with Stephen Colbert	Kerry Washington discusses her movie about police violence
Male Celebrity		
Latino	Today	Lin Manuel Miranda talks about Hamilton in Puerto Rico
White	**Axe Files**	**Tom Hanks discussed the #MeToo movement**
Non-Latino	**Newshub**	**Dwayne "The Rock" Johnson discusses representing his culture in his work**

Note. Videos selected following the first pilot testing round are bolded. The descriptions provided here are not the same as those used in pilot 2 and 3.

Hedonic Reality Show Performance

This set included 6 clips selected from the U.S. version of *America's Got Talent*, an internationally franchised talent-based competition show that includes performers in various contexts including singing, dancing, and comedy, among others. The show premiered in 2006 and is distributed in the United States by NBC (https://www.nbc.com/americas-got-talent). Within this category, there

were two types of performances: dance performances by groups and comedy impressions routines. The group dance performances included a Latino (Argentinian), a White (Texan), and an Asian (South Korean) dance group. The comedy routines included a Latina female, a White female, and a Black male performer.

Hedonic Celebrity Interview

This set included 6 videos selected from a variety of American late-night televisions shows: *The Late Show with Stephen Colbert*, *Jimmy Kimmel Live!*, and *The Tonight Show with Jimmy Fallon*. Within this category, there were three female interviewees: Sofia Vergara (Colombian), Jennifer Lawrence (Kentuckian), and Mindy Kaling (Indian).[6] These women have long careers in the entertainment industry and have starred in popular movies (e.g., *Hot Pursuit*, *The Hunger Games*, *Late Night*) and televisions shows (e.g., *Modern Family*, *The Bill Engvall Show*,[7] *The Office*). The three male interviewees were Michael Peña, Tom Hanks, and Dwayne "The Rock" Johnson. These actors have had successful movie careers (e.g., *Ant Man*, *Forrest Gump*, the *Fast and Furious* franchise).[8]

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[6] Mindy Kaling was born in Massachusetts to immigrant Indian parents.

[7] Although this show is not as well-known as the other examples, Jennifer Lawrence starred in this short-lived sitcom in the late 2000's before transitioning to movies.

[8] Tom Hanks and Dwayne "The Rock" Johnson are better known than Michael Peña, but there are relatively few successful male Latino working actors, and this was the interview clip that best fit the criteria for the study.

Eudaimonic Reality Show Performance

This set included 6 clips selected from the U.S. version of *America's Got Talent*. Though this is an entertainment show, these videos depict singing performances (e.g., opera) that are incredibly moving and were comparable in format and structure to the hedonic videos. Additionally, these segments' inspiring quality is supported by the reactions of the audience and the judges as well as descriptions and comments in aggregator websites (e.g., *YouTube*). Within this category, there were two types of performers: youth (ages 9 to 12) and adult (18+). The youth performers included a Mexican male, a White female, and a Filipino female. The adult performers included a Colombian female, a White male, and a Samoan male.

Eudaimonic Celebrity Interview

This set included 6 videos selected from a variety of American daytime television and news shows: *Good Morning America*, *The Today Show*, *The Axe Files*, *Newshub*, *Morning Joe*, *CBS This Morning*. Within this category, there were three female interviewees: America Ferrera, Angelina Jolie, and Kerry Washington. These women have had long careers in the entertainment industry and are known for supporting social justice causes (e.g., immigration reform,

humanitarian missions, and racial justice).[9] The three male interviewees were: Lin

Manuel Miranda,[10] Tom Hanks, and Dwayne "The Rock" Johnson. As mentioned

above, the latter two actors have had successful careers in movies. Although Lin

Manuel Miranda's success in movies (e.g., *Mary Poppins Returns*) is relatively

recent, he is also well-known for his theater career (e.g., *Hamilton*).

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Pilot Test 1: Video Content

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Methods

Participants

For this first pilot test, respondents (N = 202) were recruited using Cloud

Research (https://www.cloudresearch.com/). Incomplete responses (n = 22) were

excluded from the analysis. Participants were required to watch the video for at

least 100 seconds to be included in the analysis. Because this pilot test assessed

the general content of the videos, and due to financial constraints, I relied on

opt-in data sampling and collection procedures. Given this, the majority of

participants were White (75.7%), while 11.4% were African American, and 6.4%

were Latino. Most of the sample was male (58%), and ages ranged from 18 to 72

(M = 35.75, s = 12.26).

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[9] These are the topics that were covered in the clips used for the study.

[10] Lin Manuel Miranda is well-known for speaking zealously about social justice causes, for example, the aftermath of Hurricane Maria in Puerto Rico. Notably this study was fielded before the release of the film adaptation of *In the Heights*.

Procedure

The questionnaire was hosted by Qualtrics (www.qualtrics.com) and data

collection took place on 2019-12-27. Participants provided informed consent.

The instructions stated that they would view a set of four 5-minute videos, then

provide feedback about them and that their feedback would help in the

understanding of media effects. They were advised that to participate in the

study they must be able to view and listen to the videos, thus they were asked

to ensure that they were in a place where they could safely view the videos and

that the volume on their devices was turned up.[11]

After consenting to participate and providing their demographic

information, respondents viewed a set of four randomly assigned videos from

those selected in the previous step (see Table 1). To ensure that participants

viewed at least one video from each category, they were organized into four

sets: (1) hedonic reality show performance, (2) eudaimonic reality show

performance, (3) hedonic celebrity interview, and (4) eudaimonic celebrity

interview. Each of these sets contained 6 video possibilities that varied in group

representation (i.e., ingroup Latino, outgroup non-Latino White, or outgroup

minority) and protagonists' features (i.e., gender, age, or performance type).

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[11] Similar language was also used in the main study informed consent statement.

Each participant watched one randomly assigned video from each of the 4 sets. The sets' order of appearance was also randomized to minimize ordering effects. After watching each video, participants were asked to identify the ethnicity/race of the protagonists and to rate the clips in terms of content.

Measures

Ethnicity/Race Identification. After watching each clip, participants answered the question: "What was the ethnicity/race of the main protagonist/participant(s) in the video?" Answer options were adapted from the U.S. Census, and Latino/Hispanic was added as an option. Participants were also able to select "Don't Know" or "Other" and specify in a textbox.

Hedonic Content. To assess the hedonic quality of each clip, participants rated the extent to which they found the video content to be: amusing, enjoyable, pleasing, and entertaining ($\alpha = .930$). These statements were answered using an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely*.

Eudaimonic Content. To assess the eudaimonic quality of each video, participants rated the extent to which they found the video content to be: thought-provoking, meaningful, inspiring, and moving ($\alpha = .931$). These statements were answered using an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely*.

Analysis

The ethnic group identity representation of each clip was assessed by the proportion of participants that correctly identified the ethnicity/race of the performers/interviewees. I expected that the majority (>50%) of the participants who watched a given video would correctly identify the ethnicity/race of the clip's protagonist. I assessed content type using one-sample *t*-tests. For the hedonic videos, I expected that they would be rated significantly higher than the midpoint of 5 on the hedonic content scale. For the eudaimonic videos, I expected that they would be rated significantly higher than the midpoint of 5 on the eudaimonic content scale.

Results

Ethnic Identification

It was expected that the majority of participants would correctly identify the ethnicity/race of the performer/interviewee in each video (Table 2 and Table 3 summarize these results for each category of video). Expectations were confirmed for all except two of the video options, both of which were within the ingroup Latino category. Only 44% of those who watched the eudaimonic celebrity interview in the male category correctly identified him as Latino, and only 20% of those who watched the hedonic reality show performance in the comedy category correctly identified her as Latina.

Hedonic Content

Table 2

Pilot 1 Hedonic Video One-Sample t-*Tests*

Video	n	Correct Ethnic ID %	Hedonic Content		t	p
			M	s		
Hedonic Reality Show Performance (Dance)						
Latino	29	58.62	6.61	2.97	3.834	< .001
White	28	82.14	7.01	2.39	4.610	< .001
Non-Latino	23	82.61	7.37	1.94	5.850	< .001
Hedonic Reality Show Performance (Comedy)						
Latino	30	20.00	7.45	1.98	6.790	< .001
White	21	80.95	6.15	2.83	1.870	.076
Non-Latino	29	75.86	7.47	2.36	5.640	< .001
Hedonic Celebrity Interview (Female)						
Latino	31	83.87	6.18	2.59	2.530	.017
White	34	94.12	6.71	2.22	4.500	< .001
Non-Latino	29	73.08	6.24	2.63	2.490	.019
Hedonic Celebrity Interview (Male)						
Latino	16	68.75	6.73	2.01	3.460	.004
White	29	100.00	5.90	2.27	2.170	.038
Non-Latino	27	77.78	7.46	1.89	6.870	< .001

Note. t-tests are assessing whether the mean for the video is different than 5.

Table 2 summarizes the results of the one sample *t*-tests for the hedonic video options. It was expected that the hedonic content scale for the 12 tested videos in this category would be rated significantly higher than the midpoint of 5 in the scale comprised of the hedonic indicators. For the reality show performance category, all three of the dance group performances were rated as significantly higher than the midpoint in the hedonic content scale. This was also the case for the ingroup Latina, $t(29) = 6.79$, $p < .001$, and the outgroup non-

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Latino comedy routines $t(28) = 5.64$, $p < .001$. However, the non-Latino White

clip was not rated significantly higher than the midpoint of 5 in the hedonic

content scale, $t(20) = 1.87$, $p = .076$. For the celebrity interview category, all six

of the interviews were rated as significantly higher than the midpoint in the

hedonic content scale.

Eudaimonic Content

Table 3

Pilot 1 Eudaimonic Video One-Sample t-*Tests*

Video	n	Correct Ethnic ID %	Eudaimonic Content		t	p
			M	s		
Eudaimonic Reality Show Performance (Youth)						
Latino	27	55.56	6.68	1.90	4.590	< .001
White	28	96.55	6.74	2.37	3.880	< .001
Non-Latino	24	73.91	6.92	2.43	3.870	< .001
Eudaimonic Reality Show Performance (Adult)						
Latino	25	72.00	5.33	1.99	0.828	.416
White	29	85.19	6.73	2.69	3.470	.002
Non-Latino	34	72.73	6.13	2.71	2.430	.020
Eudaimonic Celebrity Interview (Female)						
Latino	35	80.00	6.15	2.58	2.600	.014
White	22	90.48	6.21	2.78	2.040	.055
Non-Latino	28	92.86	5.19	2.90	0.342	.735
Eudaimonic Celebrity Interview (Male)						
Latino	26	44.00	5.38	2.64	0.746	.463
White	26	92.00	6.06	1.70	3.170	.004
Non-Latino	31	86.67	6.35	2.49	3.090	.004

Note. t-tests are assessing whether the mean for the video is different than 5.

Table 3 summarizes the results of the one sample *t*-tests for the

eudaimonic video options. It was expected that the eudaimonic content for the

12 tested videos in this category would be significantly higher than the midpoint of 5 in the scale comprised of the eudaimonic indicators. For the reality show performance category, all three of the youth performances were rated as significantly higher than the midpoint of 5 in the eudaimonic content scale. This was also the case for both the adult non-Latino, $t(33) = 2.43$, $p = .020$, and the adult White categories, $t(28) = 3.47$, $p = .002$. However, the adult ingroup Latina clip was not rated significantly higher than the midpoint in the eudaimonic content scale, $t(24) = 0.83$, $p = .416$. For the celebrity interview category, half of the six clips were rated significantly higher than the midpoint of 5 in the eudaimonic content scale. The outgroup non-Latino female option was not rated significantly higher in eudaimonic content $t(27) = 0.34$, $p = .735$, neither was the ingroup Latino male option, $t(25) = 0.74$, $p = .463$, nor the outgroup White female option, $t(21) = 2.04$, $p = .055$, although the latter was quite close to statistical significance.

Revised Video Selection

Based on the results of the video content pilot test, the selection of videos for the media menu was revised (see Table 1). From the 6 videos in the hedonic reality show category, only the dance group performance option of the reality show performance set was kept. Given that the Latina condition was identified as such only by 20% of participants and that the White condition was

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not rated significantly higher in hedonic content, the comedy routine option was dropped.

From the 6 videos in the hedonic celebrity interview category, I selected three of the better performing clips. Although all six of the options were rated significantly higher than the midpoint of 5 in the hedonic content scale, there were some slight disparities. In the ingroup Latino category, the male option was identified as Latino by fewer participants (68.78%) than was the female option (83.87%), thus her clip was selected. In the outgroup non-Latino White option, both celebrities were correctly identified as White by more than 90% of participants, however, the female option was rated higher in hedonic content than was the male option. Finally, in the outgroup non-Latino option, the male interview was selected because the video was rated considerably higher in the hedonic content scale than was the female option.

From the 6 videos in the eudaimonic reality show category, only the youth option of the reality show performance set was kept. Since the ingroup Latina adult singer's performance was not rated significantly higher than the midpoint of 5 in the eudaimonic scale, the adult option was not selected. Finally, from the 6 videos in the eudaimonic celebrity interview set, only three out of six options were rated significantly higher than the midpoint in the eudaimonic scale, thus, these three options were selected.

Pilot Test 2: Video Descriptions

With a narrowed list of videos selected, I next turned to creation and testing of the media menu, from which participants would select which video they would most like to watch. For each of the 12 selected videos, I created a description of roughly 20–25 words, designed to cue both the ethnicity/race of the performers/interviewees and the hedonic/eudaimonic characteristics of the video. With the descriptions, I included a still image from the video as a thumbnail, to further cue the video's content type and group representation. The goal of this pilot test was to confirm that participants could correctly identify the group representation and content type contained in the video solely based on the description and the thumbnail, thus ensuring that participants in the main study would be aware of these features when selecting a video to watch.

Methods

Participants

Latino respondents (eligible N = 195) were recruited using Cloud Research (https://www.cloudresearch.com/). Participation was voluntary, anonymous, and compensated in accordance with market standards. The majority of participants were male (58%), and their ages ranged from 18 to 67 years of age (M = 32.22, s = 9.45).

Procedure

The questionnaire was hosted by Qualtrics (www.qualtrics.com) and data collection took place from 2020-04-25 to 2020-04-28.[12] Respondents were informed that the purpose of the study was to assess opinions about descriptions of media content. After providing informed consent and demographic information, participants were instructed to read a randomly assigned set of 4 video descriptions. They were assigned one video description for each of the categories described above (see also the bolded entries in Table 1): hedonic reality show performance, hedonic celebrity interview, eudaimonic reality show performance, and eudaimonic celebrity interview. There were three options within each block that participants could be assigned to read: ingroup Latino, outgroup non-Latino White, and outgroup non-Latino. Appendix A contains all descriptions and thumbnails for the 8 videos that were ultimately selected for inclusion in the main study's media menu. Efforts were made to ensure that descriptions were similar in format and style without being too repetitive—since participants in the main study would be presented with all 8 of them at once—including having them reviewed by a second scholar. After

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[12] A first run of this pilot was also conducted on 2020-04-03, however, a programming error resulted in no demographic information being captured, as well as less than reliable results. As such, I fixed the pilot programming and re-ran it, ignoring the results from the preliminary run.

reading each video description, respondents were asked to identify the ethnicity/race of the video's protagonists and rate the video's content for eudaimonic and hedonic characteristics.

Measures

Ethnicity/Race Identification. After reading their assigned description, participants answered the question: "Based on the description, what would you expect the ethnicity/race of the [performer or singer/person being interviewed] in the video to be?" Answer options were adapted from the U.S. Census, with Latino/Hispanic was added as an option. Participants were also able to select "Don't Know" or "Other" and specify in a textbox.

Hedonic Content. To assess the hedonic quality of each description, participants rated the extent to which, based on the description, they thought the content of the video would be entertaining using an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely*.

Eudaimonic Content. To assess the hedonic quality of each description, participants rated the extent to which, based on the description, they thought the content of the video would be inspiring using an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely*.

Analysis

Ethnic group identity representation was assessed by the proportion of participants that correctly identified the ethnicity/race of the performers/interviewees. I expected that the majority (>50%) of the participants who read a given video description would correctly identify the ethnicity/race of the clip's protagonist. I assessed the content type using paired sample t-tests. For the hedonic videos, I expected that the descriptions would be rated significantly higher in hedonic vis-à-vis eudaimonic content. For the eudaimonic videos, I expected that the descriptions of eudaimonic videos would be rated significantly higher in eudaimonic vis-à-vis hedonic content. Table 4 summarizes the results.

Results

Ethnic Identification

It was expected that the majority of the participants (>50%) would correctly identify the ethnicity/race of the performer/interviewee in a given video based solely on its description and thumbnail. This was confirmed for all 12 of the video descriptions, the proportions of correct identification ranged from 71.93% (outgroup non-Latino eudaimonic reality show performance) to 94.60% (outgroup non-Latino White hedonic reality show performance).

Table 4

Pilot 2 Paired Samples t-Tests for Selected Video Descriptions

	N	Correct Ethnic ID	Eudaimonic Value		Hedonic Value		Difference		t	p
		%	M	s	M	s	M	s		
Hedonic Reality Show Performance										
Latino	59	83.10	5.69	2.74	7.15	2.57	−1.46	2.11	−5.302	< .001
White	56	94.60	5.30	2.81	6.29	2.67	−0.98	1.89	−3.880	< .001
Non-Latino	58	74.10	5.43	2.79	7.00	2.41	−1.57	2.27	−5.259	< .001
Hedonic Celebrity Interview										
Latino	62	75.81	4.77	2.90	6.35	2.59	1.58	2.53	4.915	< .001
White	59	88.10	4.00	2.80	6.71	2.27	2.71	2.6	8.011	< .001
Non-Latino	63	86.71	6.51	2.60	7.19	2.44	0.68	1.98	2.730	.008
Eudaimonic Reality Show Performance										
Latino	62	87.10	6.16	2.62	6.68	2.32	−0.52	1.69	−2.410	.019
White	63	79.00	5.97	2.60	6.27	2.45	−0.30	2.17	−1.100	.275
Non-Latino	57	71.93	6.88	2.28	6.67	2.45	0.21	2.15	0.733	.467
Eudaimonic Celebrity Interview										
Latino	60	86.70	6.47	2.64	4.80	2.79	−1.67	2.75	−4.689	< .001
White	28	89.70	5.78	2.71	4.91	2.62	−0.86	1.98	−3.320	.002
Non-Latino	63	82.54	6.21	2.57	6.59	2.15	0.38	2.11	1.431	.157

Note. Assessment only occurred for eligible video descriptions, based on pilot 1.

Hedonic Content

It was expected that the 6 hedonic video descriptions would be rated significantly higher in hedonic content compared to eudaimonic content. In the hedonic reality show performance set, all three options were rated significantly higher in hedonic content vis-à-vis eudaimonic content. Similarly, all three of the

hedonic celebrity interview options were rated as significantly higher in hedonic compared to eudaimonic content based purely on the video descriptions.

Eudaimonic Content

It was expected that the 6 eudaimonic video descriptions would be rated significantly higher in eudaimonic content compared to hedonic content. This was generally supported for the celebrity interview set: the ingroup Latina option was rated significantly higher in eudaimonic rather than hedonic content, as was the outgroup non-Latino White option. Nonetheless, the outgroup non-Latino option was less than a point (0.380) different in eudaimonic v. hedonic content and this difference was nonsignificant, $t(62) = 1.43$, $p = .157$.

The eudaimonic reality show performance set did not evince significant differences in all 6 options. In accordance with the video content pilot test results, for all three options the differences between hedonic and eudaimonic scores were less than 1-point, ranging from 0.207 to 0.516. For both the outgroup non-Latino White and the outgroup non-Latino options, and these differences were nonsignificant. The ingroup Latino option was only slightly but significantly different, $t(61) = 2.41$, $p = .019$.

Discussion

In both pilot 1 and pilot 2, the eudaimonic reality show performance videos / video descriptions displayed equivalent hedonic and eudaimonic

scores, suggesting the possibility for a third, blended eudaimonic *and* hedonic condition (E&H). This is theoretically interesting, as it allows the possibility of a transition selection between eudaimonic and hedonic. By including this option, participants are given an ordinal choice moving from eudaimonic to E&H to hedonic. Furthermore, it resembles the reality of the media environment more closely; it might be that audiences seek out inspirational content that is also entertaining. In this way, the E&H condition provides an option for those who want to be engaged and inspired but through entertaining content. Indeed, it might be that purely pleasurable media may be too shallow (e.g., comedy) but purely serious media may be too daunting (e.g., documentary). This E&H condition satisfies those who seek entertaining inspiration. Thus, future analyses were adapted to include this third E&H condition. Though this change results in an unbalance design given that it is not fully crossed, it allows for a more nuanced analysis of the current media environment.

Another finding of these pilot tests was the relatively weak ability for participants to correctly identify the race/ethnicity of the performer/interviewee for the outgroup non-Latino videos. Given this, and in an effort to simplify the selection task for participants as well as the specific goals of the study, I determined that the best choice was to remove this category, retaining only ingroup Latino and outgroup non-Latino White.

Pilot Test 3: Video Descriptions

A third, streamlined pilot test was conducted for 4 of the less robust video descriptions to confirm the results from the previous pilot test. This test focused on the eudaimonic categories, with the goal to confirm that the blended E&H content type was indeed consistently viewed as having both eudaimonic and hedonic features.

Method

Participants

Latino respondents (N = 201) were recruited using Cloud Research (https://www.cloudresearch.com/). Participation was voluntary, anonymous, and compensated in accordance with market standards. The majority of participants were male (56.4%), and their ages ranged from 18 to 65+ years of age with 40.6% being 25 to 34.

Procedure

Data collection took place from 2020-06-28 to 2020-06-29. The procedure was the same as in the previous round, but there were three main differences. The first was that given that the outgroup minority conditions were dropped, participants were randomly assigned to watch either ingroup Latino or outgroup non-Latino White conditions. Additionally, since the hedonic reality show performance and the hedonic celebrity interview sets were robustly

supported by the previous pilot test's data, this second test of the descriptions

included only the E&H reality show performance and the eudaimonic celebrity

interview sets. Finally, this test included a second indicator of each type of

content, to increase the validity of the results. After consenting and providing

demographic information, participants were randomly assigned to read two

video descriptions, one from each set: E&H reality show performance and

eudaimonic celebrity interview.

Measures

Ethnicity/Race Identification. After reading each of their randomly

assigned descriptions, participants answered the question: "Based on the

description, what would you expect the ethnicity/race of the (performer or

singer/person being interviewed) in the video to be?" Answer options were

White/Caucasian, Latino/Hispanic, "Don't Know" or "Other" and specify in a

textbox.

Hedonic Content. To assess the hedonic quality of each description,

participants rated the extent to which, based on the description, they thought

the content of the video would be entertaining and fun using 11-point sliding

scales, from 0 = *not at all* to 10 = *extremely.*

Eudaimonic Content. To assess the hedonic quality of each description,

participants rated the extent to which, based on the description, they thought

the content of the video would be inspiring and moving using 11-point sliding

scales, from 0 = *not at all* to 10 = *extremely*.

Analysis

The analysis was the same as in the previous round. It was expected that

the majority (>50%) of the participants who read a given video description

would correctly identify the ethnicity/race of the clip's protagonist. The content

type was assessed using paired sample t-tests. I expected that the eudaimonic

celebrity interview option would be rated significantly higher in eudaimonic

rather than hedonic content. However, I expected that the E&H reality show

option would not be rated significantly different in terms of content type. Table

5 summarizes the results.

Table 5

Pilot 3 Paired Samples t-Tests for Selected Video Descriptions

	N	Correct Ethnic ID	Eudaimonic Value		Hedonic Value		Difference		t	p
		%	M	s	M	s	M	s		
E&H Reality Show Performance										
Latino	102	78.00	6.69	2.09	6.80	1.91	0.11	1.30	0.878	.382
White	99	78.80	6.48	2.34	6.32	2.33	−0.16	1.86	−0.864	.390
Eudaimonic Celebrity Interview										
Latino	98	83.50	6.62	2.37	4.63	2.65	−1.98	2.26	−8.682	< .001
White	98	83.30	5.59	2.16	4.26	2.67	−1.33	2.41	−5.458	< .001

Note. Assessment only occurred for video descriptions requiring further investigation following pilot 2.

Results

Ethnic Identification

Expectations were met for all 4 video descriptions. The proportions of correct identification ranged from 78% (ingroup Latino E&H reality show performance) to 83.5% (ingroup Latino eudaimonic celebrity interview).

E&H Reality Show Performance

As expected, in both E&H reality show performance options the differences between hedonic and eudaimonic content were small (.162 to .113) and nonsignificant. For the ingroup Latino option, there was a small and nonsignificant difference between the hedonic and eudaimonic content $t(101) = 0.88$, $p = .382$. Similarly, for the outgroup White option, the difference was nonsignificant, $t(98) = 0.86$, $p = .390$.

Eudaimonic Celebrity Interview

I expected that both eudaimonic celebrity interview options would be rated significantly higher in eudaimonic compared to hedonic value. Both descriptions were indeed rated significantly higher in eudaimonic rather than hedonic content. The ingroup Latina option was significantly higher in eudaimonic content, $t(97) = 8.68$, $p < .001$. The difference was also significant in the expected direction for the outgroup White option, $t(97) = 5.46$, $p < .001$.

Final Media Selection

Based on the results reviewed above, the media menu to be used in the main study was streamlined and refined. Table 6 (see also: Appendix A) summarizes the 8 videos that were selected for the media menu. To simplify the selection process, only the ingroup Latino and the outgroup non-Latino White categories were kept (see also the discussion for pilot 2).

Table 6

Final Video Selection and Descriptions

Video	Source	Description
Hedonic		
Reality Show Performance		
Latino	America's Got Talent	In this highly entertaining America's Got Talent segment, Latino dance troupe, Malevo, amazes judges with their incredible Malambo routine.
White	America's Got Talent	Texan dance group, Emerald Belles, stuns judges with their amazing drill dance routine, in this exciting America's Got Talent segment.
Celebrity Interview		
Latino	Late Night with Stephen Colbert	Colombian actress Sofia Vergara hilariously recounts her recent Italian vacation and her newest projects in this highly entertaining interview with Stephen Colbert.
White	The Tonight Show Starring Jimmy Fallon	Watch as American actress Jennifer Lawrence humorously reveals her most embarrassing moments in this charming interview with Jimmy Fallon.
E&H		
Reality Show Performance		
Latino	America's Got Talent	Watch 10-year old All-American Emmane Beasha's moving performance of opera solo, Nessun Dorma in this inspiring America's Got Talent segment.

Video	Source	Description
White	America's Got Talent	Twelve year old Mexican American singer Angel García performs a stirring rendition of El Valiente in this moving America's Got Talent segment.
Eudaimonic		
Celebrity Interview		
Latino	Morning Joe	Latina actress America Ferrera discusses recent immigration policy changes and the Latino community in the US in this thought-provoking interview, highlighting the importance of resilience and standing together.
White	Axe Files	In this poignant interview, actor Tom Hanks discusses recent changes in Hollywood given the #MeToo movement, emphasizing the importance of accountability and personal responsibility.

Note. See Appendix A for accompanying video thumbnail.

In total, 8 videos were selected to be used in the media menu. Given the results of the pilot test, the hedonic reality show performance, the hedonic celebrity interview, and the eudaimonic celebrity interview sets were retained. However, two of the three hedonic reality show videos rated high on both hedonic and eudaimonic measures, with only a small difference between these scores, and paired samples t-tests showed that these differences were nonsignificant. The eudaimonic reality show performance set evinced a different type of media content that blends both entertainment and inspiration. These reality show singing performances were inspiring, but they were also entertaining for viewers. With this in mind, a new E&H category was added to the media menu. This new category is expected to be a middle point between

purely hedonic and purely eudaimonic content which can help in the analysis of media selection by providing a gradual increase in levels of eudaimonic content in the videos (see also the discussion of pilot 2).

Selected Videos

Hedonic Reality Show Performance

The selected videos for this category were dance group performances from *America's Got Talent* segments. The non-Latino White option was a female drill-dancing group (*The Emerald Belles*) from Texas. The Latino option was a male Argentinian group (*Malevo*) performing a traditional South American dance.

E&H Reality Show Performance

The selected videos for this category were young singers performing moving songs from *America's Got Talent*. The non-Latino White option was a 9-year-old girl, Emmane Baesha, performing the opera solo, *Nessun Dorma*. The Latino option was a Mexican American 12-year-old, Angel Garcia, performing the Spanish-language song, *El Valiente*.

Hedonic Celebrity Interview

The outgroup non-Latino White option for this category was an interview with actress Jennifer Lawrence from *The Tonight Show Starring Jimmy Fallon* in which they discuss embarrassing moments. The ingroup Latino option was an

interview with Colombian actress Sofia Vergara from *The Late Show with Stephen Colbert* in which they discuss a recent vacation.

Eudaimonic Celebrity Interview

The non-Latino White option for this category was an interview with actor Tom Hanks from CNN's *The Ax Files* in which he discussed the *#MeToo* movement. The Latino option was an interview with actress America Ferrera from *Morning Joe* in which she discussed immigration policies.

Chapter 7. Main Study Methods

This chapter outlines the methods and procedures used in conducting

and analyzing the main study, directly testing the differential effects of type of

stress on media-based coping selection and well-being outcomes among

Latinos residing in the U.S.

Participants

After receiving Institutional Review Board approval, I contracted

CloudResearch (https://www.cloudresearch.com/) to acquire a sample of 1,000

adults (18+) residing in the U.S. who identified as of Hispanic, Latino, or Spanish

Origin. To be considered eligible, potential participants needed to meet the

sampling criteria noted above, provide informed consent, pass a video/audio

equipment test (described in the procedure section), pass the attention check

included in the block of questions immediately prior to the experimental

manipulation, provide a valid response to the experimental condition prompt,[13]

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[13] 117 potential participants provided an invalid response to the experimental condition prompt. This primarily included spam like (e.g., "Jxjxjx djdkdkd sishjsjs sksjdhshs sjs is a great place to work for and I am the Chief Executive Officer in the evening of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study of the study"; $n = 110$) as well as a few uncooperative answers (e.g., "Don't be in my business thank you"; $n = 7$).

and complete the media selection task. 1,107 potential participants met these original criteria.

Preliminary exploration of the data showed that a nontrivial number of participants displayed clear signs of nondifferentiation (i.e., straightlining or flatlining). Following the logic and procedures outlined in Appendix B, I excluded an additional 160 potential participants who failed to meet the threshold for differentiation according to two different metrics of nondifferentiation (14.5%), resulting in the final N of 947.[14]

Procedure

At the start of the survey, participants were informed that the purpose of the study was to "assess levels of stress among people of Latino/Hispanic descent in the United States" and that to participate in the study they must be able to view and listen to videos. Immediately after providing informed consent, participants watched a short video to check that they could see and hear video content. They were required to identify the visual (waves crashing) and the audio (dogs barking). If they failed either, they were given a second chance to watch the video and correctly identify the visual and audio components. If they still did

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[14] There was no difference between those retained and removed based on experimental condition ($\chi^2[2]$ = 1.420, p = .492), gender ($\chi^2[2]$ = 1.645, p = .439), Latino origin ($\chi^2[3]$ = 4.975, p = .174), or age ($t[1100]$ = 1.654, p = .098).

not pass the video/audio test, the survey terminated, and they were marked as not qualified.[15]

Following the equipment test, participants provided demographic information and reported on the frequency with which they had experienced various types of stress in the last month. At this point, participants were randomly assigned to one of three stress conditions: discrimination related stress (DRS)—that is, stress from being discriminated against based on their ethnic or racial group—; rejection related stress (RRS)—that is, stress from being rejected by someone in their social group—;[16] or general stress (GS)—that is, stress caused by family or work obligations. Participants were asked to describe in as much detail as possible a time when they felt stress because of the cause associated with their experimental condition (the full text of the prompts are available in Appendix C).

Following their time spent describing the stress event, participants were asked a series of questions about their emotional reactions to the stress event,

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[15] The survey was similarly terminated if individuals failed any of the other qualification checks, for example, declining to consent, or reporting they were < 18.

[16] It is important to note that, although the RRS condition prompt asked participants to describe a time they felt stress because they were rejected by someone in their social group, the specific example of a social group given was "another Latino" (see Appendix C). This was done to focus individuals thinking on their ethnic social group, rather than a more colloquial understanding of social group, for example, a club, or group of close friends.

as well as to report the frequency with which they experience events of that

nature, how stressful they find events of that nature, and their perceived

likelihood of experiencing an event of that nature in the next month.

At this point, participants were informed that "individuals often turn to

media when coping with stressful events" and were asked to "select the one

video you would *most* like to watch" from the media menu developed following

the piloting described in Chapter 6.[17] They had 8 video options total which

varied in type of media content (i.e., eudaimonic, E&H, and hedonic) and group

representation (i.e., Latino vs. non-Latino White). As shown in Appendix A, the

menu included a still frame from the video featuring the primary subject and a

brief description of the video designed to cue media type and group

representation. To accommodate individual preferences, participants could

further select from either reality show performances (for the hedonic and E&H

media types, e.g., *America's Got Talent*) or celebrity interviews (for the hedonic

and eudaimonic media content types, e.g., *The Late Show with Stephen

Colbert*).

After selecting from the media menu, all participants were asked to report

why they selected that video to watch, after which respondents were given the

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[17] The options were randomly ordered.

opportunity to watch the 3 to 5-minute video they selected. They were then

asked a series of questions about their current emotional state. Finally, they

answered questions on three randomly ordered trait variable scales assessing (a)

life satisfaction, (b) resilience, and (c) ethnic group commitment.

Measures

In this sub-section, I describe the measures used in this analysis (and

ancillary measures captured in the same block), as well as all data processing.

Emotional Reactions to the Stress Event

To assess emotional reactions to the event they described, participants

reported to what extent they felt each of the following emotions when that

event happened: ashamed, embarrassed, stressed, overwhelmed, angry,

frustrated, hopeless, pessimistic, content, and optimistic.[18] Responses were

recorded on an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely.*

The emotional response indicators tended to either be highly skewed or

bimodal, in general displaying a bias toward extreme answers (i.e., toward 0

and/or 10). To correct for this, an angular transformation was applied, which

functions to stretch out the tails of the distribution, thus normalizing each

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[18] All items were presented in a random order.

indicator. This results in composite indicators that range from $-\pi$ to π, with the midpoint of the original scale mapping to 0.[19]

Anger

Anger was computed by averaging together responses to angry and frustrated and then applying the angular transformation: α = .831, M = 0.76, s = 1.83.

Shame

Shame was computed by averaging together the responses to ashamed and embarrassed and then applying the angular transformation: α = .821, M = −0.46, s = 1.86.

Overwhelmed

Feeling overwhelmed was computed by averaging together the responses to overwhelmed and stressed and then applying the angular transformation: α = .821, M = 0.73, s = 1.82.

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[19] The angular transformation requires values be between −1 and 1. The modified transformation formula for all emotion indicators (including post-viewing emotional outcomes) was $2 \times \sin^{-1}((x-5)/5)$. Note that the resulting distribution is linearly equivalent to the more familiar arcsine square root transformation, with the exact same higher order moments (e.g., variance and skewness). However, the version I used provides double the range, and is more readily interpretable, with the mid-point of the variable at 0 instead of $\pi / 2$.

Re-Coding of Stress Condition

As noted, participants were randomly assigned to one of three stress type conditions: DRS, RRS, and GS. The GS condition, which had individuals think about a stress event caused by work or family, was conceptualized as a counter to the other two group-related stressors (rejection because of their social/ethnic group for the DRS condition and rejection from their social group for the RRS condition).

As part of the experimental condition, participants were asked to describe a time when they felt stress due to the type of stressor specified by their condition specific prompt. This was primarily done to ensure participants deliberated upon the event, but also provided an opportunity to ensure that participants had accurately interpreted the prompt and/or had experienced that type of stress. For example, if they were in the GS condition, the participant should have described a stressful event where the stress was derived from work or family obligations (i.e., not because of rejection from members of their social/ethnic group, and not because of discrimination based on their ethnic group).

A research assistant and I coded the responses for type of stress, with a focus on whether the type of stress condition described matched their

90

condition.[20] If, for example, an individual in the RRS condition described an event where they were discriminated against based on their ethnic group, they would be reclassified as DRS. Originally there were 318 individuals in the GS condition, 316 in the RRS condition, and 313 in the DRS condition. After coding: in the GS condition, 1 person was reclassified as DRS (0.3% of those originally in the GS condition); in the RRS condition, 8 were reclassified as GS (2.5%) and 15 were reclassified as DRS (4.7%); in the DRS condition, 7 were reclassified as GS (2.2%) and 2 were reclassified as RRS (0.6%).

No Stress Group

During this process, it became apparent that a sizable proportion of the participants (especially in the RRS and DRS conditions) could not describe an event in their assigned condition (n_{GS} = 9, 2.8% of those originally in the GS condition; n_{RRS} = 63, 19.9%; n_{DRS} = 71, 22.7%).[21] For example, some said they had never experienced or could not remember a GS/RRS/DRS event (e.g., "Fortunately I have never been discriminated against," "Nunca he sentido estrés por un rechazo social,") or that the type of incident described had never (or usually never, and without describing/deliberating on an example of a time

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[20] All disagreements were resolved through discussion and consensus.

[21] In an unknown proportion of cases, this was at least in part due to a misinterpretation of the prompt.

when it had) led to feelings of stress (e.g., "I'm never get stress out about it...I left the things going with wind...," "I usually never feel stress from rejections. There is no reason for it").[22]

In all, 143 participants were coded as a no stress (NS) group. In terms of the analyses, there were a few options to address this issue. One option was to leave all individuals in their original randomly assigned condition. However, doing so would sacrifice validity as source of stress is one of the key concepts of interest, especially given that the NS participants primarily came from the DRS and RRS conditions. Alternatively, these individuals could be excluded from further analyses. While this would be help with validity and would be in keeping with the original study design. The third potential option, and the one selected, was to retain the NS group as a natural control group, which allowed for greater insight.

To further understand this group, I investigated whether there were any differences between this NS participants and those in the other groups. At the beginning of the questionnaire, immediately prior to assignment to condition, all participants reported how often in the past month they had felt stress from a randomized series of seven sources (i.e., family obligations, work responsibilities,

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[22] This is separate from those who refused to engage with the prompt at all and were excluded based on a priori criteria.

racial/ethnic discrimination, social rejection, health issues, Covid-19, and the

2020 elections), from 1 = *Never* to 5 = *Very Often*. I averaged these responses

together into a single pre-condition stress experience index (α = .801, *M* = 3.04,

s = 0.97), and then compared the four groups (DRS, RRS, GS, and NS) using a

one-way ANOVA, with Bonferonni correction for pair-wise comparisons.

The overall test was significant (*F*[3, 943] = 53.28, *p* < .001, η^2 = .145),

with stress group (i.e., the assigned group based on coding) accounting for

14.5% of the variance in the stress experience index. As illustrated in Figure 1,

DRS (*M* = 3.20, *s* = 0.76), RRS (*M* = 3.16, *s* = 0.82), and GS (*M* = 3.16, *s* = 0.82)

were all functionally identical to each other, with Bonferroni corrected p-values

for all comparisons > .999. In contrast, the NS group (*M* = 2.26, *s* = 0.80) was

significantly lower than all other groups in the stress experience index, with

Bonferroni corrected *p*-values for all comparisons < .001.[23] This suggests that

those placed in the NS group did indeed generally experience less stress than

those retained in the other three groups, and thus can be used as a natural

comparison to those in the other groups. As such, I included NS as the control

condition in the final model.

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[23] Note that there was no difference in pre-condition stress index based on original randomly assigned condition: *F*(2, 944) = 2.572, *p* = .077.

Figure 1

Box and Whisker Plot Comparing GS, RRS, DRS, and NS Groups on Pre-Condition Stress Experience Index
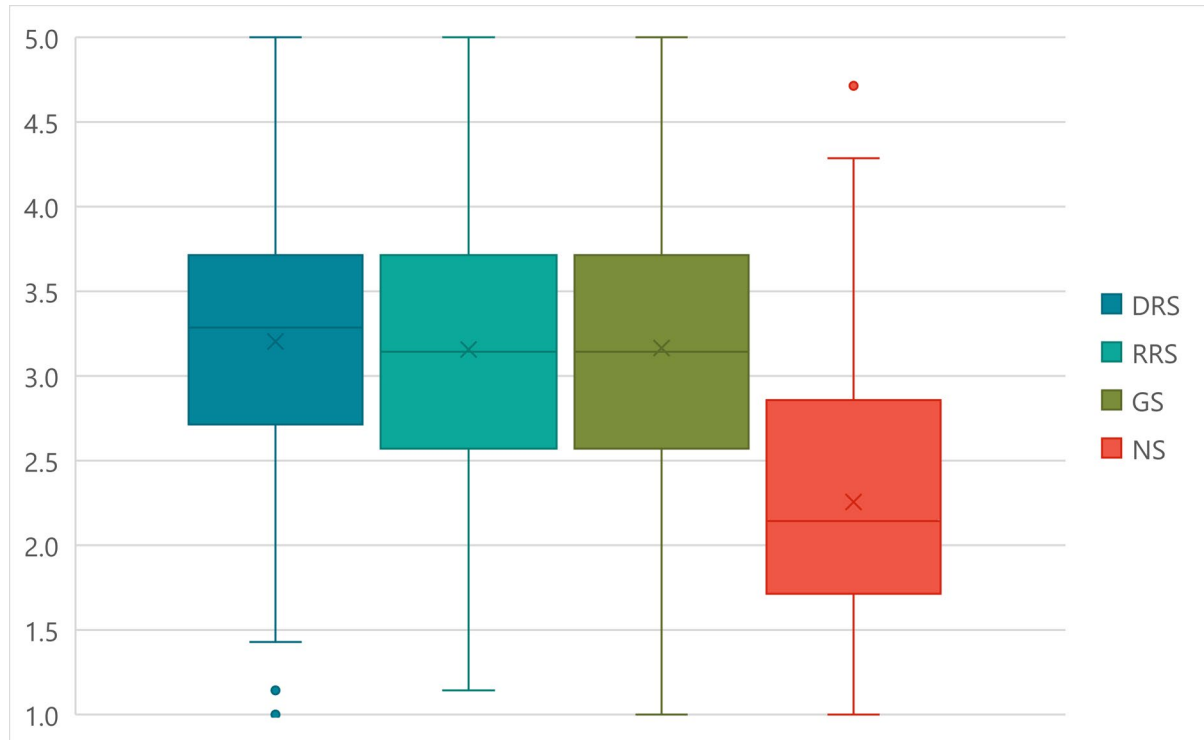
Note. n_{DRS} = 249; n_{RRS} = 232; n_{GS} = 323; n_{NS} = 143.

Media Selection

After describing their stress event and rating their emotional experiences related to that event, participants were asked to select a video from an 8-video media menu (see Appendix A). Based on the pilot tests (see Chapter 6), the media menu included 4 categories: hedonic reality show performance, hedonic celebrity interview, E&H reality show performance, eudaimonic celebrity interview. For each of these categories there was one ingroup Latino and one outgroup non-Latino White option. The E&H reality show performance category

included videos that were rated as both eudaimonic and hedonic during pilot testing and was included as a middle step between purely hedonic and purely eudaimonic media which approached more closely the media environment that audiences experience.

The media menu included a short description and picture confirmed by the pilot tests to cue the appropriate group identity (ingroup or outgroup) and content type (hedonic, E&H, and eudaimonic) based on the category that each video represented.

The primary outcomes of interest were selection of media based on (a) type of media content (i.e., hedonic, E&H, or eudaimonic) and (b) group representation (i.e., outgroup or ingroup). To capture the effects of and from these constructs, I created two categorical (ordinal) variables: type and group. I coded type as 0 = *hedonic*, 1 = *E&H*, 2 = *eudaimonic*. I coded group as 0 = *outgroup* and 1 = *ingroup*.

Post-Viewing Emotion Outcomes

After the media selection and viewing tasks, participants reported the extent to which they were feeling a range of emotions at that moment: proud, confident, relaxed, calm, content, happy, hopeful, optimistic, frustrated, pessimistic, stressed, and embarrassed. Responses were rated on an 11-point sliding scale, from 0 = *not at all* to 10 = *extremely*. As with the indicators of

emotional reaction to stress event, all post-viewing emotional outcomes indicators were normalized using the angular transformation.

Proud

Proud was computed by averaging together responses to proud and confident and then applying the angular transformation: α = .738, M = 0.91, s = 1.51.

Content

Content was computed by averaging together responses to content and happy and then applying the angular transformation: α = .744, M = 1.05, s = 1.41.

Relaxed

Relaxed was computed by averaging together responses to relaxed and calm and then applying the angular transformation: α = .822, M = 1.12, s = 1.42.

Life Satisfaction

To capture life satisfaction, participants completed the satisfaction with life scale (Diener et al., 1985).[24] This 5-item scale includes statements like: "So far I have gotten the important things I want in life." Response options ranged

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[24] All items in this scale were presented in a random order.

from 1 = *strongly disagree* to 5 = *strongly agree.* I averaged the items together

into a single composite variable: α = .883, *M* = 3.30, *s* = 1.04.

Resilience

To capture resilience, participants completed an adapted version of

Connor and Davison's resilience scale (CD-RISC; 2003).[25] This scale asked

respondents to what extent five statements are true for them. Selected

statements include: "I am able to adapt to change," "my past success gives me

confidence for new challenges," "I tend to bounce back after hardship," "when

things look hopeless, I don't give up," and "I think of myself as strong."[26]

Response options ranged from 1 = *not true at all* to 5 = *true nearly all of the*

time. I averaged the items together into a single composite variable: α = .827,

M = 3.91, *s* = 0.77.

Ethnic Group Commitment

To capture ethnic group commitment, participants completed Phinney

and Ong's (2007) Multigroup Ethnic Identity Measure-Revised (MEIM-R).[27] This

scale includes questions like "I have a strong sense of belonging to my own

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[25] All items in this scale were presented in a random order.

[26] The original scale contains either 10 or 25 items, either of which would be too long for this study. As such, I selected these five items which on their face appeared most representative of the underlying construct.

[27] All items in this scale were presented in a random order.

ethnic group." Response options ranged from 1 = *strongly disagree* to

5 = *strongly agree*. I averaged the three items in the MEIM-R measuring ethnic

group commitment together into a single composite variable: α = .851,

M = 3.98, *s* = 1.04.

Analysis

I tested all hypotheses concurrently with the path model shown in Figure

2. The analysis was performed using Mplus 8.6 (Muthén & Muthén, 2020), using

mean- and variable-adjusted weighted least squares estimation (WLSMV).

WLSMV is a robust estimator which does not assume normally distributed

variables, making it an ideal choice for modelling categorical/ordinal data

(Brown, 2015). As shown in Figure 2, I used simple effects coding for the

independent variable, stress event group (GS, RRS, DRS, NS). This type of

coding is the same as that used in ANOVA, and like ANOVA the path

coefficients are interpreted as the difference between the specified group and

the mean of all groups. For example, if the coefficient for the regression of

anger on GS were 0.10, then members of the GS group scored on average 0.10

points higher on Anger when compared to all other groups combined (that is,

the mean of all groups). Where relevant, I present the results for both, the

model and the ANOVA, this allows for more clarity and a simpler interpretation

of the results.

The model was ran using 120 random starts and SEs calculated using 1,000 bootstrapped resamples. I assessed all effects (both direct and indirect) for significance using bias-corrected bootstrap 95% confidence intervals. All difference tests are based on unstandardized coefficients; however, all other results are reported using stdY standardized coefficients.[28] This was done to aid in interpretation of the relative strength of relationships and to re-normalize the latent response variable associated with the (ordinal) categorical indicators of media group representation (ingroup and outgroup) and content type (eudaimonic, E&H, and hedonic).

Modeling Effects on and of Media Selection

I used a probit link function, with theta parameterization,[29] to model the effects of and on the media selection variables. Under this framework, each (ordinal) categorical indicator is associated with a latent response variable[30] and the probabilities of selecting each category are mapped onto a normal

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[28] This type of normalization leaves the exogenous indicators of stress group unstandardized while standardizing all other variables in the model. Note that the media selection variables require re-standardization to be properly interpreted because of the use of theta parameterization.

[29] This is required to model the effects of media selection, and to account for the covariance between the media selection variables.

[30] A latent response variable "which is the underlying amount of a continuous and normally distributed continuum that is required to respond in a certain way on the corresponding indicator" (Kline, 2016, p. 325).

distribution, with $k - 1$ thresholds. Once an individual reaches a threshold, they are more likely to fall within the next highest category than in the previous category. Because these probabilities are mapped onto a normal distribution, regression coefficients are expressed in terms of standard deviations (*SD*). For example, if the regression of group on anger were .10, then for every one-unit increase in anger there would be a .10 *SD* increase in the probability of selecting the next highest category (i.e., one .10 *SD* increase in the probability of selecting an in-group video instead of an out-group video). Conversely, if the regression of group on pride were .10, then for every 1 *SD* increase in the probability of selecting the next highest category (i.e., an in-group video instead of an out-group video), there is a corresponding .10 unit increase in pride.[31]

Assessing Model Fit

Given that I did not specify a fully saturated model, it was important to assess whether the theoretically specified model accurately represented the full covariance matrix. In general for path modeling, comparative fit index (CFI) values are expected to be greater than .95 for good fit or .90 for adequate fit (Hu & Bentler, 1999), the root mean square of error of approximation (RMSEA) is expected to be less than .08 for reasonable fit and less than .06 for good fit

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[31] Note that these interpretations are only accurate for the standardized coefficients because of the use of theta parameterization.

(Brown, 2015), and the standardized root mean square residual (SRMR) is expected to be less than .08 for good fit (Hu & Bentler, 1999). Fit can also be assessed with the chi-square test of model fit. This test can be overly sensitive with large sample sizes (e.g., > 300), especially when making group comparisons (Kline, 2016, p. 271). Given this, however, passing the chi-square test of model fit for a model with relatively large sample size and with group comparisons would provide especially robust evidence of strong fit. The results of the tests of model fit and other analyses are presented in Chapter 8.

Figure 2

Specified Path Model
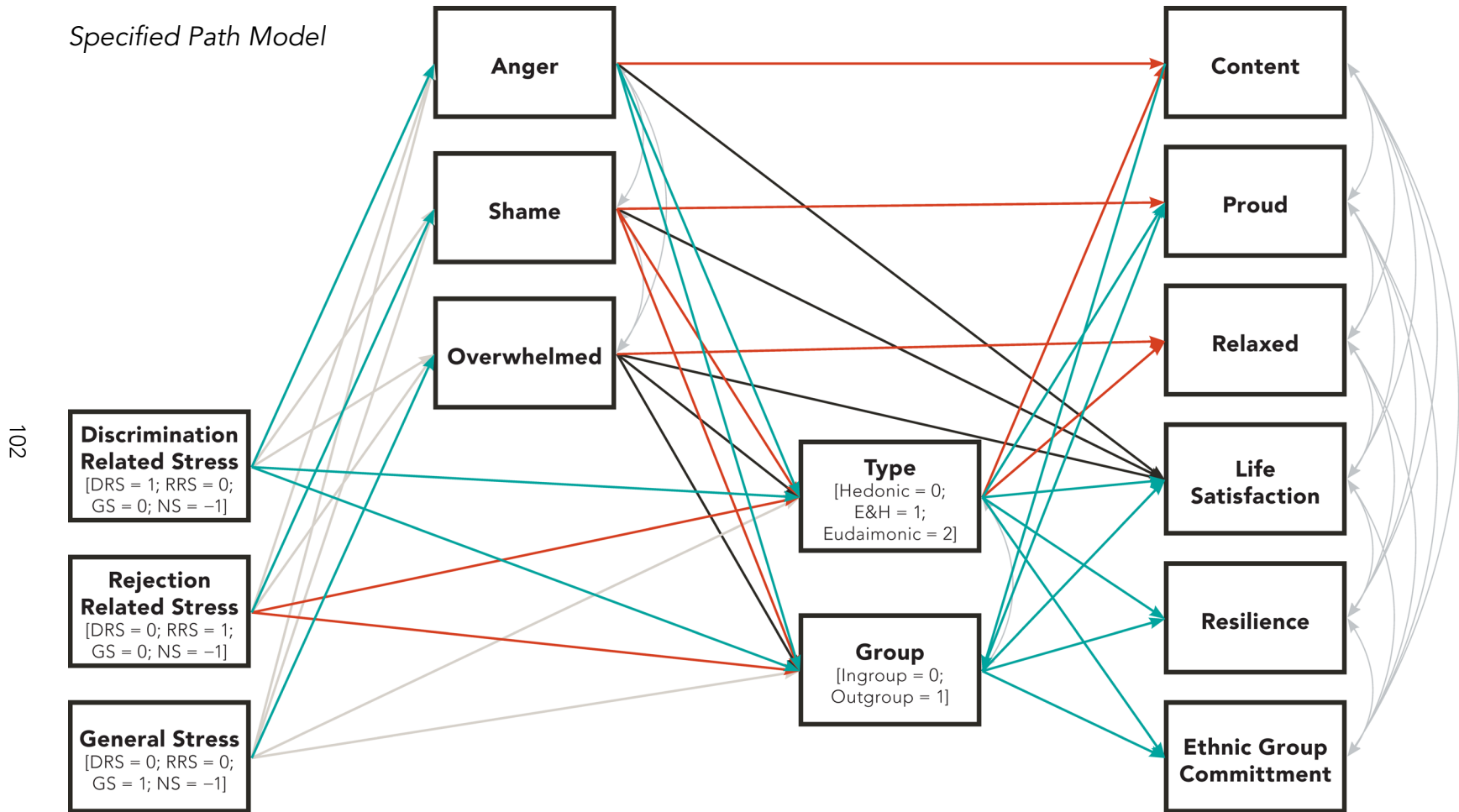
Note. Red arrows signify negative hypothesized relationships. Green arrows signify positive hypothesized relationships. Tan lines denote comparison relationships. Black lines denote research questions. Grey curved lines denote required residual covariances.

Chapter 8. Study Results

In this chapter, I outline the results from the main study. For reference, the hypotheses are compiled in Appendix D. As discussed in the analysis plan, these hypotheses were tested concurrently, as shown in Figure 2. I provide the full results of the path model in Appendix E. Where relevant, I also provide direct tests of the hypotheses (e.g., ANOVA, chi-square test of association), conducted using SPSS 27. In any instances where there are differences in the estimated parameters, the estimates from the path model should be considered more robust and unbiased.

Overall Model Fit

The first step in testing the model was assessment of overall model fit for the path model shown in Figure 2. Across all criteria, the model demonstrated good fit: $\chi^2(31) = 44.759$, $p = .052$; RMSEA = .022; CFI = .993, SRMR = .020. This suggests that the model was correctly specified, that freeing additional parameters would not significantly improve model fit. As such, the theoretically specified model was retained.

Effects of Stress Type on Emotional Reactions

The first set of hypotheses looked at the differences in the emotions participants remember having felt when recalling specific types of stress events:

discrimination related stress (DRS), rejection related stress (RRS), and general stress (GS). As discussed in Chapter 7, I also included a fourth group—composed of those who reported not having experienced the type of stress they were asked to recall (no stress group; NS)—in the analyses, as a natural control.

Figure 3

Differences in Emotional Reactions based on Stress Type
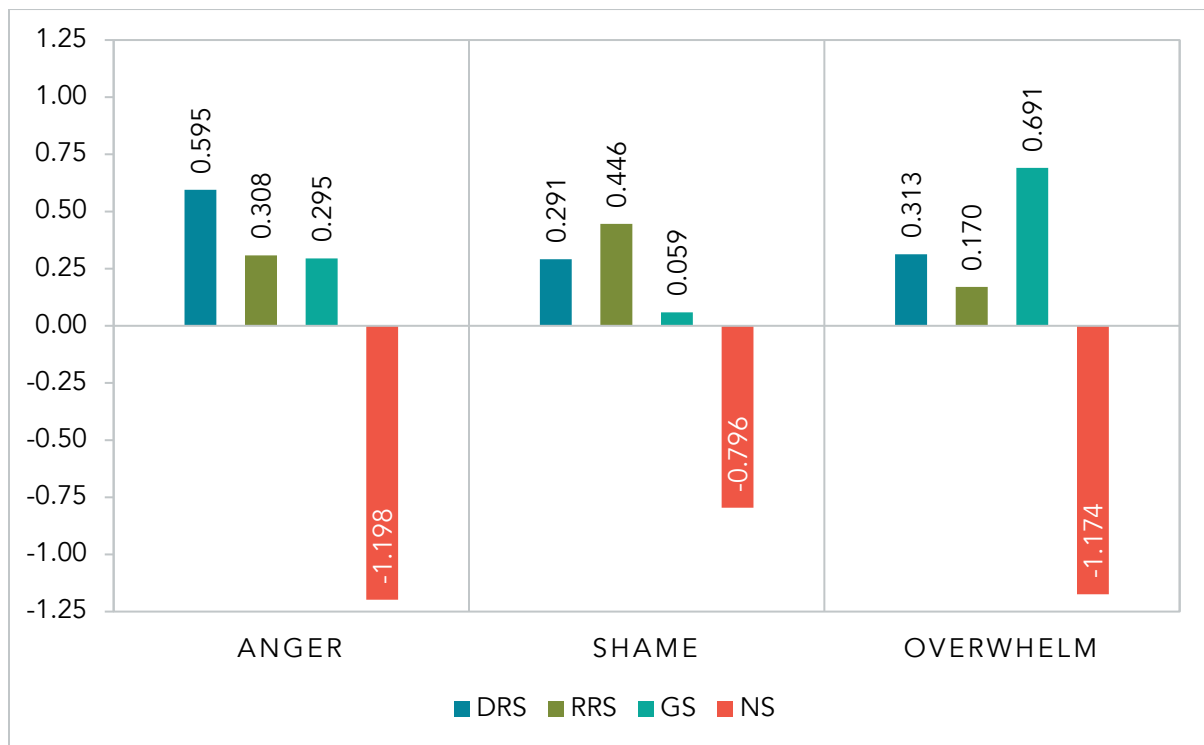
Note. Values are expressed as standard deviations from the unweighted grand mean.

Figure 3 shows the estimated marginal means for all four stress groups, expressed in standard deviation units. Stress group accounted for 34% of the variance in anger ($R^2 = .340$, $SE = .030$, $p < .001$), 16% of the variance in shame ($R^2 = .161$, $SE = .021$, $p < .001$), and 37% of the variance in feeling overwhelmed ($R^2 = .371$, $SE = .029$, $p < .001$).

Hypothesis 1: Differences in Anger between Stress Types

H1 proposed that participants recalling a DRS event would report having felt higher levels of anger compared to those recalling an RRS event (H1$_a$) and those recalling a GS event (H1$_b$).

I tested this using the model constraint function of Mplus. Based on these results, individuals recalling a DRS event reported having felt mean levels of anger that were .29 *SD*s higher than those recalling an RRS event (Δb = 0.507, 95% CI [0.248, 0.750], *SE* = 0.129, *p* < .001) [32] and .30 *SD*s higher than those recalling a GS event (Δb = 0.530, 95% CI [0.304, 0.782], *SE* = 0.122, *p* < .001). These results suggest full support for H1$_{a–b}$, and for H1 overall. [33]

ANOVA

The results reported above were confirmed in a univariate one-way ANOVA. There was a significant difference between stress types: $F(3, 943)$ = 164.585, *p* < .001. Pairwise comparisons with Bonferroni corrections for multiple comparisons confirm that those who recalled a DRS event reported having felt higher levels of anger than both those recalling an RRS event

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[32] Recall that the unstandardized emotional reaction and emotion outcome variables all range from $-\pi$ to π with 0 being the midpoint.

[33] For completeness, I also looked at differences between RRS and GS. Those recalling an RRS event did not differ from those recalling a GS event in the level of anger they felt: Δb = 0.024, 95% CI [−0.206, 0.261], *SE* = 0.119, *p* = .843.

(ΔM = 0.535, SE = 0.131, p < .001)[34] and those recalling a GS event

(ΔM = 0.561, SE = 0.121, p < .001).[35]

Hypothesis 2: Differences in Shame Between Stress Types

H2 proposed that participants recalling an RRS event would report having

felt higher levels of shame compared to those recalling a DRS event (H2$_a$) and

those recalling a GS event (H2$_b$).

I tested this using the model constraint function of Mplus. Based on these

results, the .155 SD difference in levels of shame between individuals recalling

an RRS event and those recalling a DRS event was not significant (Δb = 0.278,

95% CI [−0.031, 0.571], SE = 0.159, p = .075). As such, H2$_a$ was not supported.[36]

However, individuals recalling an RRS event reported having felt mean levels of

shame that were .39 SDs higher than those recalling a GS event (Δb = 0.693,

95% CI [0.248, 0.750], SE = 0.150, p < .001). This provides support for H2$_b$.

Overall, these results suggest H2 received only mixed support.

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[34] Note that these estimated differences are slightly larger than those obtained from the path model because WLSMV estimation does not impose the same distributional assumptions as ANOVA. As such, the results from the path model can be thought of as unbiased estimates of mean differences.

[35] Those recalling an RRS event did not differ from those recalling a GS event in the level of anger they reported having felt (ΔM = 0.026, SE = 0.123, p > .999).

[36] For completeness, I also looked at differences between DRS and GS. Those recalling a DRS event reported having felt 0.23 SDs higher levels of shame compared to those recalling a GS event: Δb = 0.415, 95% CI [0.104, 0.703], SE = 0.148, p = .005.

ANOVA

The results reported above were confirmed in a univariate one-way

ANOVA. There was a significant difference between stress types:

$F(3, 943) = 60.472$, $p < .001$. Pairwise comparisons with Bonferroni corrections

for multiple comparisons confirm that those who recalled an RRS event reported

having felt higher levels of shame than those recalling a GS event ($\Delta M = 0.692$,

$SE = 0.141$, $p < .001$) but not those recalling a DRS event ($\Delta M = 0.266$,

$SE = 0.150$, $p = .456$).[37]

Hypothesis 3: Differences in Overwhelmed between Stress Types

H3 proposed that participants recalling a GS event would report higher

levels of feeling overwhelmed compared to those recalling a DRS event ($H3_a$)

and those recalling an RRS event ($H3_b$).

I tested $H3_{a-b}$ using the model constraint function of Mplus. Based on

these results, individuals recalling a GS event reported mean levels of feeling

overwhelmed that were .38 *SD* higher than those recalling a DRS event

($\Delta b = 0.660$, 95% CI [0.442, 0.895], $SE = 0.114$, $p < .001$) which supports $H3_a$.

These participants also reported levels of feeling overwhelmed .52 *SD*s higher

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[37] Again, confirming the results from the path model, those recalling a DRS event reported having felt more anger than those recalling a GS event ($\Delta M = 0.426$, $SE = 0.139$, $p = .013$).

than those recalling an RRS event (Δb = 0.910, 95% CI [0.687, 1.149],

SE = 0.120, p < .001) thus supporting H3$_b$.[38]

ANOVA

The results reported above were confirmed in a univariate one-way

ANOVA. There was a significant difference between stress types:

$F(3, 943)$ = 183.309, p < .001. Pairwise comparisons with Bonferroni corrections

for multiple comparisons confirm that those who recalled GS event reported

having felt higher levels of feeling overwhelmed than both those recalling a DRS

event (ΔM = 0.634, SE = 0.120, p < .001) and those recalling an RRS event

(ΔM = 0.923, SE = 0.120, p < .001).[39]

Effects of Stress Type on Media Content Type Selection

H4 predicted that participants recalling a DRS event would be more likely

than those recalling either an RRS event or a GS event to select eudaimonic

media. H5 predicted that those recalling an RRS event would be more likely than

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[38] For completeness, I also looked at differences between DRS and RRS. Those recalling a DRS event reported having felt 0.14 SDs higher levels of feeling overwhelmed compared to those recalling an RRS event: Δb = 0.251, 95% CI [0.003, 0.518], SE = 0.130, p = .054. Note that although the estimated p-value is > .05, this test is still considered significant given that the 95% bias-corrected bootstrap CI does not include 0.

[39] Confirming the results from the path model, those recalling a DRS event reported having felt more overwhelmed than those recalling an RRS event (ΔM = 0.289, 95% CI [0.038, 0.537], SE = 0.128, p = .142). As with the results from the path model, although the estimated (Bonferroni corrected) p-value is > .05, this test is still considered significant given that the (Bonferroni corrected) 95% bias-corrected and adjusted CI does not include 0.

those recalling either a DRS event or a GS event to select hedonic content. In this analysis, the E&H condition served as a third option between the other two categories and thus the probability analysis was particularly useful.

Figure 4

Observed Probability of Media Type Selection by Stress Type
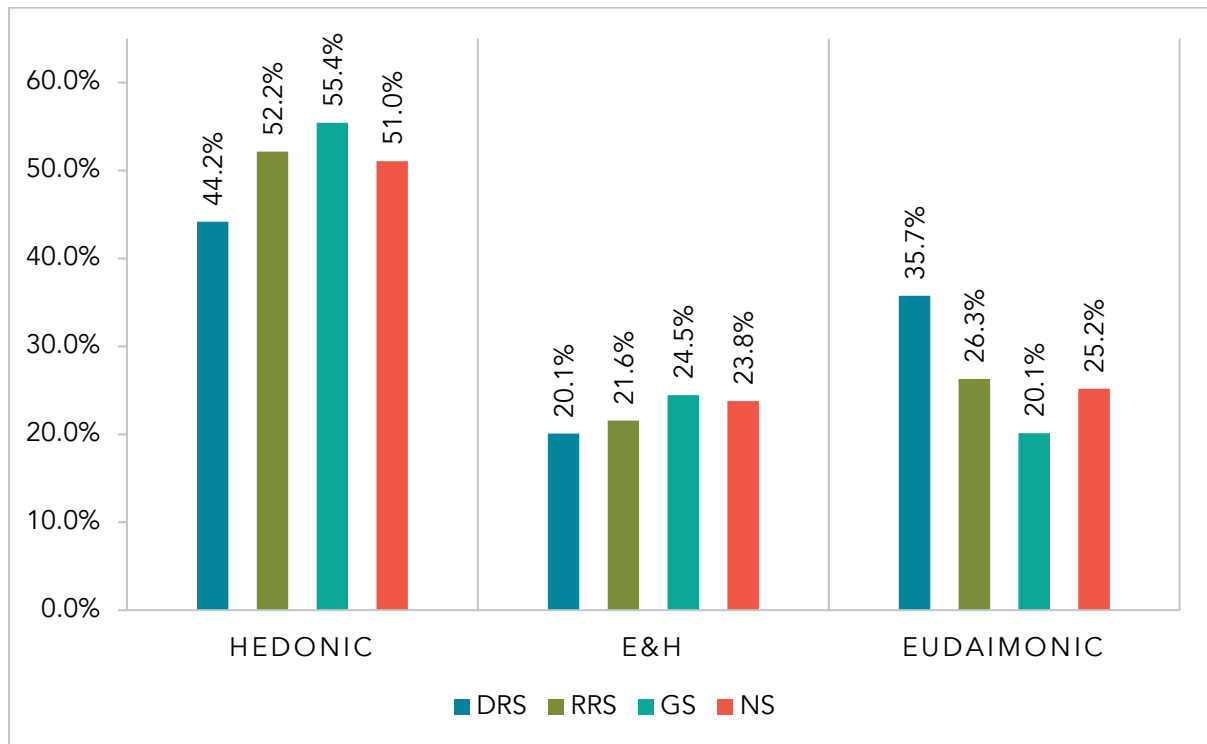
Note. Values reflect the proportion of participants selecting each media type option within stress type.

Figure 4 shows the observed probability of individuals selecting each type of content by stress type. This can be thought of as the naïve total effect[40] of stress type on media type. A chi-square test of association confirmed significant differences based on stress type and participants' likelihood to select

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[40] Naïve refers to the results being independent of the findings based on the model.

each type of media content ($\chi^2[6]$ = 18.044, p = .006), with the association

accounting for 10% of the total variance (Cramér's V = .098).

Hypotheses 4 and 5: Differences in Media Type Selection Based on Stress Types

To test H4, I compared the *total* effect of DRS, RRS, and GS on media

type—that is, the direct effect of each stress type in addition to any indirect

effects (i.e., via emotional reaction).[41] This was done using the model constraint

function of Mplus. I first compared the total effect of DRS on media type to the

average total effect of RRS and GS. Individuals who reflected on a DRS event

were significantly more likely to select eudaimonic media compared to those

who reflected on an RRS or GS event (Δb = 0.288, 95% CI [0.089, 0.468],

SE = 0.095, p = .002). All else constant, and relative to the RRS and GS event

groups, reflecting on a DRS event increased the probability of selecting

eudaimonic media by 57% (OR = 1.574), with a corresponding decrease in the

probability of selecting hedonic media of 22% (OR = 0.817) and a marginal

decrease in probability of selecting E&H media of 16% (OR = 0.864). These

results support for H4.

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[41] I distinguish between direct effects and indirect effects when assessing H10, H11, and RQ2. Here, however, the hypotheses are concerned with whether there are differences among stress types in the *overall* probability of selecting various media types, meaning the total effect is the most meaningful metric for H4 and H5.

I did a similar comparison of the total effect of RRS on media type to the average total effect of DRS and GS. In this case, individuals who reflected on an RRS event were no more likely to select hedonic media than those who reflected on a DRS event or a GS event ($\Delta b = -0.036$, 95% CI [−0.215, 0.155], $SE = 0.096$, $p = .703$). As such, H5 was not supported.

Understanding H4 and H5 Results

To understand the results of H4 and H5, it is useful to look at the effects in terms of the proportion of participants selecting hedonic media and the proportion selecting either E&H or eudaimonic, as shown in Figure 5. There is a clear progression pattern, with those reflecting on a GS event most likely to select hedonic media (least likely to select E&H or eudaimonic media), those reflecting on a DRS event least likely to select hedonic media (most likely to select E&H or eudaimonic media), and RRS somewhere in between. Those reflecting on an RRS event were indistinguishable from the unweighted grand mean when looking at the total effect from RRS to media type: $b^* = -0.016$, 95% CI [−0.148, 0.119], $SE = 0.071$, $p = .823$. Indeed, those reflecting on an RRS event were also indistinguishable from those who did not reflect on a stress event (the NS event group): $\Delta b = 0.009$, 95% CI [−0.229, 0.268], $SE = 0.130$, $p = .942$.

Figure 5

Observed Probability of Media Type Selection by Stress Type, Combining E&H and Eudaimonic Types
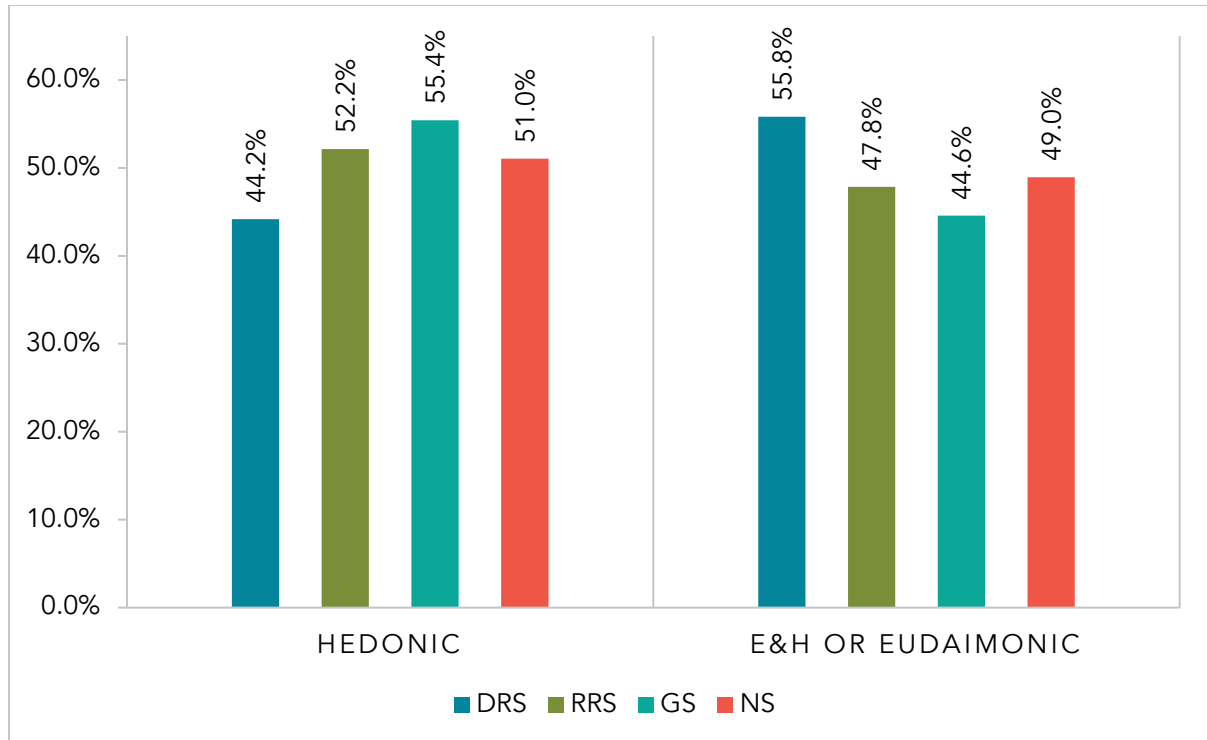
Note. Values reflect the proportion of participants selecting each media type within stress type.

## Effects of Stress Type on Media Group Representation Selection

H6 predicted that participants recalling a DRS event would be more likely than those recalling either an RRS event or a GS event to select ingroup media, while H7 predicted that those recalling an RRS event would be more likely than those recalling either a DRS event or a GS event to select outgroup media.

Figure 6 shows the observed probability of individuals selecting outgroup or ingroup media by stress type. This can be thought of as the naïve total

effect[42] of stress type on media group representation. A chi-square test of association shows that there were significant differences between stress types in how likely participants were to select ingroup vs. outgroup media ($\chi^2[3] = 9.799$, $p = .020$), with the association accounting for 10% of the total variance (Cramér's $V = .102$).

Figure 6

Observed Probability of Media Group Representation Selection by Stress Type
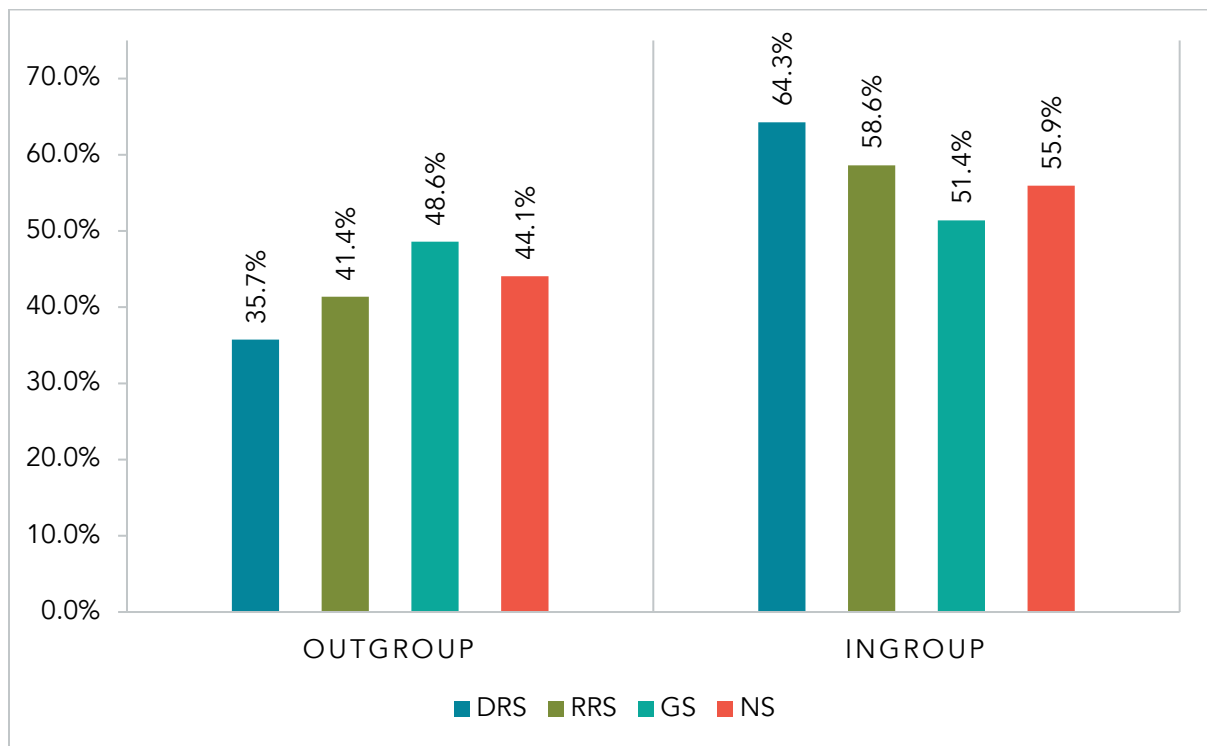
Note. Values reflect the proportion of participants selecting each media group representation option within stress type.

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[42] Naïve refers to the results being independent of the findings based on the model.

Hypothesis 6 and 7: Differences in Media Group Representation Based on Stress Types

To test H6 and H7, I compared the *total* effect of DRS, RRS, and GS on media group representation—that is, the direct effect of each stress type in addition to any indirect effects (i.e., via emotional reaction).[43] This was done using the model constraint function of Mplus. I first compared the total effect of DRS on media group representation to the average total effect of RRS and GS. Individuals who reflected on a DRS event were significantly more likely to select ingroup media compared to those who reflected on an RRS or GS event (Δb = 0.305, 95% CI [0.094, 0.529], *SE* = 0.110, *p* = .006). All else constant, reflecting on a DRS event increased the probability of selecting ingroup media by 18% (*OR* = 1.574) relative to the RRS and GS event groups, and decreased the probability of selecting outgroup media by 22% (*OR* = 0.817). These results provide support for H6.

I did a similar comparison of the total effect of RRS on media group representation to the average total effect of DRS and GS. In this case, and

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[43] As with media type, I distinguish between direct effects and indirect effects on media group representation when assessing H10, H11, and RQ2. Here, however, the hypothesis is concerned with whether there are differences between stress types in the overall probability of selecting ingroup vs. outgroup media, meaning the total effect is the most meaningful metric for H6 and H7.

similarly to H5, individuals who reflected on an RRS event were no more likely to

select outgroup media than those who reflected on a DRS event or a GS event

(Δb = 0.000, 95% CI [−0.200, 0.210], SE = 0.096, p = .703). As such, H7 was not

supported.

Understanding H6 and H7 Results

To understand the results of H6 and H7, it is useful to reference Figure 6.

Similar to the results for media content type (see Figure 5), there was a clear

progression pattern, with those reflecting on a GS event most likely to select

outgroup media (least likely to select ingroup media), those reflecting on a DRS

event most likely to select ingroup media (least likely to select outgroup media),

and RRS somewhere in between. Those reflecting on an RRS event were

indistinguishable from the unweighted grand mean when looking at the total

effect from RRS on media group representation: b^* = 0.008, 95% CI [−0.145,

0.150], SE = 0.075, p = .916. Indeed, and again echoing the effects of stress

type on media content type, those reflecting on an RRS event were also

indistinguishable from those who did not reflect on a stress event (the NS group)

in their selection of media group representation: Δb = 0.032, 95% CI [−0.254,

0.301], SE = 0.143, p = .823.

Effects of Emotional Reactions on Media Type and Media Group

Representation Selection

The next set of hypotheses and research questions pertain to potential

effects of emotional reactions on media type and media group representation.

Hypothesis 8: Effects of Anger on Media Selection

H8 proposed a positive effect of anger on both media type (H8$_a$) and

media group representation (H8$_b$), such that as the level of anger individuals

report having felt increases, the probability of moving to the next highest

category of media type (e.g., eudaimonic media) increases, as does the

probability of moving to the next highest category of media group

representation (i.e., ingroup media). The results suggest there was no

relationship between anger and media type (b* = 0.012, 95% CI [−0.121, 0.143],

SE = 0.066, p = .854), nor was there any relationship between anger and media

group representation (b* = 0.079, 95% CI [−0.031, 0.221], SE = 0.074, p = .281).

As such, H8 was not supported.

Hypothesis 9: Effects of Shame on Media Selection

H9 proposed a negative effect of shame on both media type (H9$_a$) and

media group representation (H9$_b$), such that as the level of shame individuals

report having felt *decreases*, the probability of moving to the next highest

category of media type (e.g., eudaimonic media) increases, as does the

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probability of moving to the next highest category of media group representation (i.e., ingroup media). The results suggest there was no relationship between shame and media type ($b^* = 0.055$, 95% CI [−0.041, 0.150], $SE = 0.049$, $p = .260$), nor was there any relationship between shame and media group representation ($b^* = 0.043$, 95% CI [−0.070, 0.169], $SE = 0.059$, $p = .465$). As such, H9 was not supported.

Research Question 1: Effects of Feeling Overwhelmed on Media Selection

RQ1 asked whether there was an effect of feeling overwhelmed on either media type (RQ1$_a$) or media group representation (RQ1$_b$). The results suggest there was no relationship between feeling overwhelmed and media type ($b^* = −0.105$, 95% CI [−0.242, 0.046], $SE = 0.074$, $p = .155$), nor was there any relationship between feeling overwhelmed and media group representation ($b^* = 0.000$, 95% CI [−0.157, 0.153], $SE = 0.074$, $p = .155$).

<center>**The Mediating Role of Emotional Reactions**</center>

Having established the presence (or absence) of effects on media content and group representation selection from stress type and emotional reactions, I next looked at whether and to what extent the effects of stress type were mediated by emotional reactions.

<center>117</center>

Hypothesis 10: Indirect Effect of DRS Event via Anger

H10 proposed that anger would mediate the relationship between recalling a DRS event and selection of media type (H10$_a$) and group representation (H10$_b$). There was not a specific indirect effect via anger: $b* = 0.007$, 95% CI [−0.074, 0.086], $SE = 0.039$, $p = .855$. There is also not a total indirect effect ($b* = -0.010$, 95% CI [−0.063, 0.050], $SE = 0.029$, $p = .740$), meaning that the previously established total effect of recalling a DRS event on media type is due almost exclusively to the significant direct effect ($b* = 0.208$, 95% CI [0.047, 0.336], $SE = 0.075$, $p = .006$). Given this, H10$_a$ is not supported.

Similarly, there is not a specific indirect effect via anger on media group ($b* = 0.047$, 95% CI [−0.036, 0.134], $SE = 0.044$, $p = .282$). However, there is also not a significant *direct* effect of recalling a DRS event on media group: $b* = 0.148$, 95% CI [0.009, 0.317], $SE = 0.085$, $p = .083$. These results do not support H10. Thus, anger does not mediate the relationships.

Hypothesis 11: Indirect Effect of RRS Event via Shame

H11 proposed that shame would mediate the relationship between recalling an RRS event and selection of media type (H11$_a$) and group representation (H11$_b$). I previously established a direct effect of recalling an RRS event on shame (see, also, Appendix E). iI also previously established that there was not a direct effect of shame on media type.

With that established, it is unsurprising that there was not a specific

indirect effect via shame: $b* = 0.024$, 95% CI [−0.017, 0.070], $SE = 0.022$,

$p = .272$. There was also not a total indirect effect ($b* = 0.010$, 95% CI [−0.033,

0.054], $SE = 0.466$, $p = .641$). As such, H11$_a$ was not supported.

Similarly, there was not a specific indirect effect via shame on media

group: $b* = 0.024$, 95% CI [−0.030, 0.075], $SE = 0.022$, $p = .272$. There was also

not a total indirect effect ($b* = 0.044$, 95% CI [−0.002, 0.098], $SE = 0.025$,

$p = .086$). As such, H11$_b$ was not supported. Shame did not mediate the

relationships.

Research Question 2: Indirect Effect of GS Event via Feeling Overwhelmed

RQ2 asked whether feeling overwhelmed mediated the relationship

between recalling a GS event and selection of media type (RQ2$_a$) and group

representation (RQ2$_b$). I previously established a direct effect of recalling a GS

event on feeling overwhelmed (see, also, Appendix E), and a *total* effect (that is,

the combination of all indirect effects and the direct effect) of recalling a GS

event on both media type and group representation. I also previously

established that there was not a direct effect of feeling overwhelmed on either

media type or group representation.

Although there is no specific indirect effect of recalling a GS event on

media type via feeling overwhelmed ($b* = −0.072$, 95% CI [−0.164, 0.032],

SE = 0.051, *p* = .157), nor a total indirect effect (*b** = −0.066, 95% CI [−0.143,

0.016], *SE* = 0.041, *p* = .114), there is also not a *direct* effect of recalling a GS

event on media type (*b** = −0.092, 95% CI [−0.235, 0.066], *SE* = 0.077,

p = .229). When combining the specific indirect effect via feeling overwhelmed

with the direct effect of recalling a GS event, however, the results is significant

(*b** = −0.164; *b* = −0.222, 95% CI [−0.306, −0.030], *SE* = 0.077, *p* = .004),

suggesting there is marginal evidence that feeling overwhelmed does mediate

the relationship between recalling a GS event and an increased likelihood of

selecting hedonic media.

In contrast, there is no evidence to suggest that the effect of recalling a

GS event on media group is mediated by feeling overwhelmed. Indeed, the

specific indirect effect via feeling overwhelmed is estimated to be 0 (*b** = 0.000,

95% CI [−0.107, 0.106], *SE* = 0.054, *p* = .995).[44]

Post-Viewing Outcomes

The remainder of the analysis concerns the effects on post-viewing

outcomes, including emotion outcomes and quality of life outcomes. Note that

while the model accounted for a significant amount of variance in proud

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[44] For completeness, the direct effect of recalling a GS event on media group is
significant (*b** = −0.218, 95% CI [−0.391, −0.062], *SE* = 0.084, *p* = .009), and is in fact marginally
larger than the total effect (*b** = −0.192, 95% CI [−0.333, −0.054], *SE* = 0.071, *p* = .007).

(R^2 = .079, SE = .022, p < .001), relaxed (R^2 = .028, SE = .014, p = .046), life

satisfaction (R^2 = .064, SE = .018, p < .001), and ethnic group commitment

(R^2 = .083, SE = .022, p < .001), it did *not* account for a significant amount of

variance in content (R^2 = .012, SE = .010, p = .227) or resilience (R^2 = .014,

SE = .010, p = .144).

Effects of Emotional Reaction on Emotion Outcomes

For completeness, I tested the potential relationship between emotional

reactions to the stressful event and positive emotions after viewing the video. I

expected that the level of anger individuals remember having felt in response to

the stress event would be negatively related to the levels of content they

reported. This was not supported; there was no effect of anger on content:

b^* = −0.051, 95% CI [−0.128, 0.030], SE = .041, p = .214. I expected that the

level of shame individuals remember having felt in response to the stress event

would be negatively related to the levels of pride they reported. This was not

supported; there was no effect of shame on proud: b^* = 0.002, 95% CI [−0.083,

0.083], SE = .041, p = .966. Finally, I expected that the level of feeling

overwhelmed that the individual remembered in response to their stress event

would be negatively related to the levels of relaxation they reported. This *was*

supported: b^* = −0.108, 95% CI [−0.182, −0.029], SE = .040, p = .007. For every

SD increase in the level of feeling overwhelmed that individuals remembered

having felt, there was a corresponding .11 *SD* decrease in how relaxed they

reported feeling after the media tasks.

Research Question 3: Emotional Reactions and Life Satisfaction

I now turn to the question of whether participants' level of anger (RQ3$_a$),

shame (RQ3$_b$), and/or feeling overwhelmed (RQ3$_c$) impacted life satisfaction. As

reported in Appendix E, none of the emotional reaction variables had a

significant effect on life satisfaction.

Hypothesis 12: Effects of Media Type on Emotion Outcomes

In H12, I predicted that selection of eudaimonic media over hedonic

media would be positively related to how proud participants felt (H12$_a$) while

being *negatively* related to how content (H12$_b$) and how relaxed they felt (H12$_c$).

This does appear to have been the case, as shown in Appendix E. For every 1

SD increase in the probability of selecting eudaimonic media there is a

corresponding .109 *SD* increase in how proud they felt ($b^* = 0.109$,

95% CI [0.030, 0.189], *SE* = .039, *p* = .006), a .093 decrease in how content they

felt ($b^* = -0.093$, 95% CI [−0.163, −0.001], *SE* = .040, *p* = .021), and a .133 *SD*

decrease in how relaxed they felt ($b^* = -0.133$, 95% CI [−0.209, −0.042],

SE = .041, *p* = .001). Together this provides support for H12.

Hypothesis 13: Effects of Media Type on Quality-of-Life Outcomes

In H13, I predicted that selection of eudaimonic media over hedonic

media would be positively related to life satisfaction (H13$_a$), resilience (H13$_b$),

and ethnic group commitment (H13$_c$). As shown in Appendix E, although H13$_a$ is

not supported, there is support for H13$_b$ and H13$_c$. For every 1 *SD* increase in

the probability of selecting eudaimonic media there is a corresponding .084 *SD*

increase in resilience (*b** = 0.084, 95% CI [0.015, 0.172], *SE* = .041, *p* = .038),

and a .095 *SD* increase in ethnic group commitment (*b** = 0.095, 95% CI [0.001,

0.173], *SE* = .043, *p* = .026). Taken as a whole, this suggests partial support for

H13.

Hypothesis 14: Effects of Media Group Representation on Emotion

Outcomes

In H14, I predicted that selection of ingroup media over outgroup media

would be positively related to how proud (H14$_a$), content (H14$_b$), and relaxed

(H14$_c$) participants felt. There is support for H14$_a$: For every 1 *SD* increase in the

probability of selecting ingroup media there is a corresponding .243 *SD* increase

in how proud participants felt (*b** = 0.084, 95% CI [0.015, 0.172], *SE* = .041,

p = .038). As shown in Appendix E, H14$_b$ is not supported. In opposition to

H14$_c$, however, for every 1 *SD* increase in the probability of selecting ingroup

media there is a corresponding .133 *SD decrease* in how relaxed they felt

($b*$ = −0.133, 95% CI [−0.209, −0.042], *SE* = .041, *p* = .001). Together this

provides mixed support for H14.

Hypothesis 15: Effects of Media Group Representation on Quality-of-Life Outcomes

Finally, in H15, I predicted that the selection of ingroup media over

outgroup media would be positively related to life satisfaction (H15$_a$), resilience

(H15$_b$), and ethnic group commitment (H15$_c$). In support of H15$_a$ for every 1 *SD*

increase in the probability of selecting ingroup media there is a corresponding

.096 *SD* increase in life satisfaction ($b*$ = 0.096, 95% CI [0.009, 0.183], *SE* = .043,

p = .026). As shown in Appendix E, H15$_b$ was not supported. However, there

was a .258 *SD* increase in ethnic group commitment ($b*$ = 0.258, 95% CI [0.175,

0.337], *SE* = .042, *p* < .001), supporting H15$_c$. Taken as a whole, this suggests

partial support for H15.

Chapter 9. Discussion and Concluding Thoughts

Media-based coping has recently emerged as an area of interest among communication scholars, however, there are still aspects of the phenomenon that are largely understudied. Though media is often cited as a means to cope with stress, the specific ways in which this process works, and for whom it is effective, are still unclear. Further, for ethnic minorities, even less is known about the role that media plays in coping. Indeed, previous research has shown that media can be used to relieve general stress and strain among White participants, but questions remain about its uses for different types of stress and for ethnic minority populations who are underrepresented in media. The current study focused on these relationships for one of the largest ethnic minorities in the U.S., Latinos.

Using an experimental design, this study demonstrated that there were differences among types of stress in terms of emotional reactions to these events, as well as how these sources of stress influenced media-based coping selection and quality of life outcomes. Indeed, results showed that the group-related stressors that Latinos contend with (i.e., DRS and RRS), elicit specific emotional reactions, namely, anger and shame, in contrast to feeling overwhelmed in response to GS. While the expected mediating role of these

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emotions on media selection was not supported, the analyses showed that media selection was predicted by the specific stressor that the participants remembered and described. This supports the idea that media-based coping differs based on the type of stressor that individuals face. Furthermore, these media selection patterns had particular effects on emotional and quality of life outcomes.

The Effect of Stress Type on Emotional Reactions

The results showed that for U.S. Latinos, stressors related to their social identity elicit specific negative discrete emotions beyond the general experience of fatigue and strain. These types of group-related stress experiences were associated with particular emotional profiles.

Specifically, recalling a DRS event was strongly and significantly associated with higher levels of anger compared to recalling an RRS or GS event, which shows that, for this group, not all stressors are created equal. While being overworked or worried about family responsibilities can be overwhelming, experiencing discrimination goes beyond this negative experience and elicits anger. Moreover, specific emotional reactions have different action tendencies, anger energizes and leads people to engage with a situation, its action tendency is to confront or attack (Lazarus, 1991). This can have significant consequences for coping which are likely different than those for general stress. Anger,

particularly in response to discrimination, is an adaptive response and can facilitate change, thus, rather than trying to suppress it, effective coping likely involves channeling these emotions to a prosocial outcome. In terms of media, this can entail gathering resources to rectify or avenge the demeaning offense.

Specifically in the context of RRS—that is, facing rejection from an ingroup member—the results evinced a complex picture. The RRS group, reported more shame than the GS group but not the DRS group. Previous research has shown that in controlled laboratory conditions, experiencing rejection from an ingroup member differs from experiencing discrimination (e.g., Jamieson et al., 2013; Mendes et al., 2008);[45] however, this type of distinction had not been tested when recalling a previous interaction and for a U.S. Latino sample. For this study's sample, being rejected by a member of their own group elicited shame, but these levels of shame did not differ across group-related stressors (i.e., RRS and DRS). This shows that RRS and DRS are more similar to each other than previously expected, particularly concerning emotional reactions to these stressful events.

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[45] In these examples, the researchers provided negative feedback to participants from either: ingroup (rejection condition) or outgroup (discrimination condition) raters. The ingroup negative feedback was expected to be viewed as more objective, thus, translating to rejection and shame.

These similarities between RRS and DRS experiences can be explained in part by the types of experiences that participants recalled. Previous research has used the ingroup rejection condition in experimental designs to differentiate between being assessed negatively based on biased (i.e., discrimination) rather than unbiased measures (e.g., rejection) however, the open-ended responses from this current study included a range of experiences. Indeed, many participants described being rejected because of their innate characteristics, for example, being rejected because they did not act "Latino enough," do not speak Spanish, or because the color of their skin was too light or too dark. This type of rejection appears akin to being discriminated against based on group features, even when the individual considers themselves to be part of the group. They may see themselves as failing to meet their ideal (i.e., being an accepted part of the group), thus eliciting shame, but they likely consider this type of rejection a demeaning offense, thus eliciting anger.

In this way, ingroup rejection experiences share some features with outgroup discrimination and, although it does not originate from a non-Latino outgroup member, RRS elicits similar reactions to discrimination. Thus, participants may have interpreted the rejection as being based on their identity as well, which complicates the types of stressors that U.S. Latinos face. This

group contends with rejection from non-Latino outgroup members but also from ingroup Latinos.

In terms of coping, there are considerably less available options compared to other types of stress. For instance, avoidance is largely untenable since Latinos, and other ethnic minorities, cannot give up their identity or fully divest from the group, thus, they likely require ways to deal with the cognitive dissonance of belonging to a group but not always being accepted by its members. For example, transcendence—that is, moving beyond the discordant elements—as a way to hold these opposing views at the same time.

Interestingly, this type of RRS event seems to be a relatively common experience among people of this group,[46] common enough to be discussed in media (e.g., *Selena*) and to be consistently recalled by people asked to describe ingroup rejection. As such, future research should investigate the specific features of this type of stress, how it differs from discrimination, and its effects on both group and quality of life outcomes. For instance, separating ethnic ingroup rejection from other types of social rejection and investigating how

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[46] This type of experience is also common in other minority groups, for example, immigrant communities in the U.S., some children of immigrants are seen as relatively assimilated and thus, less "authentic" members of the group. For media representations of this phenomenon in Asian communities see: *Never Have I Ever*, *Crazy Rich Asians*.

coping, particularly media-based coping differs based on whether the rejection is coming from inside the group.

Finally, further confirming the differences in emotional responses based on types of stress, those in the GS control group reported higher levels of feeling overwhelmed compared to those recalling a DRS or an RRS event. This shows that the GS experience is associated more with feeling overwhelmed rather than feeling shame or anger. Interestingly, those recalling a DRS event reported higher levels of feeling overwhelmed compared to those recalling an RRS event, which further supports the idea that DRS is a more intense experience than RRS; experiencing rejection from the outgroup leads to feeling more overwhelmed than rejection from the ingroup. This might also be related to the differences in consequences between RRS and DRS, being discriminated against likely carries more catastrophic consequences (e.g., losing resources, livelihoods, or in extreme cases death) than being rejected by an ingroup member.

The Effect of Stress Type on Media-Based Coping Selection

In terms of media selection, the results supported only some of the hypothesized relationships and these associations were limited in magnitude. In general, most participants selected hedonic (i.e., entertaining media) which is unsurprising given that this type of media requires lower levels of engagement.

This was especially evident when viewing the three different media categories separately (i.e., hedonic, E&H, and eudaimonic). Furthermore, the path analysis showed that reflecting on a DRS event significantly increased the probability of selecting eudaimonic media by 57% and significantly decreased the probability of selecting hedonic media. Further, when viewing the categories as hedonic vs. eudaimonic and E&G, as the study was designed, the preference for eudaimonic content is clearer within the DRS group. When considering the relatively small effects observed in media effects research, these results demonstrate a shift in selection from purely entertaining to moving content by the DRS group. Future research might include a wider spectrum of media content to better understand these effects.

Further, participants recalling a DRS event were more likely to select eudaimonic media compared to all other groups. Those recalling a DRS event were also less likely to select hedonic media compared to all other groups. These results are even more striking considering that, given the results of the pilot testing, there were fewer eudaimonic video options in the media menu. These results show that those recalling a DRS event sought out thought-provoking media slightly more even though there was a wider range of entertaining options available. Similarly, they were also less likely to select hedonic media compared to all other groups, thus showing that discriminatory

experiences require different forms of coping than do events that elicit simple strain. Experiencing discrimination and its related stress seems to lead audiences to engage with more serious media which on the one hand may enhance long-term well-being but might not immediately relieve negative emotions.

Conversely, the results for the RRS condition on media selection did not support the predicted relationships. It was expected that RRS would lead to avoidance—that is, selecting hedonic media—however, this was not the case. Those who recalled an RRS event, were no more likely to select hedonic media compared to the DRS group and the control GS group. It might be that RRS was interpreted as a special case of ingroup discrimination, where the perpetrator is an ingroup member. This explanation of RRS as a special case of discrimination serves to explain the finding that recalling an RRS event was a middle step between DRS and GS in terms of media selection. Research should be conducted to assess the effects of RRS on media-based coping selection, particularly since they might be less likely to find support from other sources (e.g., their group).

In terms of group representation, those recalling a DRS event were more likely to select ingroup media compared to all other groups. In general, ethnic minority members are expected to gravitate toward ingroup media (Abrams & Giles, 2009; Harwood, 1999), but these results show that when recalling a

stressful discrimination experience, participants were even more likely to select

ingroup media. Thus, it was unsurprising that across groups, ingroup media was

more popular. However, for those in the DRS group, these effects were even

more pronounced. Thus, representation seems to be an important element for

media-based coping for this group even beyond normal selection patterns.

There is something to be said about the specific content of the video, the

ingroup and eudaimonic video option was an interview with Latina

actress/activist America Ferrera in which she addressed the Latino community

and immigration policy in particular. This type of content was likely highly

attractive for someone who recalled a discriminatory event. Further, it addressed

ingroup issues specifically, which likely makes it even more attractive for

someone who is experiencing anger in response to a group threat. Further

research should be conducted testing different types of eudaimonic content and

how they relate to media-based coping. There might be an informational aspect

to the type of media chosen to cope with DRS. Individuals experiencing this

type of stress might look for ingroup instrumental support rather than purely

inspirational content.

In terms of ingroup rejection, it was expected that recalling an RRS event

would lead to distancing from the group—that is, selecting outgroup media.

This was not the case, those recalling an RRS event were no more likely to select

outgroup media than those in the DRS or the GS groups. It seems that those recalling an RRS event sought out content that brought them closer to their group. Thus, rather than shifting away from the group, RRS associated with seeking out the group.

Given these results, RRS emerged as a distinct type of stress, it is a group-related stressor, but it does not lead to distancing from the group as expected, nor does it associate with hedonic media for avoidance and detachment. It is both unlike DRS and GS. Under this revised interpretation of RRS as a special case of ingroup discrimination, the participants' media choices become clearer. A person recalling an RRS event is more likely, compared to someone experiencing NS or GS, to want to be engaged with media and think about the experience, however, less likely compared to someone recalling a DRS event. Recalling an RRS event might lead the individual to want to integrate with, rather than separate from, the group, but not to the same extent as recalling a DRS event. There might be shame associated with being rejected by the group, but this may lead those affected to search for closeness with the group rather than rejection of it. Future research should investigate this specific type of stress given that it seems to elicit different responses and coping behaviors than GS and NS but also different than DRS. In all, the study's results

demonstrated that group-related stressors indeed lead to selection of specific

types of media content.

Effects of Emotion on Media-Based Coping Selection

In general, the relationships between emotion and media selection were

not supported. Anger did not increase the likelihood of selecting eudaimonic or

ingroup media, which suggests that individuals might not be trying to reduce

their anger but rather seeking out media that restores a sense of self (through

eudaimonic media) and restores their relationship to the group (ingroup media).

Thus, it might not be the anger that is guiding media-based coping selection,

but a more rational decision process.

Similarly, shame did not reduce the likelihood of selecting eudaimonic or

ingroup media and feeling overwhelmed had no relationship to media selection

based on type or group. These results show that the relationship between

emotional experiences and media selection is more complex than seeking out

media to reduce negative emotion. Future research can expand on the emotions

that are reported as well as the motivations for selecting media, particularly as

they relate to coping with group-related experiences. There are likely higher-

level emotions and group-level motivations (e.g., protect and support the

group) that make some media more desirable.

The Mediating Role of Emotion

Unsurprisingly, given that emotion did not have a direct effect on media selection, the results showed that the mediating role of emotion was not supported. Media-based coping for discrete emotions might be a more complex relationship than this study allowed. It might be that recalling a past emotion did not translate to present media selection; future research should further elucidate the relationship between emotion and media selection when the emotion is felt immediately before they select media content.

The Special Case of Koinonic Media

For this study, I relied on previously investigated types of media content—that is, hedonic and eudaimonic media. This helped to integrate the study within more established research, however, through this investigation a different type of media content emerged, which specifically addresses group identity. For ethnic minorities, and perhaps other social identities, I argue that there is a group-based type of media content, koinonic media, which is related to one's community and can have effects on social well-being (SoWB).[47] This

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[47] Koinonic was selected because this type of content relates to koinonia or community in Greek which is where the other concepts (i.e., hedonic and eudaimonic) derived from; there is surprisingly little regarding the importance of social relationships in traditional philosophies of the meaning of life although Epicureanism highlights the role of friendship. This concept has religious connotations that are not intended by the author.

type of media not only represents the group—that is, features ingroup members or characters—but also addresses the specific challenges and experiences related to being part of the group. I argue that there is a difference between pure representation (e.g., seeing oneself embodied in media content) and inclusive group media (e.g., a story about the group and its specific challenges and experiences). For example, the difference between an action movie starring a Latina actress and a story imbued with that Latina's experiences.

Indeed, non-inclusive media representation can be negative and harmful. Previous research has shown that stereotypical media can have harmful effects on ethnic minorities' well-being (for a review see Mastro, 2017). Even when a group is technically represented in media, when this representation is biased or not inclusive, it is difficult to consider it ingroup media. For example, the 2021 movie Suicide Squad, in which a fictionalized Latin American country is terrorized by superheroes and villains alike.[48] This movie might boast Latino representation, but it is little more than 2 hours of Latinos being gratuitously murdered and tortured to the delight of uncritical audiences. In contrast,

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[48] This fictionalized country has been suspected of being based on Panama, which has had a long and painful history with U.S. interventionism (e.g., supporting then removing the CIA source and de facto dictator Manuel Noriega in the 80's). It is ironic that the movie seems to want to make a point about U.S. interventionism and the military but strips away any meaningful context and depth from the story, relying on generic Latino tropes and stereotypes (e.g., corrupt military generals, replaceable strong men, oversexualized women, disposable bystanders).

koinonic media provides positive, if poignant, representations of the group's experiences.

Koinonic media shares features with eudaimonic media given that it is not purely entertaining and fun, rather more challenging than hedonic media; however, it is different in that it incorporates group-specific goals and anxieties. For example, Lin Manuel Miranda's 2021 movie adaptation of *In the Heights*. This movie, although criticized for its lack of Afro-Latino representation,[49] deals with profoundly Latino situations like immigration, bilingualism, and the weight of the community's expectations. When viewing this movie, a Latino audience likely has a different reaction than a non-Latino White audience and will derive different benefits from the experience.

Moreover, I argue that this type of media is related to SoWB in the same way that hedonic and eudaimonic media are related to SWB and PWB respectively. For ingroup members, koinonic media is likely more effective in eliciting elevation, pride, connectedness, and growth than eudaimonic media. This conceptualization of a third type of media disentangles the psychological aspect from the social aspect of well-being. In this way, the current study

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[49] It is indeed interesting that the response to this movie evinced the type of rejection-related stress that emerged in the results for this study—that is, being rejected for not being representative or "Latino enough."

advances general understandings of entertainment to include how group-related content affects the specific, and often neglected, third type of well-being, SoWB.

Finally, it might be that koinonic media may serve a prophylactic function, helping to develop resilience and an ability to contend with identity-based stressors when they arise. It may be that being exposed to media that exalts the group can help protect individuals from future bouts of stress. Future research could assess the effects of watching these media on future stress experiences and outcomes.

<center>

Post-Viewing Outcomes

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Effects of Media Content Type

As expected eudaimonic media selection was associated with higher levels of feeling proud, lower levels of feeling relaxed and content. Eudaimonic media is complex and thought-provoking, thus, it was expected that it would be negatively related immediately satisfying emotion outcomes—that is, feeling content and relaxed. Previous research has shown that eudaimonic media can elicit negative emotions and might not be characterized as "enjoyed" but rather as "appreciated" (Oliver & Raney, 2011). However, it was expected that since eudaimonic media is related to growth and self-actualization, it would be related to feeling proud, an emotion related to eudaimonic need satisfaction (Ryan &

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Deci, 2000). Thus, it might be that eudaimonic media does not help to cope

with general stress and the feelings of strain that it elicits, however, it can help to

cope with specific stressors that damage one's view of themselves. In this way,

eudaimonic media selection would be related to group-related stressors.

Furthermore, and supporting this complex relationship, eudaimonic

media selection was associated with both resilience and group commitment but

not life satisfaction. Life satisfaction is related to subjective well-being—that is,

high levels of positive affect and low levels of negative affect—thus it makes

sense that challenging media may not increase life satisfaction. Taken together,

these results suggest that although eudaimonic media does not relate to

immediate positive outcomes, like feeling content and life satisfaction, it can

support other types of well-being, for example psychological well-being through

resilience and social well-being through group commitment. Future research

should investigate the role of feeling proud as well as other higher-order

positive emotions on subsequent quality of life outcomes. Further, given this

was a cross-sectional design, it is unlikely that it had an effect on long-term well-

being; longitudinal designs in which these types of media are consistently

delivered can provide insight into their long-term implications.

Effects of Media Group Representation

In terms of ingroup media, previous research has found that ingroup media selection and consumption can have positive effects on identity outcomes like vitality, entitativity, and self-esteem (e.g., Abrams & Giles, 2009; Atwell Seate & Mastro, 2015; McKinley et al., 2014). However, this study's results only supported some of these associations. Ingroup media was associated with feeling proud, however, it was also associated with lower levels of relaxation and not associated with feeling content one way or another. Similarly to the eudaimonic media selection, this suggests that ingroup media selection is associated with complex emotions like feeling proud but might not necessarily satisfy immediate needs like feeling relaxed or content. Feeling pride in the moment likely increases perceptions of resilience, indeed previous research has shown that positive emotions can help develop long-term resilience (e.g., Cohn et al., 2009), however, research is needed to elucidate these relationships.

This study's results represent a snapshot of the participants' practices, but their media selections and subsequent experiences likely signal their usual behaviors. Given previous research on the role of positive emotions for developing resilience and thriving, for example within the broaden-and-build framework (Fredrickson, 1998, 2004), future research could study the

relationship between positive emotions and subsequent quality of life outcomes.

For example, examining the individual- and group-level emotions that ingroup

media elicits and how these are related to well-being outcomes. Further,

research should examine the differences between ingroup media that may be

hedonic or eudaimonic vis-à-vis koinonic media. It may be that the reason that

ingroup media did not meet expectations was because ingroup representation

requires specific contexts (e.g., media directly related to the group's

experiences).

Unsurprisingly, ingroup media selection was associated with higher ethnic

group commitment. Participants who select this type of media likely seek out

closeness to the group and positive representations of the group can enhance

these feelings of commitment. Previous research has shown that ethnic media

selection is related to positive group outcomes, for example vitality (Abrams &

Giles, 2009), but this study showed that selecting ingroup media was also

related to life satisfaction. Thus, media is related both to group- and individual-

level quality of life outcomes.

Conversely, ingroup media selection was not associated with resilience, a

likely explanation for these mixed results is that the ingroup media in this study

encompassed various degrees of representation and not always addressed

group-specific topics. It may be that to have an effect on the post-viewing

outcomes, ingroup media has to address the group's challenges more directly.

There is limited research regarding media's role in fostering resilience for

minorities, however, in the context of LGBTQ+ youth, Craig et al. (2015) found

that participants used media to enhance resilience through escapism but also

through "fighting back" and "finding and fostering community". In this way,

media can be a tool for marginalized communities to foster resilience. Further,

these results support previous research and evince the potential benefits of

ingroup media through SoWB. In all, these mixed results evince the need to

investigate koinonic media as a way to enhance group outcomes and

disentangle the effects of different types of media that U.S. Latinos select and

consume.

Although a single media selection behavior within a questionnaire-based

experiment likely does not increase long-term quality of life, the results

presented herein suggest that participants who selected eudaimonic and

ingroup media, and who perhaps tend to do so in general, have higher levels of

these positive outcomes. It might be that gravitating toward ingroup media and

eudaimonic media helps to accumulate resources for future bouts of stress, in a

sense, a type of preparatory or proactive coping (Aspinwall & Taylor, 1997). This

is further evinced by the results showing that both ingroup and eudaimonic

media were associated with ethnic group commitment. Those who selected

eudaimonic and ingroup media have a closer relationship to the group and thus might be better prepared to contend with group-related stressors when they appear. Future research should assess this potential prophylactic function, for example, through media prescriptions and assessing the effects of watching eudaimonic and hedonic media on future stress experiences and quality of life outcomes.

Limitations

Though this study advances research in various ways, it is not without its limitations.

Sample

Though this study focused on a traditionally excluded and understudied sample, namely U.S. Latinos, there were some sample features that could be refined in further studies. The majority of the sample (65%) was female, however, analyses showed that there were no gender-based differences in the study's results. Future research would benefit from focusing on these outcomes for different gender identities. Further, the current sample included Latinos from various national identities and backgrounds. The U.S. Latino population is quite diverse, including many different groups with specific experiences and concerns. My sample was mostly (55.8%) Mexican, which is a major Latino group in the U.S., but it does not fully encompass the Latino experience. Although there

were no differences between Mexican and non-Mexican Latino participants, future research could focus on these specific identities to evaluate media-based coping and the differences across Latino groups.

In this same vein, research has shown that discrimination experiences vary across age ranges (Krogstad & López, 2016), with a higher proportion of young Latinos reporting discriminatory experiences. Younger people likely understand these rejection and discrimination experiences differently and cope with them differently. Future research could focus on a narrower age range or assess the differences that exist between different age groups of the same ethnic group.

Media Menu

In terms of the media stimuli, I chose to gain external validity and approach reality by utilizing real-world media clips; however, this meant I had less control over the videos' features. Given the dearth of positive Latino media it was difficult to find equivalent media across ethnic groups, for example, Latino celebrities being less well-known than their White counterparts. The video options were selected to be comparable, but it would be unlikely that they would be exactly equal. As more positive representations and successful Latinos emerge, future research can expand the types of media available to participants to assess the effects of these media on well-being outcomes. Future research could benefit from crafting equivalent experimental stimuli to control their

features more rigorously. For example, creating new media messages that show

the exact same content but with protagonists of different ethnicities.

Another issue that arose from the media options was that it was difficult

to separate purely pleasurable from purely thought-provoking media; I hoped to

achieve this by using inspirational reality show clips, however, they were still

perceived as entertaining. This provided a middle step in terms of content

through the blended E&H condition; however, it removed the option of a purely

eudaimonic reality show performance. Though the lack of reality show

performance in the eudaimonic category was a limitation, it provided a more

realistic media menu. Audiences can select from a wide variety of content, and

entertainment value is key to attracting audiences. Furthermore, this provided

even more robust support for the hypothesized relationships given that those

who recalled a DRS event selected eudaimonic videos even though they were

fewer in number. Media-based coping relies on selection, and audiences are

likely attracted to entertaining content; in this way, the E&H blended condition

provided ecological validity by adhering more closely to the real media

environment that audiences experience.

The E&H condition allowed the study to approach the reality of the media

environment more closely and evinced the importance of entertaining

eudaimonic content. It might be that audiences look to be inspired but purely

eudaimonic media demands too much in terms of cognitive resources. This condition allowed for a middle step between purely serious and purely shallow media content. Future research can expand upon the types of media that facilitate coping and relate to specific aspects of well-being.

Finally, I included English language media clips that were broadcast in mainstream U.S. networks and markets (e.g., *America's Got Talent*); however, media produced for and by Latinos includes Spanish-language media, Latino-specific TV networks, and content created abroad. Given the wide array of experiences of U.S. Latinos and their media diets, it might be that the results might be different if these media were included in the media menu. Future research should consider further integrating Spanish-language media to better understand media-based coping for this population.

Stress Groups and Prompts

This study integrated the specific stress-related experiences of U.S. Latinos rather than relying on the traits of the group as explanations for their behaviors, however, this resulted in the emergence of a kind of stress experience that has not been fully considered. By providing a relatively open prompt—describe an event in which you were rejected by someone from your social group—I allowed richer responses, but these responses were quite varied. Most participants recalled being rejected by being Latino, but others referred to

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different social groups. While a limitation, these open responses allowed me to

uncover a new type of ingroup discrimination stress, which is dissimilar from

both rejection and outgroup discrimination. Future research could specifically

consider these ingroup rejection stress experiences, for example, by using

vignettes describing different group-related stress situations and explore the

different experiences compared to GS, DRS, and NS.

In this same vein, participants were randomly assigned to a specific stress

condition, however, not every participant was able to recall a stress event

specific to their condition. This allowed for a natural control group since they

had not experienced that type of stress, however, their media choices and

general outcomes could be compared to the other stress groups. Nonetheless,

it also demonstrated that RRS and DRS are not experiences that every

participant faced. Furthermore, the "no stress" group functioned as a natural

control group and showed what individuals select in a situation unrelated to

stress. Future research would benefit from comparing a true control group—that

is, a group who is not primed with any type of stress—to test how their selection

behaviors and emotional outcomes differ from the other groups.

Study Design and Analysis

One of the key features of this study is its experimental design, it allowed

me to test causal relationships more robustly than a non-experimental design.

Further, using random assignment, it allowed me to ameliorate the influence of preexisting preferences and participant features on the results. Nonetheless, given the complexity of the structural model I tested, covariates were not considered. Future research could investigate the role that audience features such as media preferences and regular usage plays in media-based coping selection and effects.

In order to limit priming of group-identity, ethnic group measures were collected at the end of the questionnaire and as a post-viewing outcome; however, this prevented analysis of the effects of group identification on subsequent media selection patterns. It might be that group identification and closeness has an effect on the emotional outcomes of each stress experience as well as the selection and use of media-based coping. For example, people who highly identify with their group, will likely feel more anger when they recall a discriminatory event. Future research could consider the role of group identity on the behaviors studied herein.

This study was a cross-sectional questionnaire; thus, long-term effects cannot be ascertained from the data. It might be that the media selection patterns signal a general tendency, however, this cannot be confirmed through this study. Nevertheless, these results show that certain types of media likely have positive effects, thus, it might be useful to investigate whether routinely

watching these types of videos can enhance the various aspects of well-being.

For example, research on media prescriptions has shown that watching positive

videos can both increase positive emotions and decrease perceived stress

(Prestin & Nabi, 2020). This research has not been tested with the types of stress

and populations in this study, but it is a possible next step. Specifically in terms

of media-based coping, it would be interesting to investigate the effects of

routinely using positive media to cope on individuals' ability to contend with

future stressors (e.g., coping self-efficacy).

Finally, recruiting and collecting data from traditionally excluded

minorities like U.S. Latinos is difficult and expensive. This experiment required

engaged respondents; participants had to be able to watch an audiovisual clip,

answer open-ended questions, and select a video to watch. All these actions

made the study worthwhile, but also difficult to complete. Obtaining high

quality data was challenging and the sample size was limited by these issues.

Nonetheless, the relationships demonstrated through this experiment show that

there are differences in the ways that ethnic minorities utilize media particularly

for coping and that these media selection patterns can have positive effects in

subsequent outcomes. Future research can expand on this groundwork and

investigate the role of media-based coping for Latino populations.

Conclusion

The present study advanced media effects research, particularly in the context of media-based coping for traditionally excluded populations, namely U.S. Latinos. Extant research on stress and coping tends to focus on general stress and strain; however, as demonstrated by this study, different stressful situations elicit specific emotional reactions. This study integrated the experiences of U.S. Latinos into media effects research, assessing the ways in which different stressors guide media selection based on both content type and ingroup representation.

Extant research often assumes that social minorities like ethnic groups are inherently different, for example, cultural differences research which relies on general group traits to explain behaviors (e.g., religiosity or familismo); I argue that this approach is reductive and limits scholars' understanding of these groups. In contrast to cultural differences research, this study integrates the specific experiences and stressors that U.S. Latinos face to understand how they use media-based coping. Thus, the differences between groups arise from their experiences—that is, how they are treated rather than their assumed traits. In this way, this study provides a more concrete explanation for the participant's behaviors beyond their ethnic identity.

There is limited research that focuses specifically on social identity and media; and even recent studies that focus on these identities tend to consider the effects of diverse media on majority White populations. In contrast, this study assessed the ways in which group-related stressors interact with ingroup media selection and post-viewing outcomes. Not studying media effects for ethnic minority populations beyond stereotyping limits what we know about how these audiences use media and thus limits media effects research. Studying the ways in which ethnic minorities utilize ingroup media can provide a more complete picture of media effects and uses.

Finally, even though minority ethnic groups judiciously select and view positive ingroup media and avoid negative representations, media effects research has understudied these types of content and its effects. Through this study, a new type of group-based media content, koinonic media, emerged which is dissimilar to both eudaimonic and hedonic content. Whereas subjective and psychological well-being have been studied consistently, social well-being is often neglected and integrated into PWB. SoWB is of particular importance for ethnic minorities and that koinonic media can have significant positive effects on this aspect of well-being.

In all, this study demonstrated that ethnic minorities contend with various types of stress that result in different emotional experiences which benefit from

specific types of media-based coping. There are myriad other social groups—for

example, LGBTQIA+ and disabled communities—that likely use media-based

coping differently than the White majority. Thus, it is important to understand

these different experiences and how media is used differently by these and

other groups.

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Appendix A. Video Descriptions and Thumbnails

Twelve year old Mexican American singer Angel Garcia performs a stirring rendition of *El Valiente* in this moving *America's Got Talent* segment.

In this highly entertaining *America's Got Talent* segment, Latino dance troupe, *Malevo*, amazes judges with their incredible Malambo routine.

Texan dance group, *Emerald Belles*, stuns judges with their amazing drill dance routine, in this exciting *America's Got Talent* segment.

Watch 10-year old All-American Emmane Beasha's moving performance of opera solo, *Nessun Dorma* in this inspiring *America's Got Talent* segment.

In this poignant interview, Actor Tom Hanks discusses recent changes in Hollywood given the #MeToo movement, emphasizing the importance of accountability and personal responsibility.

Latina actress America Ferrera discusses recent immigration policy changes and the Latino community in the US in this thought-provoking interview, highlighting the importance of resilience and standing together.

Watch as American actress Jennifer Lawrence humorously reveals her most embarrassing moments in this charming interview with Jimmy Fallon.

Colombian actress Sofia Vergara hilariously recounts her recent Italian vacation and her newest projects in this highly entertaining interview with Stephen Colbert.

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Appendix B. Nondifferentiating Responses

Preliminary exploration of the data showed that a nontrivial number of participants displayed signs of nondifferentiation (aka, straightlining or flatlining). This occurs when respondents give identical (or nearly identical) responses to all items within a grouped set assessed with the same response options, like multi-item scales or sets of scales, with no regard to the individual item they are assessing (Yan, 2008). As a form of satisficing, answers are selected without referring to internal psychological cues relevant to the specific attitude, belief, or event of interest, resulting in meaningless and potentially systematically biased responses (Krosnick, 1991). Given this, it is unsurprising that nondifferentiation is associated with a general deterioration of data quality (Kim et al., 2019). For example, nondifferentiation can artificially inflate item covariances, making it hard or impossible to identify differences between items or sub-sets of items.

To ensure meaningful results, it is important to remove as many *invalid* instances of nondifferentiation as possible (Kim et al., 2019) while retaining as many *valid* instances of nondifferentiation as possible (e.g., Reuning & Plutzer, 2020). For example, on a highly reliable scale measured with a balanced set of response options, a like 7-point Likert-type scale, where the population distribution is centered around the middle value, it is possible to observe a

relatively large proportion of respondents that validly respond with the middle response option. Moreover, it would be impossible to differentiate this type of valid nondifferentiation from invalid nondifferentiation, even with the presence of reverse coded items.[50]

Challenges in identifying invalid versus valid nondifferentiation can also occur for question sets that do not include reverse coded items and where all items are centered around any single value—such as on a scale measuring frequency of engaging in a set of behaviors, it is reasonable to expect that many people will have never engaged in any of the behaviors—and/or when there is high reliability across the entire set of items, such as when measuring a single latent construct (Reuning & Plutzer, 2020). Thus, a candidate block of questions for identifying invalid nondifferentiation must ideally (a) have reverse coded items, (b) not primarily contain items with a mode at the central value, and (c) measure more than one latent construct.

Within this current study, two sets of items met these criteria: the pre- and post-selection task emotional reaction blocks. Across the two sets, there are six pairs of opposing emotions. For the pre-selection task these included frustrated vs. content and pessimistic vs. optimistic; for the post-selection task these

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[50] Reverse coding would still be able to identify invalid v. valid nondifferentiation when the selected response option was anything but the middle value.

included optimistic vs. pessimistic, content vs. frustrated, relaxed vs. stressed, and proud vs. embarrassed) I used two metrics to assess for nondifferentiation in these items: (a) the within-person standard deviation for the set—that is, the standard deviation across all 12 items for each respondent (see, e.g., Kim et al., 2019, p. 219)—and (b) the within-person standard deviation of the absolute differences of each pair of questions in the set.[51]

I determined the empirical distribution for these metrics using a randomly generated set of 10,000 observations (using the genOrdCat function in the R Package simstudy; Goldfeld & Wujciak-Jens, 2020) matching the observed categorical distributions for each of the items and an empirically derived theoretical correlation matrix.[52] Based on the parameters from the empirical distribution, I flagged potential participants for removal if the probability of scoring as low as they did on metric 1 was $< .1$ ($n = 232$) *and* the probability of

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[51] That is, I first calculated $|X_{i1} - X_{i2}|$ for all six pairs (where i represents the pair of items), and then calculated the standard deviation across the six resulting values.

[52] The empirically derived theoretical correlation matrix was created by first generating two random sets of 10,000 observations via the genCorData function in the R package simstudy (Goldfeld & Wujciak-Jens, 2020), based on the observed correlation matrix for the first items in each pair, as well as their observed means and standard deviations. Each item in the second set of randomly generated observations was then transformed using the following formula: $x'_{i2} = (x_{i1} \times -.8) + \left(x_{i2} \times \sqrt{1 - (-.8)^2}\right)$, where x'_{i2} is the resultant transformed value of the second item in pair i, and $-.8$ is the desired value of r. The resultant set of 10,000 random observations across the 12 variables were then used to generate the correlation matrix used in generating the data for determining the empirical distribution for each metric.

scoring as low as they did on metric 2 was < .1 (n = 315). The number of cases

below both thresholds was 160 (14.5%), resulting in the final N of 947.[53]

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[53] There was no difference between those retained and removed based on experimental
condition ($\chi^2[2]$ = 1.420, p = .492), gender ($\chi^2[2]$ = 1.645, p = .439), Latino origin ($\chi^2[3]$ = 4.975,
p = .174), or age ($t[1100]$ = 1.654, p = .098).

Appendix C. Stress Prompts

General Stress

People often say work and family contribute to their levels of stress. Describe a time when you felt stress because of your family or work obligations. Please describe the event in as much detail as possible, as if you were telling a friend about it: What happened, who was involved, how did you feel when it happened? People usually take about 2–3 minutes to complete this task and write about 5–6 sentences.

Rejection Related Stress

People often say that being treated unfairly by someone in their social group—another Latino for example—contributes to their levels of stress. Describe a time when you felt stress because you were rejected by someone in your social group. Please describe the event in as much detail as possible, as if you were telling a friend about it: What happened, who was involved, how did you feel when it happened? People usually take about 2–3 minutes to complete this task and write about 5–6 sentences.

Discrimination Related Stress

People often say that being treated unfairly because of their ethnicity—for being Latino for example—contributes to their levels of stress. Describe a

time when you felt stress because you were discriminated against based on your ethnic or racial group. Please describe the event in as much detail as possible, as if you were telling a friend about it: What happened, who was involved, how did you feel when it happened? People usually take about 2–3 minutes to complete this task and write about 5–6 sentences.

Appendix D. List of Hypotheses and Research Questions

Stress Type on Emotional Reactions

H1:   Participants recalling a DRS event will report having felt higher levels of anger compared to (a) those recalling a GS event and (b) those recalling an RRS event.

H2:   Participants recalling an RRS event will report having felt higher levels of shame compared to (a) those recalling a GS event and (b) those recalling a DRS event.

H3:   Participants recalling a GS event will report having felt higher levels of overwhelm compared to (a) those recalling a DRS event and (b) those recalling an RRS event.

Effects of Stress Type on Media Content Type Selection

H4:   Participants recalling a DRS event will be more likely to select eudaimonic media than those recalling either an RRS or GS event.

H5:   Participant recalling an RRS event will be more likely to select hedonic media than those recalling either a DRS or GS event.

Effects of Stress Type on Media Group Representation Selection

H6:   Participants recalling a DRS event will be more likely to select ingroup media than those recalling either an RRS or GS event

H7:   Participants recalling an RRS event will be more likely to select outgroup media than those recalling either a DRS or GS event.

Effects of Emotional Reactions on Media Type and Media Group

Representation Selection

H8:   The more anger an individual reports having felt, (a) the more likely they
      will be to select eudaimonic media (less likely they will select hedonic
      media), and (b) the more likely they will be to select ingroup media (less
      likely to select outgroup media).

H9:   The more shame an individual reports having felt, (a) the more likely they
      will be to select hedonic media (less likely they will select eudaimonic
      media), and (b) the more likely they will be to select outgroup media (less
      likely to select ingroup media).

RQ1: Is there a relationship between the level of feeling overwhelmed that
      individuals report having felt and selection of media (a) type and (b)
      group representation?

Mediating Role of Emotional Reactions on the Relationship Between

Emotional Reactions and Media Selection

H10: Anger will mediate the relationship between recalling a DRS event and
      selection of media (a) type and (b) group representation.

H11: Shame will mediate the relationship between recalling an RRS event and
      selection of media (a) type and (b) group representation.

RQ2: Does overwhelm mediate the relationship between recalling a GS event
      and selection of media (a) type and (b) group representation?

Post-Viewing Outcomes

Effects of Emotional Reactions on Life Satisfaction

RQ3: Is there a relationship between life satisfaction and the level of (a) anger, (b) shame, and/or (c) overwhelm individuals remember feeling in response to the stress event they recalled?

Effects of Media Type on Emotion Outcomes

H12: Selection of eudaimonic media over hedonic media will be (a) positively related to how proud participants feel, (b) negatively related to how content participants feel, and (c) negatively related to how relaxed participants feel.

Effects of Media Type on Quality-of-Life Outcomes

H13: Selection of eudaimonic media over hedonic media will be positively related to (a) life satisfaction, (b) resilience, and (c) ethnic group commitment.

Effects of Media Group Representation on Emotion Outcomes

H14: Selection of ingroup media over outgroup media will be positively related to (a) how proud participants feel, (b) how content participants feel, and (c) how relaxed participants feel.

Effects of Media Group Representation on Quality-of-Life Outcomes

H15: Selection of ingroup media over outgroup media will be positively related to (a) life satisfaction, (b) resilience, and (c) ethnic group commitment.

Appendix E. Standardized Parameter Estimates from Path Model

	Est*	95% CI for Est*		SE	p
		LL	UL		
Regression Coefficients (γ or β)					
Anger [regressed] on					
DRS	0.595	0.507	0.678	0.044	< .001
RRS	0.308	0.221	0.403	0.046	< .001
GS	0.295	0.216	0.376	0.042	< .001
Shame on					
DRS	0.291	0.190	0.389	0.051	< .001
RRS	0.446	0.339	0.547	0.053	< .001
GS	0.059	−0.032	0.165	0.050	.233
Overwhelm on					
DRS	0.313	0.224	0.400	0.044	< .001
RRS	0.170	0.072	0.265	0.049	< .001
GS	0.691	0.618	0.766	0.037	< .001
Media Type on					
DRS	0.208	0.047	0.336	0.075	.006
RRS	−0.026	−0.170	0.113	0.072	.719
GS	−0.092	−0.235	0.066	0.077	.229
Anger	0.012	−0.121	0.143	0.066	.855
Shame	0.055	−0.041	0.150	0.049	.260
Overwhelm	−0.105	−0.242	0.046	0.074	.155
Media Group on					
DRS	0.148	−0.009	0.317	0.085	.083
RRS	−0.036	−0.192	0.116	0.079	.649
GS	−0.218	−0.391	−0.062	0.084	.009
Anger	0.079	−0.061	0.221	0.074	.281
Shame	0.043	−0.070	0.169	0.059	.465
Overwhelm	0.000	−0.157	0.153	0.078	.995
Content on					
Anger	−0.051	−0.128	0.030	0.041	.214
Media Type	−0.093	−0.163	−0.001	0.040	.021
Media Group	0.060	−0.031	0.132	0.043	.161
Proud on					
Shame	0.002	−0.083	0.083	0.041	.966
Media Type	0.109	0.030	0.189	0.039	.006
Media Group	0.243	0.165	0.321	0.041	< .001

	Est*	95% CI for Est*		SE	p
		LL	UL		
Relaxed on					
Overwhelm	−0.108	−0.182	−0.029	0.040	.007
Media Type	−0.133	−0.209	−0.042	0.041	.001
Life Satisfaction on					
Anger	−0.118	−0.227	0.007	0.058	.043
Shame	−0.045	−0.129	0.043	0.043	.302
Overwhelm	−0.094	−0.223	0.024	0.066	.153
Media Type	0.071	−0.010	0.150	0.042	.087
Media Group	0.096	0.009	0.183	0.043	.026
Resilience on					
Media Type	0.084	0.015	0.172	0.041	.038
Media Group	0.071	−0.014	0.146	0.043	.101
Ethnic Group Commitment on					
Media Type	0.095	0.001	0.173	0.043	.026
Media Group	0.258	0.175	0.337	0.042	< .001
Disturbance Correlations (ψ)					
Anger [correlated] with					
Shame	0.402	0.341	0.459	0.030	< .001
Overwhelm	0.631	0.579	0.681	0.027	< .001
Shame with					
Overwhelm	0.447	0.381	0.502	0.030	< .001
Media Group with					
Media Type	0.146	0.047	0.243	0.049	.003
Proud with					
Content	0.693	0.644	0.732	0.023	< .001
Relaxed with					
Content	0.660	0.607	0.703	0.025	< .001
Proud	0.577	0.519	0.628	0.027	< .001
Life Satisfaction with					
Content	0.348	0.282	0.404	0.031	< .001
Proud	0.306	0.238	0.367	0.033	< .001
Relaxed	0.257	0.188	0.319	0.034	< .001
Resilience with					
Content	0.324	0.261	0.387	0.032	< .001
Proud	0.350	0.290	0.410	0.031	< .001
Relaxed	0.266	0.199	0.335	0.035	< .001
Life Satisfaction	0.453	0.390	0.512	0.030	< .001

	Est*	95% CI for Est*		SE	p
		LL	UL		
Ethnic Group Commitment with					
Content	0.214	0.153	0.281	0.033	< .001
Proud	0.235	0.162	0.297	0.034	< .001
Relaxed	0.157	0.086	0.230	0.036	< .001
Life Satisfaction	0.272	0.201	0.339	0.034	< .001
Resilience	0.336	0.269	0.399	0.033	< .001
Intercepts (α)					
Anger	0.246	0.184	0.304	0.031	< .001
Shame	−0.352	−0.417	−0.291	0.032	< .001
Overwhelm	0.198	0.143	0.258	0.030	< .001
Content	0.763	0.694	0.841	0.040	< .001
Proud	0.603	0.517	0.688	0.043	< .001
Relaxed	0.812	0.724	0.896	0.043	< .001
Life Satisfaction	3.250	3.100	3.406	0.077	< .001
Resilience	5.095	4.821	5.351	0.136	< .001
Ethnic Group Commitment	4.229	3.981	4.453	0.122	< .001
Thresholds (τ)					
Media Type					
Threshold 1	−0.022	−0.122	0.078	0.050	.655
Threshold 2	0.581	0.483	0.684	0.051	< .001
Media Group					
Threshold 1	−0.185	−0.288	−0.086	0.050	< .001
Disturbances (ψ)					
Anger	0.660	0.605	0.723	0.030	< .001
Shame	0.839	0.800	0.883	0.021	< .001
Overwhelm	0.629	0.570	0.688	0.029	< .001
Content	0.988	0.972	0.999	0.010	< .001
Proud	0.921	0.876	0.959	0.022	< .001
Relaxed	0.972	0.944	0.994	0.014	< .001
Life Satisfaction	0.936	0.904	0.971	0.018	< .001
Resilience	0.986	0.966	0.999	0.010	< .001
Ethnic Group Commitment	0.917	0.875	0.956	0.022	< .001

Note. Est*(θ) = stdY standardized estimated value of the parameter noted in the corresponding row. All estimates (Est*[θ]) are stdY standardized, meaning that the estimates are standardized with respect to all variables except the fully exogenous stress group indicators. 95% CI is bias-corrected and calculated using 1,000 bootstrap resamples. *SE* is also calculated using 1,000 bootstrap resamples.