

PARASOCIAL MEDIATED CONTACT'S EFFECTS ON INTERGROUP RELATIONS
BETWEEN MINORITY GROUPS IN THE MULTI-RACIAL GROUP CONTEXT

by

Chanjung Kim

Copyright © Chanjung Kim 2018

A Dissertation Submitted to the Faculty of the

DEPARTMENT OF COMMUNICATION

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

2018

THE UNIVERSITY OF ARIZONA
GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by *Chanjung Kim*, titled *Parasocial Mediated Contact's Effects on Intergroup Relations between Minority Groups in the Multi-Racial Group Context* and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.



Jake Harwood Date: (01/26/2018)



Stephen Rains Date: (01/26/2018)



Jennifer Stevens Aubrey Date: (01/26/2018)

Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copies of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.



Dissertation Director: *Jake Harwood* Date: (01/26/2018) 

ARIZONA

STATEMENT BY AUTHOR

This dissertation has been submitted in partial fulfillment of the requirements for an advanced degree at the University of Arizona and is deposited in the University Library to be made available to borrowers under rules of the Library.

Brief quotations from this dissertation are allowable without special permission, provided that an accurate acknowledgement of the source is made. Requests for permission for extended quotation from or reproduction of this manuscript in whole or in part may be granted by the head of the major department or the Dean of the Graduate College when in his or her judgment the proposed use of the material is in the interests of scholarship. In all other instances, however, permission must be obtained from the author.

SIGNED: Chanjung Kim

ACKNOWLEDGMENTS

I would like to thank my committee for their kind and insightful guidance through the all dissertation process. I would like to especially acknowledge my advisor, Dr. Jake Harwood. Without his invaluable help, from English to hawkish eye for my academic immaturity, my dissertation would not have been possible.

I would like to thank my wife, Hyunjung and my son, Gunwoo. They had to watch me study in silence enduring hard time. Without their support and devotion, I would not have had the confidence to pursue my Ph.D.

Finally, I would like to thank Peggy, Holman, and Joann. They provided me with priceless help whenever I got in trouble, without considering their situation.

TABLE OF CONTENTS

List of Tables	7
List of Figures	8
Abstract	9
Introduction	10
Literature Review	13
Contact Hypothesis	13
Mass Mediated Contact	14
Mass Mediated Contact in Multi-Group Context	17
Relations between Minority Racial Groups	19
Parasocial Outgroup-Outgroup Contact and Relations among Minority Groups	24
Common Identity Message as a Moderator Variable	29
Intergroup Emotion as a Mediator Variable	32
Hostile Media Perception as a Mediator Variable	36
Method	41
Participants and Procedure	41
Experimental Manipulation	42
Contact type	43
Outgroup status	44
Common identity message	44
Pilot Test of Experimental Stimuli	45
Result of Pilot Test	47
Measurement of Manipulation Check (Main Study)	48
Commonality	48
Positivity	49
Measurement of Main Variables	49
Positive social identity threat	49
Emotion	51
Hostile media perception	52
Attitude toward minority outgroup	53
Control variables	54
Results	56
Manipulation Check	56
Hypothesis Tests of Direct Effect	57

Un-Hypothesized Significant Effects	59
Hypothesis Tests of Indirect Effect	61
Simple indirect effect	61
Conditional indirect effect	62
Sequential mediation model	63
Exploratory Analysis	64
Analysis including only cases who passed the manipulation check	66
Discussion	68
<hr/>	
Summary of Dissertation	68
Un-Hypothesized Relationships	70
Explanation of Unexpected Findings	71
Implications	76
Limitations	79
Conclusion	81
<hr/>	
Appendix A: Questionnaire (Pilot Study)	109
<hr/>	
Appendix B: Questionnaire (Main Study)	112
<hr/>	
Appendix C: Experimental Manipulations	119
<hr/>	
References	138
<hr/>	

LIST OF TABLES

Table 1: <i>Summary of Hypotheses and Locations in Manuscript</i>	82
Table 2: <i>Contrast of social status between racial groups</i>	83
Table 3: <i>Means and standard deviations of main variables (for Black) across experimental conditions</i>	84
Table 4: <i>Means and standard deviations of main variables (for Native American) across experimental conditions</i>	85
Table 5: <i>Correlations among main variables (for Black)</i>	86
Table 6: <i>Correlations among main variables (for Native American)</i>	87
Table 7: <i>Mean comparison for behavioral attitude toward minority outgroups by contact type interaction effect</i>	88
Table 8: <i>Results of mixed design ANOVA test by attitude toward each minority outgroup as within-subjects measure, and contact type and outgroup status and common identity message condition as between-subjects measure</i>	89
Table 9: <i>Estimates of mediated pathway from contact type through mediators to outgroup attitude</i>	90
Table 10: <i>Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by outgroup status</i>	91
Table 11: <i>Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by outgroup status and common identity message</i>	92
Table 12: <i>Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude</i>	93
Table 13: <i>Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude as moderated by outgroup status</i>	94
Table 14: <i>Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude as moderated by outgroup status and common identity message</i>	95
Table 15: <i>Estimates of sequential mediated pathway from contact type through social identity threat and hostile media perception to outgroup attitude</i>	96
Table 16: <i>Estimates of sequential mediated pathway from contact type through social identity threat and hostile media perception to outgroup attitude as moderated by common identity message</i>	97
Table 17: <i>Estimates of mediated pathway from contact type through mediators to outgroup attitude</i>	98
Table 18: <i>Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by common identity message</i>	99

LIST OF FIGURES

Figure 1: <i>Hypothetical relations between racial groups by social identity theory</i>	100
Figure 2: <i>Illustration of hypothesized relationships among variables</i>	101
Figure 3: <i>Decomposition of interaction between attitudes toward each minority outgroup and contact type across all attitude dimensions</i>	102
Figure 4: <i>Decomposition of interaction between attitudes toward each minority outgroup and contact type condition</i>	103
Figure 5: <i>Decomposition of interaction between attitudes toward each minority outgroup and common identity message condition</i>	104
Figure 6: <i>Decomposition of three-way interaction between attitudes toward each minority outgroup, outgroup status, and common identity message condition</i>	105
Figure 7: <i>Decomposition of three-way interaction between attitudes toward each minority outgroup, contact type, and common identity message condition</i>	106
Figure 8: <i>Indirect effect model from contact type to attitude toward each minority outgroup via hostile media perception toward Black</i>	107
Figure 9: <i>Conditional indirect effect model from contact type to attitude toward each minority outgroup via fear as moderated by common identity message condition</i>	108

ABSTRACT

In this dissertation, I explored how mass mediated contact's effects on intergroup bias would change in the multi-group context. The dissertation suggested parasocial outgroup-outgroup contact as a new form of multi-group contact, and tested its impact on intergroup bias. Parasocial outgroup-outgroup contact is contact between members of two outgroups; in the context of the current study I specifically examine a minority (Hispanic) group member's perceptions observing contact between another minority group member (African American or Native American) and a majority (White) group member. I speculated that, unlike traditional parasocial contact, the effects of parasocial outgroup-outgroup contact would be influenced by the social status of the minority outgroup. I hypothesized that parasocial outgroup-outgroup contact would exacerbate prejudice toward a relevant minority outgroup (one of a similar status to a minority perceiver), but would not exacerbate prejudice towards an irrelevant minority outgroup (one of a substantially lower status than the minority perceiver). Also, I hypothesized that the underlying mechanism would be positive social identity threat from the minority outgroup. Findings, however, showed that parasocial outgroup-outgroup contact contributed to improving attitudes toward relevant minority outgroup, and positive social identity threat was not the mechanism of the contact effect. The speculative reasons for, and implications of the unexpected findings were discussed.

INTRODUCTION

One thing we can learn from decades of studies is that intergroup bias and conflict are widespread and groups tend to dislike rather than like each other (Allport, 1954; Tajfel & Turner, 1979). Intergroup bias generally refers to the systematic tendency to evaluate one's own group more favorably than outgroups (Hewstone, Rubin, & Willis, 2002). Even small preferences for the ingroup can produce group-based disparities (Schellhaas & Dovidio, 2016). In addition, intergroup bias often leads to destructive hostility towards other groups (Brewer, 1999). Reducing intergroup bias, therefore, has had huge attention from scholars. In line with this attention, Allport (1954) proposed the contact hypothesis, stating that if distinct group members meet under certain condition in which group members have equal status and common goals, and the contact is cooperative and supported by authorities, then intergroup bias would be reduced. The hypothesis has inspired vast research and been supported by much empirical research (e.g., Pettigrew & Tropp, 2006).

Expanding the contact hypothesis, scholars have documented that alternative contact types such as extended contact, imagined contact, and mass mediated contact have a similar effect to direct contact on reducing intergroup bias (e.g., Crisp & Turner, 2009). Among these, the mass mediated contact hypothesis suggests that observing positive contact between ingroup and outgroup members (vicarious contact: Ortiz & Harwood, 2007), or observing positively portrayed outgroup members via mass media (parasocial contact: Schiappa, Gregg, & Hewes, 2005) reduce intergroup bias. Compared to other indirect contact types, one of the unique features of mass mediated contact is the ability to reach mass audiences. Millions of people could be exposed to positive intergroup contact (or positive outgroup characters) via media. Therefore,

mass mediated contact has a considerable advantage over other forms of contact in terms of efficiency as an intergroup bias reduction strategy.

Despite the positive implications of mass mediated contact, research has been limited to the two-group context, typically exploring the contact effect under the condition of a majority and a minority group. Also, research has primarily tested the mass mediated contact effect from the majority group perspective: whether such contact changes majority group members' attitude towards the minority group. According to recent Census data (U.S. Census Briefs, 2011), however, in the United States more than 30% of the population classify themselves as members of a minority racial group. This percentage is predicted to continue increasing. In this multi-racial society, there is a need for contact research to shift its focus from dichotomous and majority-centered contexts to multi-group and minority-centered contexts. In other words, contact research should shed light on the question of what effect mass mediated contact has on relations between minority groups in a multi-group context.

If we consider mass mediated contact in the multi-group context, there are variations in mass mediated contact that are not captured in the dichotomous context. Let's assume that there are three racial groups: A) majority group, B) first minority group, and C) second minority group. From a minority group perspective (say B), observing contact between AA, CC, and AC could be classified as traditional parasocial contact. However, AC contact is different from traditional parasocial contact in that two different outgroups (the dominant group and another minority group) appear in the contact.

For the purpose of parsimony, I will call observing contact between a majority and a minority group in media *parasocial outgroup-outgroup contact*. I will call the minority group members who encounter these contacts via media *minority ingroup members*, and minority group

members who appear in the contact will be called *minority outgroup members*. To illustrate, if Hispanics encounter contact between Whites and Blacks in media, Hispanics would be the *minority ingroup*, and Blacks would be the *minority outgroup*.

My dissertation will examine the effect of parasocial outgroup-outgroup contact on intergroup relations among minority groups. Specifically, I will test what effect exposure to the contact has on minority ingroup members' attitudes toward the minority outgroup. Also, I will explore the various potential underlying mechanisms behind the effect of the parasocial outgroup-outgroup contact on intergroup relations. Building on social identity theory, the dissertation will examine whether positive distinctiveness motivation might be an underlying mechanism. Additionally, I will test whether other possible mediators such as intergroup emotion and media perception, which have not drawn much attention but have important implications in contact research, mediate the relations between the parasocial outgroup-outgroup contact and intergroup bias. Finally, I will examine how a commonality-focus message, known to strengthen the contact effect, could modify the parasocial outgroup-outgroup contact effect.

LITERATURE REVIEW

Contact Hypothesis

The effectiveness of contact on reducing intergroup bias has been a topic of debates since the early 20th century. For instance, Sims and Patrick (1936) conducted a survey of university students and found that students from Northern homes studying in the South (i.e., students who were assumed to have more contact with Blacks) had a more negative attitude towards Blacks than students from Northern homes studying in the North (i.e., students who were assumed to have less contact with Blacks). In contrast, Brophy (1945) surveyed merchant seamen and found a negative correlation between the number of voyages with Blacks and the prejudice towards them. To account for this inconsistency, Allport (1954) proposed the contact hypothesis, asserting that contact contributes to improving intergroup relations when it is structured by facilitating factors such as a) equal status within the contact situation, b) intergroup cooperation, c) common goals, and d) support of authorities, law, or custom. Allport (1954) argued that direct contact under these conditions could reduce intergroup prejudice because, through intergroup contact, individuals could learn new knowledge about outgroups. This new information would counteract ignorance and undermine stereotypes about the outgroup. A vast amount of research shows that intergroup contact is an effective strategy in reducing intergroup bias, particularly when all facilitating conditions are met (Pettigrew, 1998; Pettigrew & Tropp, 2006).

Despite the robustness of these findings, several limitations of the contact hypothesis have been suggested. First, its implementation is limited pragmatically. Having a chance to actually meet different racial group members remains a rare occurrence, in particular if the society is segregated (Darden & Kamel, 2000). Also, direct contact with outgroup members is likely to bring about anxiety, which hinders people from participating in contact with outgroup

members, and impedes effective communication during the contact (Trawalter, Richeson, & Shelton, 2009). Finally, without adequate intervention, it is not easy to make a contact situation in which all facilitating conditions are structured (Dixon, Durrheim, & Tredoux, 2005), which damages the ecological validity of the contact hypothesis.

Scholars have found various indirect forms of contact that offer the potential to ameliorate the challenges of direct contact. These lines of research basically argued that, even though direct contact is absent, intergroup bias could be reduced through indirect contact. Wright, Aron, McLaughlin-Volpe, and Ropp (1997) proposed the extended contact hypothesis, which states that knowledge of an ingroup member having a close relationship with an outgroup member can lead to an improvement in intergroup relations. Crisp and Turner (2009) suggested the imagined contact hypothesis, which states that a positive imagined interaction with outgroup members could yield a positive intergroup attitude. Many empirical studies have shown that indirect contact has a considerable effect on reducing intergroup bias (e.g., Lemmer & Wagner, 2015; Miles & Crisp, 2014), though other research revealed that the indirect contact effect is not as strong as direct contact (Pettigrew, Tropp, Wagner, & Christ, 2011).

Mass Mediated Contact

Another form of indirect contact is mass mediated contact; that is, encountering outgroup members via mass media. Mass mediated contact is generally divided into two types of contact: parasocial contact and vicarious contact. The parasocial contact hypothesis suggests that observing positive outgroup members (or positive interaction between members of the same outgroup) through media would reduce outgroup bias (Schiappa et al., 2005). Building on parasocial interaction literatures, Schiappa et al. (2005) showed that encountering positive outgroup characters in media brought about parasocial relations between the characters and

ingroup audiences, which in turn improved intergroup relations. Under certain conditions, the audience tends to develop the same feelings of intimacy with mediated characters as they do in real social interactions (Cohen, 2001; Rubin & McHugh, 1987). As a result, the theory asserts that just as social interaction between members of different groups (i.e., through direct contact) influences intergroup relations, parasocial interactions with outgroup character yield the same impact.

Whereas parasocial contact hypothesis concerns outgroup characters, vicarious contact focuses on interaction between ingroup and outgroup members in media. The vicarious contact hypothesis suggests that observing positive interaction between ingroup and outgroup members in media contributes to improving outgroup attitude (Ortiz & Harwood, 2007). Vicarious contact generally bases its mechanism on observational learning suggested by social cognitive theory (Dovidio, Eller, & Hewstone, 2011). Observational learning occurs through abstract modeling in which observers extract the rule that governs judgment from others (i.e., models) and apply that rule to different contexts (Bandura, 2002; 2004). In other words, a vicarious contact effect occurs because observers learn about other ingroup member's contact behavior with outgroup members and apply that to their own situation.

One necessary condition of mass mediated contact effect is positivity of contact: ingroup members should be exposed to positive outgroup characters or positive interaction between ingroup and outgroup members. Much research has consistently documented that exposure to negative outgroup characters leads to forming negative stereotypes toward outgroups, which in turn exacerbates negative outgroup attitudes (e.g., Mastro & Atwell Seate, 2012). Although there is no consensus on the definition of positive contact, existing studies provide ideas on how to operationalize positive contact. In terms of parasocial contact, for instance, Schiappa et al.

(2005) operationally defined positive portrayals as diverse, likable, and clearly identifiable representatives of a minority group. In addition, Mastro and Tukachinsky (2011) revealed that favorable portrayals can improve intergroup relations when the outgroup characters support shared norms and are not seen as extreme or outliers. Regarding vicarious contact, Joyce and Harwood (2012) defined positive interaction as when characters in the contact showed empathy, perspective taking, cooperation, and affection. Similarly, friendship between ingroup and outgroup members is a criterion of positive interaction (Cameron & Rutland, 2006; Cernat, 2011). In sum, research indicates that when ingroup members are exposed to favorable and typical outgroup characters, or friendly structured interaction between their own group and an outgroup, the mediated contact experience can exert a positive effect on intergroup relations through parasocial liking or vicarious learning.

Compared to other types of indirect contact, one of the characteristics of mass mediated contact is its potential for massive exposure: millions of people can be exposed to the contact between racial groups without constraints. This characteristic offers an advantage when society is segregated. In actuality, research showed that the propensity to interact with different racial groups in U.S. society remains low (e.g. Chang, Astin, & Kim, 2004). Sigelman, Bledsoe, Welch, and Combs's (1996) survey revealed, for instance, that over 70% of White Americans have no Black friends and that those who do have such friends generally have "only a few." In this situation, the effect of direct contact extended contact on reducing intergroup conflict is substantially limited. In addition, without a well-designed intervention, it is hard to expect ordinary individuals to imagine intergroup interaction. In other words, there still remains ecological validity problems in other types of indirect contact. By contrast, mass mediated contact is a form that could substantially overcome the limitations. Without effortful

interventions, individuals could encounter other racial group members (or interaction among various racial group members) via various mass media modules. Importantly, the majority of Americans expose themselves to mass media very frequently. According to audience response rating data, American adults spend more than 5 hours a day watching television (not including other mass media) (Nielsen, 2016). Thus, it is undeniable that a substantial portion of interactions with other racial groups is more likely to come in the form of contact via media.

Mass Mediated Contact in Multi-Group Context

Despite the importance of media's role in shaping views on other racial groups, one gap in mass mediated contact research is that it mostly focuses on relations between a majority group (e.g., Whites) and a minority group (e.g., people of color). Contact research has primarily been interested in what effect such contact has on the majority group members' attitude towards a minority group. Considering the history of conflict between Blacks and Whites, with Blacks having a high percentage in the population relative to other minority racial groups (Song, 2004), this research paradigm is understandable. However, beginning in the 1960s, the number of both Asian and Hispanic immigrants has increased. More recent race statistics from the U.S. Census indicated the current U.S. population as: White (63.3%), Hispanic (16.7%), Black (12.2%), and Asian 5%. Moreover, the Census Bureau estimates that minorities are expected to become the majority by 2042: Non-Hispanic whites are estimated to compose only 43.6 percent of the total population by 2060 (Colby & Ortman, 2015). Literally, the U.S. is becoming a multi-racial society consisting of substantial minority groups.

In this change of population composition, relations among minority racial groups have as much importance as relations between majority and minority racial groups. Thus, mass mediated contact research should shift its focus and explore what effect mass mediated contact has on

relations among minority groups. More importantly, considering the diversity of the population composition, the contact effect should be considered in the multi-group context. Unless we can assume that mass mediated contact would be consumed only by racial groups that are directly portrayed in the media, it is worthwhile to explore how a third group would perceive the contact between different outgroups (i.e., parasocial outgroup-outgroup contact). In other words, limiting the research paradigm to the dichotomous setting might result in missing information on how contact's effect varies depending on who observes it.

Recently, scholars explored contacts from minority group perspectives. Some researchers focused on contact effects on minority groups resulting from interactions between majority and minority group members (e.g., Saguy, Tausch, Dovidio, & Pratto, 2009) whereas others examined contact effects resulting from interactions between two different minority groups (e.g., Bikmen, 2011; Oliver & Wong, 2003). These studies found an asymmetrical contact effect: majority members' attitudes toward minorities are improved to a greater degree by contact compared to those of minority members towards majority group members (e.g., Tropp & Pettigrew, 2005). The relative status of each group in the contact situation is an underlying factor in this asymmetry. Minority group members' pessimistic views of racial equality and distrustful relations with the majority group might reduce the effect of contact on minority groups (Dixon, Tropp, Durrheim, & Tredoux, 2010). In addition, the same pattern was found in contact between two minority groups. The contact effect on reducing intergroup prejudice is stronger for higher status minority group members than lower status minority members (Bikmen, 2011).

Although this line of study was not considered in the multi-group contact context, it provides valuable information that intergroup dynamics, especially perceived social status

position of each group, might play a critical role in determining the effect of parasocial outgroup-outgroup contact on intergroup relations among minority groups.

Relations between Minority Racial Groups

Many studies have revealed that a racial hierarchy exists in the U.S. in terms of social status (Song, 2004). In field studies with real groups, socioeconomic status generally has been used as an indicator of social status (e.g., Haug, 1977; Wegener, 1992). In experimental studies, group power, group size, and group ability are used as proxy measures of social status (e.g., Bettencourt & Dorr, 1998; Boldry & Kashy, 1999). Thus, a high status racial group is defined as a group that has high socioeconomic status, strong social power (i.e., ability to influence), and numerical superiority.

Scholars broadly agree that White Americans are on top of the racial hierarchy. Blacks, Hispanics, and Asians occupy the middle, and Native Americans are at the bottom (Wegener, 1992; McClain & Joseph, 2013). For instance, the U.S. Census (2011) showed that Blacks, Hispanics, and Native Americans are on a similar level among many socioeconomic indicators, such as income, unemployment, educational attainment, home ownership, and poverty rate. However, the population rate of Native Americans is only 0.7% while Blacks and Hispanics are 12.2% and 16.7% of the population, respectively. Asians have a statistical advantage over other minority groups on socioeconomic indicators, so they are often perceived as having higher social status than other minority groups, falling somewhere between Whites and Blacks (or Hispanics) (Oliver & Wong, 2003). However, Asians are a significantly smaller minority group (4.8%).

In spite of their similar social status, relations among minority racial groups, especially Black, Hispanic, and Asian, are often characterized by conflict and animosity (McClain & Joseph, 2013). For instance, Johnson, Farrell, and Guinn (1997) found that a large number of

Asians and Hispanics see Blacks as less intelligent and more welfare dependent. And a large percentage of Blacks and Hispanics see Asians as difficult to get along with.

There are various theories available to explain the occurrence of intergroup bias between groups. Realistic conflict theory is one plausible explanation (Sherif, 1958). The theory asserts that competition between groups is a reason for intergroup bias. In a seminal field experiment, Sherif (1958) divided children in a summer camp into two groups and had them engage in competitive activities, such as playing baseball. He found increasing hostility arose between the two groups. However, when the competition was removed by presenting groups with a superordinate goal that could be achieved only through cooperation between the two groups, hostility decreased. Thus, according to realistic conflict theory, conflict among groups might come from the competition surrounding the same finite objectives - the success of one group may imply a reduced probability that another will attain its goals. Indeed, studies showed that there has been competition surrounding material resources among minority racial groups in the U.S. (McClain, 1993; Mohl, 2003). Minority groups perceived each other as competitors in zero-sum terms (Bobo & Hutchings, 1996). More importantly, considerable empirical studies have shown that perceived threats that come from competition between racial groups lead to negative attitudes and negative stereotypes (e.g., Johnson et al., 1997; McClain, 2006). For instance, based on survey data, McClain (2006; 2007) found that, as Hispanic immigrants increased in a region, Blacks perceived Hispanics as a threat to Blacks getting jobs, educational resources, and housing, thereby increasing negative stereotypes of Hispanics.

Realistic conflict theory provides a substantial explanation for conflict among minority racial groups. A weakness of this approach, however, is that it is not very informative in predicting variations in intergroup bias in a multi-group context. For instance, Whites perceive

the most competition surrounding material resources from Asian Americans, compared to Blacks and Hispanics (Bobo & Hutchings, 1996). However, Whites show less hostility to Asian Americans than towards Hispanics and Blacks (Link & Oldendick, 1996). This implies that there are other factors that could explain relations among racial groups.

Interestingly, Sherif's (1958) field experiment found that even before the groups met face to face or engaged one another in competitive activities, intergroup tension and conflict were already brewing. Although Sherif interpreted the experiment within a functional perspective, this observation suggests that knowledge of the mere existence of the other group, independent of and before competition, was sufficient to instigate intergroup biases. This finding led to a social identity perspective.

Social identity theory provides an alternative explanation about relations among minority group members. The theory does not ignore the importance of competition as a cause of intergroup bias. Instead, it argues that intergroup bias is a combination of social categorization, social comparison, and social competition. Unlike realistic conflict theory, the social identity theory proposes that social categorization per se is the reason for intergroup bias. The theory explains that when group identity is salient, individuals evaluate themselves in terms of their ingroup membership. Also, individuals are motivated to achieve and maintain positive self-evaluation through obtaining a positive and distinct social identity (Tajfel and Turner, 1979). The theory suggests that positive social identity could be obtained by positive, ingroup-favoring social comparison: more positive evaluation of one's own group compared to a relevant outgroup. Therefore, according to this theory, intergroup bias is an outcome of social comparison used to create positive social identity (Tajfel & Turner, 1979; 1986). As a result, social categorization could lead to intergroup bias through a sequential psychological process, from

social identity, to motivation for positive self-image and positive social identity, to social comparison.

The argument of social identity theory was supported by the so called ‘minimal group’ experiments (e.g., Tajfel, Billig, Bundy, & Flament, 1971). In these experiments, participants were randomly categorized into two groups, and asked to allocate points to each group (i.e., to their own group and to the other group). Participants did not know each other, and there was no pre-interaction among the group members. Also, the participants could not benefit or lose individually from the allocation strategy. In these minimal group experiments, participants showed ingroup favoritism and competition: they allocated points in a way to maximize differences between ingroup and outgroup rather than using fairness or random allocation strategies. Turner (1975) explained that the categorization in the experiments created a social identity for the participants, which led to positive social comparison to fulfill the positive social identity motivation.

It is important to note, however, that the path from social categorization to intergroup bias is not straightforward. There are several factors that determine the association. In relation to the current study, one of the most critical factors to be considered is similarity between groups on the comparison dimension. Given the emphasis on the importance of establishing a positive and *distinct* social identity, similarity between groups is an obstacle to positive distinctiveness (Tajfel, 1982). Therefore, social identity theory predicts that similarity between groups would lead to an increase in intergroup bias as a way to restore distinctiveness (Turner, 1978). Also, based on Festinger’s social comparison theory, Tajfel and Turner (1979) asserted that ingroups do not compare themselves with every available outgroup for a positive social identity: only a comparable group would be the target of intergroup bias. People do not tend to evaluate their

opinions or ability by comparison with others who are too divergent from themselves (Festinger, 1954).

Although the similarity hypothesis of social identity theory has been supported by considerable empirical research (e.g., Diehl, 1988; Jetten, Spears & Manstead, 1997), some have questioned if there is unequivocal support for this hypothesis (e.g., Henderson-King et al., 1997). For instance, in a meta-analysis, Jetten, Spears, and Postmes (2004) reviewed 29 papers but found no significant relation between similarity and intergroup bias. One variable to explain this inconsistency would be the competitiveness of outgroups. Research showed that similarity lead to intergroup bias only when the outgroup is competitive. When ingroup members perceive an outgroup as competitive, similarity might increase rivalry because it implies an impending loss of superiority, which exacerbates intergroup tensions. In a series of experiments, Brown (1984; Brown & Abrams, 1986) found that participants in the similarity condition showed more outgroup liking only for non-competitive subjects. However, for competitive subjects, outgroup similarity is negatively associated with outgroup liking. Using survey data, Henderson-King et al. (1997) found that Russians felt that Georgians are the group more similar to themselves than other minority groups. However, Russians who felt little competitiveness from the Georgians exhibited less intergroup bias as perceived similarity increased, whereas those who felt competitiveness from Georgians showed more ingroup favoritism and outgroup derogation as similarity perception increased.

In sum, unlike realistic conflict theory, the social identity approach proposed a psychological process to explain intergroup bias or conflict. Social categorization fosters the motivation of positive distinctiveness, and social comparison is utilized to achieve the motivation. Intergroup bias is a byproduct of this psychological process. At the same time,

however, studies showed that social categorization does not automatically lead to intergroup bias. The relationship between social categorization and intergroup bias is dependent on the outgroup similarity (or comparability) and competitiveness.

Conflict among minority groups can be well explained by social identity theory. Similarity in social status among Hispanics, Blacks, and Asians leads them to see each other as a relevant comparison group. Also, these groups often compete with each other for material resources. These groups are a similar and competitive group to each other. As a result, according to social identity theory, the dynamics between those racial groups should result in intergroup conflict (see Figure 1). However, I expect that Native Americans are less likely to be a primary target of intergroup bias. Because of the large social status gap between Native Americans and other minority racial groups (Waters & Eschbach, 1995), Native Americans are less likely to be perceived as a relevant comparison group.

Parasocial Outgroup-Outgroup Contact and Relations among Minority Groups

If intergroup dynamics play a role in determining intergroup bias, it is a critical to know how parasocial outgroup-outgroup contact influences the group dynamics in order to understand the effect of parasocial outgroup-outgroup contact on intergroup relations. Research on the mechanisms of contact's effects provides insight on this issue. According to the contact literature, contact between groups improves intergroup relations through cognitive and affective psychological processes. Accumulated studies have shown that contact reduces intergroup bias by reducing intergroup anxiety and increasing outgroup empathy (e.g., Pettigrew & Tropp, 2008). Empathy can reduce prejudice because empathy moves people to perceive outgroup members and themselves as sharing a common destiny, so they see themselves less different from outgroup members (Stephan & Finlay, 1999). Also, intergroup contact provides ingroup

members with accurate knowledge about the outgroup and the idea of a group norm, through which ingroup members are able to learn that the outgroup is actually not all that different from themselves (Pettigrew & Tropp, 2008; Stephan & Stephan, 1984).

These findings are consistent with Allport's (1954) assertion that contact effect is greatly enhanced when two group members perceive a "common humanity" (p. 281) and regard themselves as "a part of team" (p. 489). In other words, I would argue that contact could exert its effect on reducing intergroup bias by building intimacy (or closeness) and strengthening bonding between distinct groups. The common ingroup identity model (CIIM) suggests a similar argument.

Building on Allport's four facilitating conditions, the CIIM has attempted to answer the question of what common processes and mechanisms these conditions engage to reduce bias (for review see Gaertner, Rust, Dovidio, Bachman & Anastasio, 1993). The CIIM proposes that contact under the four conditions alters members' cognitive representation from separate groups into one. In other words, the CIIM argues that contact with four conditions could reduce intergroup bias because they replace members' representation of original subordinate group identity (us vs. them) with more inclusive superordinate (we) categorization. The CIIM explains that by redefining original outgroup members as ingroup members, one may be able to redirect the cognitive and motivational processes that initially contribute to intergroup bias towards establishing a more harmonious intergroup relation (Gaertner, Dovidio, & Bachman, 1996). Indeed, it was found that students who perceived that their contact occurs with the four conditions are less likely to show bias toward other students who have different cultural backgrounds (Gaertner, Rust, Dovidio, Bachman, & Anastasio, 1994). More importantly, the

relation between contact and reduction in bias was mediated by cognitive representation of social categorization (i.e., perception of as one group).

Although there are some variations due to the nature of contact via mass media (Harwood, 2010), as a type of contact, the underlying mechanism of mediated contact essentially overlaps with those of direct contact. For instance, Mazziotta, Mummendey and Wright (2011) found that vicarious contact's effect on intergroup relations was mediated by self-efficacy and reduction of outgroup anxiety. Also, Cameron and Rutland (2006) found that mass mediated contact influences the categorization process whereby ingroup members identify themselves with outgroup members, which in turn improves outgroup attitudes. Thus, it is reasonable to think that mediated contact also improves intergroup relations by increasing closeness between groups.

Intimate bonding between two groups yields a change in perception of each other group's social status. Group members engaging in intergroup contact perceive that the two groups' social position is closer. For instance, in an experiment, students in a cooperative learning condition (i.e., positive contact) perceived the status of male and female students as equal although the students participated in the experiment with preconceived ideas about the relative status difference of male and female groups (Petersen, Johnson, & Johnson, 1991). Also, Dixon et al. (2010) found Blacks who experienced positive intergroup contact with Whites were more likely to perceive that they would be treated fairly in terms of sharing of welfare. Saguy et al. (2009) argued that this phenomenon would occur because contact led the disadvantaged group members to have false optimism regarding their socioeconomic condition. Although this finding does not provide direct evidence, it shows that group members' perception of social status can be changed by positive contact.

I expect that the same psychological effect occurs to the third group members who observe contact. In other words, I expect that minority ingroup members who encounter positive parasocial outgroup-outgroup contact might perceive that two group members in contact build an intimate bond, so that they become closer with each other. Therefore, minority ingroup members might perceive that the minority outgroup's social status is closer to the majority's, so the minority outgroup's social status is enhanced along the continuum. The increase in the minority outgroup's social status creates a negative social comparison for the minority ingroup relative to the minority outgroup.

That negative social comparison, relative enhancement of outgroup's social status, brings about more intergroup bias. Perceived enhancement of the social status position of a comparable outgroup would pose a threat to ingroup members' positive social identity. Achievement or superiority of a comparable outgroup on the comparison dimension could add more pressure towards positive distinctiveness, and therefore elicit more intergroup bias in order to fulfil positive social identity motivation. Indeed, research has consistently documented that threat to positive social identity yields intergroup bias (e.g., Riek, Mania, & Gaertner, 2006). Therefore, if the minority outgroup has a similar status, so is a relevant comparison group, then the positive parasocial outgroup-outgroup contact would exacerbate negative outgroup attitudes. This prediction contradicts the traditional parasocial contact effect, which suggests that positive portrayals of outgroup or positive interaction between members from the same outgroup bring about positive outgroup attitude. As traditional parasocial contact theory suggests, minority ingroup members might feel a parasocial liking to minority outgroup members from the parasocial outgroup-outgroup contact, but I expect that perceived positive social identity threat

might override the parasocial liking, thereby changing the relations with minority outgroup in a negative way.

H1) Hispanics who encounter positive parasocial outgroup-outgroup contact will have a more negative attitude toward relevant minority outgroup, compared to Hispanics who encounter a traditional positive parasocial contact (See Figure 2 for an illustration of all hypotheses).

H2) The association in H1) will be mediated by perceived threat to positive social identity.

However, when the minority outgroup has a dissimilar social status from the ingroup, parasocial outgroup-outgroup contact will not exacerbate attitudes toward the minority outgroup. Although the contact may more or less influence the perception of status position of the minority outgroup, the minority outgroup that is highly dissimilar from the ingroup would not serve as a threat to the minority ingroup status because they are not a relevant comparison group (Festinger, 1954). In other words, I expect that the effect of positive parasocial outgroup-outgroup contact on attitude towards the minority outgroup will be moderated by the minority outgroup's relative status position. The contact effect will be observed only when the minority outgroup is a relevant comparison group.

Following the literature discussed earlier regarding social status of minority groups, I posit that Blacks have similar status to Hispanics, and hence are a relevant minority outgroup, but Native Americans have dissimilar status, so they are not a relevant comparison group to Hispanics.

H3) The effect of positive parasocial outgroup-outgroup contact on intergroup bias will be moderated by the minority outgroup's relative status position: Hispanics who encounter positive contact between Whites and Blacks (i.e., parasocial outgroup-outgroup contact) will

have a more negative attitude towards Blacks compared to Hispanics who are exposed to positive contact between just Blacks (i.e. traditional parasocial contact). However, there is no difference in attitude towards Native Americans between Hispanics who encounter a positive contact between Whites and Native Americans, and Hispanics who encounter positive contact among Native Americans.

Common Identity Message as a Moderator Variable

If the intimate bonding between distinct groups that contact brings about is the reason behind the contact effect, then anything that instigates the bonding between groups would influence contact's effect as well as intergroup relations. The CIIM provides not only the explanation of the mechanism of the contact effect, but also the strategy of how contact should be optimally structured to maximize the effect of contact on reducing intergroup bias. The CIIM hypothesizes that intergroup bias can be effectively reduced by inducing members of distinct groups to recategorize themselves as members of a more inclusive superordinate group.

The common identity strategy, recategorization from outgroup to ingroup, has been used across various communication discourses. Political leaders frequently have relied on the so-called 'rally round the flag' strategy when their ingroup perceives threatening behavior from outgroups (e.g., Baker & Oneal, 2001; Coe, 2012). Also, mass media have produced recategorization frames in media coverage of various social events, including race-related issues (e.g., Gring-Pemble, 2012). Richardson and Lancendorfer's (2004) content analysis showed that U.S. newspapers predominantly adopted remedial and diversity frames to support affirmative action policy. In their analysis, the diversity frame means that affirmative action serves the interests of Whites and minorities alike (which represents the common identity strategy), rather than a matter of "us" versus "them."

The effectiveness of the recategorization strategy has been supported by much research from various contexts. For instance, in a racial group context, Glasford and Calcagno (2012) found that Hispanics in the common identity condition where ‘all humans’ was suggested as a superordinate identity showed more willingness to create political solidarity with Blacks than participants in other condition where group boundaries were made salient. Additionally, the effect of the common identity on solidarity was mediated by the perception of commonality with Blacks. In an experiment, Riek, Mania, Gaertner, McDonald, and Lamoreaux (2010, Experiment 2) found that in a common identity condition (i.e., ‘American’ was salient as a superordinate identity), Democrats and Republicans exhibit less threat and more positive outgroup attitudes toward each other than in condition in which each political party identity was salient. Cameron et al. (2006) applied the common identity model to mass mediated contact situations, and found that children exposed to a story about contact between ingroup (i.e., English children) and outgroup (i.e., refugee) exhibited more favorable outgroup attitudes when the story was presented with a common identity message (i.e., ‘attending the same school’ was emphasized) or dual identity message (i.e., ‘the same school,’ ‘English’ and ‘refugee’ was emphasized simultaneously) than the control group. Also, as the common identity model suggested, the effect was mediated by perception of ‘inclusion of others in self.’

Given its intention to emphasize common destiny between groups and its effect on facilitating the contact effect, I would argue that common identity strategy in parasocial outgroup-outgroup contact would influence relations between the minority ingroup and the minority outgroup by affecting the minority ingroup’s perception of relations between a majority and a minority group. When the common identity message is introduced to the parasocial outgroup-outgroup contact, minority ingroup members will perceive stronger intimacy between

the majority and the minority than when common identity message is not present. To illustrate, if Hispanics watch positive contact between Blacks and Whites, and hear a common identity message such as “Blacks and Whites are one team,” then Hispanics perceive more of a close relationship between Blacks and Whites.

This closeness perception will pose more positive social identity threat for minority ingroup members because they may perceive that the minority outgroups’ social status is enhanced as the minority outgroup and the majority group are getting closer. Therefore, if the minority outgroup has a similar status, and thus is a relevant comparison group, common identity message will result in increasing negative attitude towards the minority outgroup. This prediction is contradictory to the one that the CIIM originally intended. As discussed above, the CIIM was created in a way to decrease prejudice among different group members, however my hypothesis suggests that the positive effect could be reversed (i.e. increase prejudice) if we see the CIIM in multi-group context.

When the minority outgroup is, however, not a relevant comparison group (e.g., Native Americans), the minority ingroup members’ attitude towards the minority outgroup would not be much influenced. The magnitude of intimacy between a majority and a dissimilar minority outgroup would not be related to minority ingroup members’ perception of threat on their positive social identity.

Common identity message in traditional parasocial contact may also influence the minority ingroup’s positive social identity threat when the minority outgroup is a relevant comparison group (e.g., Black). However, the impact may not be as strong as parasocial outgroup-outgroup contact because participants in traditional parasocial contact do not directly encounter the contact between the minority outgroup and majority. For instance, if Hispanics

view positive contact among Blacks, and see a common identity message such as “Blacks and Whites are one team,” then Hispanics might more or less perceive close relationship between Blacks and Whites. However, the perception of intimacy would be stronger when the same message is accompanied by the positive contact between Blacks and Whites.

H4) A three way interaction will emerge between contact type, status of minority outgroup, and common identity message: The interaction effect of contact type and minority outgroup’s relative status position on attitude towards a minority outgroup (i.e., H3) will be stronger under the common identity message condition: Compared to the non-common identity message condition, in the common identity condition there will be a greater difference in attitude towards Blacks between Hispanics who encounter a positive parasocial outgroup-outgroup contact and Hispanics who encounter a positive traditional parasocial contact.

H5) The indirect effect suggested in H2 will be moderated by status of minority outgroup and common identity message: The indirect effect will be largest when minority outgroup’s status is high, and when common identity message is present.

Intergroup Emotion as a Mediator Variable

When the contact hypothesis was introduced, Allport (1954) emphasized the cognitive mechanism of contact effect, asserting that gaining knowledge of the other group is the main reason in reducing prejudice: knowledge helps undermine inaccurate stereotypes. However, a recent meta-analysis study showed that affective predictors, such as empathy and anxiety, are stronger underlying mechanisms of contact effect on intergroup relations (Pettigrew & Tropp, 2008). Thus, it is worthwhile to explore how emotions play a role in explaining the parasocial outgroup-outgroup contact effect.

One theory that explicitly makes the role of emotions central in intergroup relations is intergroup emotion theory (IET) (Mackie, Devos, & Smith, 2000; Smith, 1993). IET combines insight on the social categorization process developed by social categorization theory with an understanding of emotions derived from the appraisal theory. Building on social categorization theory, IET assumes that people define themselves as group members and experience emotional responses at the group level. In other words, individuals in a group could feel happy or sad depending on the failure or success of the group to which they belong (Mackie, Silver, & Smith, 2004; Smith, 1993). In addition, the theory posits that group emotions can be determined by an appraisal process. Appraisal is generally defined as a cognitive process that evaluates the significance of what is happening in the person-environment relationship (Lazarus, 1991). Initially, appraisal theory focuses on the relation between individual and environment, but intergroup emotion theory argues that the appraisal process could occur at the group level insofar as individuals view themselves in terms of their group membership. Thus, appraisal might be now defined as evaluation of what is happening in their own group and environment.

Various appraisal dimensions have been suggested. For instance, Lazarus (1991) suggested six appraisal dimensions: goal relevance, goal congruence, type of ego-identity, coping potential, blame or credit, and future expectation. Also, Smith (1993) suggested that intergroup emotions are determined by appraisal of whether an event is beneficial, whether the event is expected, who is responsible for the event, whether the event is fair, and whether the ingroup has the ability to deal with the event. According to Smith's appraisal components, for instance, if ingroup members appraise that an event is harmful to ingroup, and they estimate that the ingroup does not have the ability to cope with the situation, then ingroup members are likely

to feel fear. In the same situation, however, if ingroup members appraise themselves as strong enough to deal with the situation, then anger arises.

IET holds that intergroup emotions are a determinant of prejudice and discrimination (e.g., Dijker, 1987; Mackie et al., 2004). It has been documented that negative emotions predict prejudice, even after controlling for cognitive variables such as negative stereotypes of outgroup (Bodenhausen & Moreno, 2000; Miller, Smith & Mackie, 2004). However, IET denies the tradition that emotions can be lumped together according to valence of emotion (i.e., positive vs. negative emotion) (Feldman, Huddy, & Cassese, 2012). The theory assumes that discrete emotions are elicited by distinct appraisal pattern. The theory argues, for instance, that although anger and fear are classified as negative emotions, they can be distinguished at a more fine-grained level and have unique effects on information processing (e.g., Lazarus, 1991).

IET explains the association between emotions and intergroup bias drawing on a motivational function of emotion. According to IET, discrete emotions are associated with unique motivations (Frijda, 1987). For example, according to the theory, anger is associated with the motivation to change and remove the problematic situation while fear and guilt are related to avoidance and disappearance motivation, respectively (Frijda, Kuipers, & ter Schure, 1989). With these assumptions, the theory relates discrete emotions with action tendencies. In other words, emotions trigger behavioral responses that enable the individual to fulfill the motivation. Research shows that people with anger exhibit action tendencies that move against and oppose another person (or obstacle), whereas fear is associated with a protection action tendency and guilt is associated with a hide and avoid action tendency (Frijda et al., 1989; Smith, 1993). IET argues that intergroup bias is an outcome of those action tendency.

What emotions do minority ingroup members feel towards minority outgroups when they encounter parasocial outgroup-outgroup contact? I expect that anger and jealousy are the most plausible emotions that are elicited by the contact. Both anger and jealousy are related to fairness and responsibility appraisal component (Lazarus, 1991; Smith & Ellsworth, 1987). If ingroup members appraise that an event brings harm to the ingroup and the event is undeserved, with other people or circumstance responsible for the unfavorable event, then anger and jealousy would be elicited. Minority ingroup members might appraise the enhancement of minority outgroup's status as unfair because it is not fulfilled by effort of the minority outgroup, but by contact with the majority group. Also, fear is another emotion that might be elicited. Fear is related to uncertain. If ingroup members identify situations as the reason of a negative event, and feel uncertain about what will happen, then fear would be elicited. Minority ingroup members might be not sure how to react when they perceive the enhancement of minority outgroup's status, which would cause fear.

The appraisal component that distinguishes those emotions is the ingroup's status (Smith, 1993). If the ingroup thinks their status is higher than the outgroup's, then they feel anger. However, if they think their status is lower than the outgroup's, then jealousy and fear would be elicited. In this dissertation, Hispanics (i.e., minority ingroup) and Blacks (i.e., minority outgroup) are assumed to have similar social status, so I propose that all emotions could be elicited.

I expect that the emotions would mediate the effect of parasocial outgroup-outgroup contact on intergroup bias, but it would be a sequential mediator. When minority outgroup is perceived to have similar social status to minority ingroup, minority ingroup members might appraise the minority outgroup's status change as a threat, thus harmful to themselves. This in

turn would bring about anger, jealousy and fear through the appraisal process. With this speculation, I hypothesize a sequential mediation model as below.

H6) The association of H1 will be mediated by sequential mediators from perceived positive identity threat to anger, jealousy and fear.

H7) The indirect effect suggested in H6 will be moderated by the status of the minority outgroup and common identity message. The effect will be larger when the minority outgroup's status is similar to the minority ingroup's and when a common identity message is presented.

Hostile Media Perception as a Mediator Variable

Mass mediated contact, by definition, has the nature of mass media in that the contact is conveyed via mass media. Thus, it is worth exploring how the characteristic of mass media in mass mediated contact influences the contact effect. I focus on hostile media perception, which suggests that the audience perceive media content as biased against their point of view because the audience believe that mass media, compared to any other communication media, has a strong influence on public opinion (Gunther, Miller, & Liebhart, 2009).

In their experiment, Vallone, Ross, and Lepper (1986) exposed both pro-Arab and pro-Israeli students to a balanced news coverage of the Middle East conflict. They found that both sides saw the news coverage as biased toward the opposite side. Vallone et al. (1986) labeled this phenomenon hostile media phenomenon. Their finding is significant because it contradicted previous studies, which had consistently reported biased assimilation—the tendency of partisans to interpret information in support of their point of view (Lord, Ross, & Lepper, 1979). Gunther and Liebhart (2006) pointed out that the contradictory phenomenon is derived from the differences in experimental settings, and found that hostile media perception is elicited when participants watch broad-reaching sources, such as mass media, rather than low-reaching

sources, such as a student's essay. Building on the third-person effect, it was explained that people tend to think that others are more vulnerable to slanted media coverage, so they process information in a defensive mode in which media content is judged to be unfairly biased (Gunther & Schmitt, 2004; Gunther, Miller, & Liebhart, 2009).

Various perspectives provide explanations for this phenomenon. First, hostile media perception has been explained as a function of an individual's level of involvement. Drawing on social judgment theory, this perspective suggests that people with high involvement are more likely to see a message as more discrepant from their position than those with low involvement (Sherif & Hovland, 1961).

The second perspective focuses on the role of emotion. This perspective posits that individuals' negative emotion toward a certain issue is a determinant of hostile media perception (Matthes & Beyer, 2015). Much research in social psychology has documented that emotions could influence information processing: positive emotions elicit positive judgment while negative emotions induce negative judgment (e.g., Brader, 2005; Marcus, 1988; Marcus & Mackuen, 1993). Some scholars explain this as 'affect transfer or mood-congruency' effect. That is, the feeling is carried over to the target in question (Bucy, 2000; Ratner and Herbst, 2005). Others explain it using the feeling-as-information theory. According to this theory, people use their feelings as a source of information in a heuristic manner. People judge pleasant feelings as evidence of liking and unpleasant feelings as evidence of disliking (Schwarz, 1990). Recent research shows that emotions influence perceptions of fairness and credibility (Mullen, 2007; Wirth, Schemer, & Matthes, 2010). People in a negative emotion state are more likely to judge an event as unfair. In other words, when people are in a negative emotion state, they are likely to rate news coverage as less trustworthy and biased against them (Matthes & Beyer, 2015).

Finally, some scholars tried to explain hostile media perception as an intergroup phenomenon (Duck, Terry, & Hogg, 1998; Matheson & Dursun, 2001). On the basis of social identity theory, this line of study explains that hostile media perception is considered as a form of intergroup bias for achieving positive social identity. Because of the belief that media has a powerful impact on public opinion, group members see balanced media content, which may include information that challenges the ingroup's position, as a threat to the ingroup's superiority on the issue (Matheson & Dursun, 2001). A way to achieve positively distinct social identity is to question the credibility of media contents, whereby group members tend to perceive balanced media contents as being biased against their ingroup (Hartmann & Tanis, 2013). Indeed, Matheson and Dursun (2001) showed that positive distinctiveness motivation mediated the association between group identification and biased perception of news. In their study, both the Bosnian Serb and Muslim, who exhibited strong group identification, were more likely to show ingroup favoritism, which in turn increases hostile media perception. They explain that "participants' perception stems from the motivation to distinguish themselves between ingroup and outgroup in such a way as to reinforce a positive and distinct ingroup identity" (p.123). Also, Duck et al. (1998) reasoned that if the hostile media perception is based on positive distinctive motivation, then group members in low status should show more biased perception because they have a more positive distinctiveness threat compared to a high status group. The result showed that it was the case: in an election in Australia, political subordinated group members initially showed more hostile media perception than dominant group members, but after winning the election subordinate group's biased perception was less than the dominant-losing group's.

One implication of this perspective, considering hostile media perception by group-based mechanism, is that it make it possible to consider the hostile media perception in a multi-group

context. Hostile media perception is traditionally studied when two group members have different positions on an issue. However, if the hostile media perception is an outcome of positive distinctiveness motivation, then the third group members' media perception could be explained in the hostile media perception framework, because the third group also have a positive social identity motivation even though they are not directly related to the issue.

Hostile media perception translates into attitudinal and behavioral hostility (Barnidge & Rojas, 2014; Rojas, 2010; Tsfati & Cohen, 2005). People's motivation to attempt to correct or resist perceived potential bias leads to subsequent hostility. For instance, Barnidge and Rojas (2014) found that the more people perceived media as biased towards the other side, the more they were frequently engaged in political discussion, even with others who held different ideas than theirs. The authors suggested that this influence is caused by people's motivation to attempt to correct perceived potential bias by voicing their own opinions in the public sphere. These correction motivations lead to attitudinal change in a way that strengthen the previous one. Sol Hart, Feldman, Leiserowitz, and Maibach (2015) found that hostile media perception increases opinion polarization about climate change through political discussion in homogeneous social networks.

Drawing on these findings, I expect that if the minority outgroup is a relevant comparison group, then the effect of parasocial outgroup-outgroup contact on attitude toward the minority outgroup would be mediated by hostile media perception. The parasocial outgroup-outgroup contact would strengthen the hostile media perception among minority ingroup members because of the increased positive social identity threat. Facing the threat, minority ingroup members are more likely to perceive the media content transmitting contact as being in favor of minority outgroups, as a reaction to maintaining positively distinct social identity. Also,

the hostile media perception in turn exacerbates the attitude towards the minority outgroup as a means of preventing or correcting potential disadvantages by the biased media content. One way to correct and resist the potential influence of the biased media content in the public would be to degrade outgroup members and oppose policies that provide benefits to the outgroup.

Following the literature regarding the relations with other mediator variables, I speculate that the effect of parasocial outgroup-outgroup on intergroup bias would be mediated through sequential mediator variables, from perceived identity threat to hostile media perception. However, although research showed that negative emotions could predict hostile media, other research yielded different results. For instance, Hwang, Pan, and Sun (2008) found that hostile media perception predicts media indignation, which encompasses negative emotions such as anger and contempt. In other words, the causal flow from negative emotions to hostile media perception is still not clear. Therefore, I hypothesize a parallel mediator relation between negative emotions and hostile media perception.

H8) The association of H1 will be mediated by sequential mediators, from perceived positive identity threat to hostile media perception.

H9) The indirect effect suggested in H8 will be moderated by status of minority outgroup and common identity message: The indirect effect will be larger when the minority outgroup's status is similar to the minority ingroup's and when a common identity message is presented. For a summary of all of the individual hypotheses see Table 1, and for a model representing the hypotheses, see Figure 2.

METHOD

Participants and Procedure

To test these hypotheses, an online experiment was conducted. The sample size is determined based on a power calculation using G*Power. Research on mass mediated contact generally shows a relatively small effect size (range from $r = .02$ to $.34$) (e.g. Mazziotta et al., 2011). So, I set the effect size between small and medium ($f = .15$) to compute sample size for ANCOVA in the power analysis. With the standard 80% power (assuming a Type-1 error rate of $.05$), numerator df was set 2 (i.e., $(3-1) \times (2-1) \times (2-1) = 2$). Also, 9 groups and 4 covariates were put for the calculation. The power analysis suggested a sample size of 432. Drawing on the result, total of 600 participants were gathered from Amazon M-Turk in exchange for a small cash reward. Because the purpose of this study is to test the effect of parasocial outgroup-outgroup contact on a minority ingroup's attitude towards minority outgroups, only minority group members can participate in this study. The dissertation used Hispanics as the minority ingroup. Therefore, the study is focused on how Hispanics perceive the experimental stimuli and what attitude they have toward minority outgroups. Participants were selected from Hispanics over the age of 18. Other ethnic group members were screened out. To check if there are non-Hispanics who screened out first, then tried to participate in the experiment repeatedly, I checked respondents' ID and IP address. None of ID and IP address overlapped, which technically verified that there were no non-Hispanic cases who participated in the experiment repeatedly attempting to pass the ethnicity screening question. Among the 600 cases, 70 cases which did not pass screen questions were excluded from the analysis. The screen question asked participants to click a certain answer (e.g., "please click strongly agree for this question"). If participants failed to click the answer, I assumed that they did not attend to the experiment. A total of four screen

questions were embedded in the questionnaire. Therefore, the final analysis was conducted with 530 cases.

The experimental design is 2 (Contact type: parasocial outgroup-outgroup, traditional parasocial) \times 2 (minority outgroup status: similar, dissimilar) \times 2 (Common identity message: present, absent) plus 1 (Control). In the experiment, all participants first were asked to provide several pre-measures, such as a series of demographic variables, their strength of ingroup membership, and media consumption. Then, they were randomly assigned to one of nine experimental conditions. Except the participants who were assigned to the control group, all participants were exposed to a mock news report describing the interaction of either two outgroup members from different groups (one minority and one majority) or two outgroup members from the same minority outgroup. In order to encourage participants to read the manipulation stimuli, I forced them to spend a certain amount of time reading and also warned them of a post-exposure test. After exposure to the experimental stimuli, participants answered questions concerning the mediator and dependent variables in the order named. After answering the questions, participants were debriefed about the fact that it's not a real story. Participants in the control group answered questions about dependent variables without exposure to stimuli.

Experimental Manipulation

The manipulated news story portrays two different groups' members (or one group's members) voluntary work helping the community. As mentioned above, parasocial contact is based on positive portrayals of the outgroup (or positive interaction between members of the same outgroup). Therefore, drawing on literature (e.g., Allport, 1954), the manipulation includes positive elements such as cooperative and friendly interactions between members, common goals among group members, as well as positive outcomes from the group interactions. For instance, in

the story, terms such as “build lasting friendship” and “good team” were used in order to manipulate cooperative and friendly interaction. Also, the positive outcomes of voluntary work were highlighted. Finally, pictures portraying the cooperative voluntary work between group members were added in order to accentuate positive interaction. I chose a news story as the experimental stimulus because I expected that compared to a fictional story, a news story has an advantage to imbue participants with the perception that the contact is real (Appel & Maleckar, 2012)

The manipulated story is not based on a real news story, but in order to mask the artificial nature of experiment, a fictional newspaper masthead was made and pasted to the top of the stimuli, and a byline was added at the end of story. Also, participants were exposed to the news report with instructions stating that it is a true story published by a newspaper recently. Finally, in order to make the style as similar to a real news story as possible, the story was written by a former professional journalist. To control confounding variables other than content, aspects such as word count, news title, topic, and sources quoted, were made equivalent across experimental conditions. Under this general rule, each factor was manipulated as shown below (see Appendix C for actual manipulation).

Contact type. Parasocial outgroup-outgroup contact was manipulated by including interaction between two different group members – members from a majority and members from a minority ethnic group. In the parasocial outgroup-outgroup condition, therefore, Hispanic subjects read a story about either Black or Native American group members working with Whites. Traditional parasocial contact was manipulated by describing interaction between members from the same minority outgroup (either Black-Black, or Native American-Native

American). The storyline of the traditional parasocial contact story is the same as the storyline of parasocial outgroup-outgroup contact.

Outgroup status. The manipulation of status difference was completed by altering group members in the contact. In the similar status minority outgroup condition, Blacks appear in the contact. In the dissimilar status minority outgroup condition, Blacks are substituted with Native Americans. Therefore, in the parasocial outgroup-outgroup and similar status minority outgroup contact, the article describes the interaction between Whites and Blacks. In the dissimilar status minority outgroup condition, the article portrays the interaction between Whites and Native Americans. Likewise, the traditional parasocial and similar status minority outgroup contact is manipulated by portrayals of only Blacks' voluntary activity, and dissimilar status minority outgroup contact is composed of portrayals of only Native Americans.

Common identity message. The central argument of the common identity model is that intergroup bias can be reduced by inducing members of a different group to recategorize themselves as members of the more inclusive superordinate group (e.g., Gaertner et al., 1994). Following the recategorization strategy, I manipulated the stimuli by adding sentences designed to induce a superordinate identity. In the common identity message condition, sentences emphasizing that the people in the news story are "all Americans" were added. The sentences read, "We have to recognize that all racial groups share a common identity, in the sense that they help establish our great country. In order to overcome any problem we face, we must remember our common values. Remember we, Black [*or Native American*] and White, are all American." Everything else across all conditions was held constant except these manipulations.

Pilot Test of Experimental Stimuli

To check if all stimuli were manipulated as I intended to, a pilot test with a student sample was administered. A total of 85 college students participated in the pilot test in exchange for course credit. Participants were randomly assigned to eight experimental conditions, then they were asked to read the news story. After reading the news story, they answered questions to check the manipulation. Five variables regarding the story were tested: reality of story, interest of story, positivity of story, positivity of interaction between group members, and positivity of contribution by the voluntary group in the article. The first two variables were to check if manipulation could lead participants to concentrate on reading the stimuli. The last three variables were for assuring positive contact that parasocial contact theory assumed.

Reality of story was measured with three items: how believable, trustworthy, and realistic the story was (see Appendix A for full questionnaire). The items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint ($\alpha = .88, M = 8.76, SD = 2.04$). Interest of story measured how interesting the story was to read. Three items were constituted to measure (e.g., “I was fascinated by bits of the article”). The items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint ($\alpha = .92, M = 7.09, SD = 2.26$).

Positivity of story measured how much the news story was positive and pleasant. Four items were created. The items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint. One example reads, “I was in a positive mood while reading the story” ($\alpha = .87, M = 8.96, SD = 1.93$). Positivity of interaction asked of the interaction between group members, rather than the news story itself, was positive. Participants answered how much the interaction among people in the article was cooperative,

superficial, meaningful, friendly, and pleasant. Five items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint. One item (i.e., superficial) was reversed coded and combined ($\alpha = .79$, $M = 8.78$, $SD = 1.65$). Finally, positivity of contribution asked how much the activity of voluntary group members in the article contributed to the community. Two items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint (e.g., “The voluntary group is dedicated to help the community”) ($\alpha = .84$, $M = 9.79$, $SD = 1.53$).

Also, questions to assess commonality perceptions between racial groups were created and tested. Participants answered four items as to how much they perceived common identity between group members (Blacks and Whites, and Native Americans and White depending on the condition) in the article. One example reads, “Did you think that the article expresses the idea that Blacks (or Native Americans) and Whites share common values?” The items were rated on an 11-point Likert scale ranging from 1 (*not at all*) to 11 (*very much*), with 6 (neutral) at the midpoint (Blacks and Whites: $\alpha = .86$, $M = 7.41$, $SD = 2.47$; Native Americans and Whites: $\alpha = .84$, $M = 7.32$, $SD = 2.45$).

In the pilot test, I also added one question about perception of the picture in the experimental stimuli. This question intended to check whether participants correctly recognized the race of people in the pictures embodied in the stimuli. Pictures were seen without the story context in order to prevent the effect of story on picture recognition. Participants were asked to choose all of the races they saw in the pictures. The answer was rated on a categorical scale, with 1 (*Black*), 2 (*White*), 3 (*Native American*), and 4 (*Other race*). Finally, one question regarding social status of minority racial groups was included. All hypotheses in the dissertation were based on the social status order in which it was assumed that White is on the highest rank of

social status, Hispanics and Blacks are middle and have similar social status, and Native Americans are on the lowest rank. Although previous literature provides the ground for the assumption, I tested it via the pilot test. The questionnaire simply asked participants to rank all racial groups according to social status. In this scale, lower value indicates higher social status.

Result of Pilot Test

First, I ran between-subject ANOVAs to test the five variables regarding the story. If the experimental manipulation is effective, there should be no difference in these variables across all conditions. The result showed that there was no difference in all five variables. Participants in all experimental conditions equally perceived that the story was interesting and that the contact between group members was positive: all F -values are under 1.10, and all p -values are over .30.

Commonality perception between group members was also tested by an ANOVA. In this test, I expected that commonality perception would be higher in the common identity message condition than non-common identity message condition. In contrast, the result showed that there was no difference in commonality perception between conditions ($F(1, 84) = .21, p = .65$). Based on the result, I reinforced the common identity message manipulation by adding a sentence that highlighted the common identity between group members. Specifically, a sentence, “In many cases, the success of voluntary groups totally depends on how well Black (*or Native American*) and White community members realize that they share a common fate...” was added. The main test was conducted with these reinforced stimuli.

Regarding the picture perception, it was found that most of the participants correctly recognized the races in the pictures in which only Blacks (95.2%), and Blacks and Whites appeared (98.8%). For the picture of Native Americans, 85.7% of participants correctly

perceived races in the only Native Americans pictures, and 88.8% of participants provided correct answer for races in the Native Americans and Whites pictures.

Finally, the social status of racial group is generally consistent with the assumption that the literature suggested. A test of repeated ANOVA showed that difference in social status was statistically significant (White: $M = 1.14$, $SD = .52$; Asian: $M = 2.41$, $SD = .79$; Black: $M = 3.42$, $SD = .99$; Hispanic: $M = 3.85$, $SD = .92$; Native American: $M = 4.18$, $SD = 1.11$) ($F(4, 336) = 130.40$, $p < .01$, $\eta^2 = .61$). A repeated planned comparison confirmed the hypothesized difference in social status (see Table 2); this compares each racial group against the previous racial group, thus checking whether the levels have a meaningful order. As can be seen in the Table 2, the racial groups are ranked from White, to Asian, Black, Hispanic and finally Native American. Participants rated Black higher than Hispanic: the difference in social status between Black and Hispanic was significant. The result seems to be inconsistent with assumption that Black and Hispanic have similar social status. However, when considering only Hispanic participants (i.e., main study only use Hispanic subjects), the assumption was not violated: the groups are indeed ranked closed to one another (Black: $M = 3.83$, $SD = .83$; Hispanic: $M = 3.33$, $SD = 1.07$).

Measurement of Manipulation Check (Main Study)

Commonality. To assess the commonality perception between racial groups, the same items used in the pilot test were adopted. Combining those four items yielded a reliable scale ($\alpha = .87$, $M = 8.14$, $SD = 1.39$). In addition to these items, participants answered a question about whether they remembered seeing certain “commonality-related” phrases in the stories (e.g. “Did you see the term ‘all Americans’ in the article?”). The answer was rated on a categorical scale, with 1 (*Yes*) and 0 (*No*) (see Appendix B for full questionnaire).

Positivity. Participants were asked how much they perceive that the interaction between group members in the stimuli was positive. Following the pilot test, positivity was measured by three dimensions: positivity of story, positivity of interaction, and positivity of contribution. The same items used in the pilot test were used again. All the scales were reliable (positivity of story: $\alpha = .93$, $M = 9.61$, $SD = 1.75$; positivity of interaction: $\alpha = .80$, $M = 9.41$, $SD = 1.58$; positivity of contribution: $\alpha = .93$, $M = 9.98$, $SD = 1.58$).

Measurement of Main Variables

Positive social identity threat. Although positive social identity threat is one of the central concepts within social identity theory, there is no measurement to directly assess the concept (Scheepers, 2009). In the literature, instead, the collective self-esteem scale has been used for measuring the concept (e.g., Branscombe & Wann, 1994). That measurement assumes that when positive social identity threat arises, that threat depresses self-esteem. In other words, the occurrence of social identity threat has been inferred from its consequences. However, this strategy of measurement has encountered criticism. Primarily, it is uncertain whether emergence of threat is necessarily related to decreasing self-esteem (Scheepers, Ellemers, & Sintemaartensdijk, 2009).

Making up for the weakness, the dissertation used an intergroup threat scale as well as a collective self-esteem scale to assess positive social identity threat. The intergroup threat scale (e.g., Stephan, Ybarra, & Bachman, 1999) has been widely used to capture the perceived threat group members experienced during intergroup interaction. The scale is composed of two dimensions: realistic and symbolic threat. Realistic threat refers to the threat towards the ingroup's power and material resources, symbolic threat is related to the ingroup's values and ideology.

Because the dissertation is mainly interested in the minority ingroup's perceived social identity threat by changing the minority outgroup's social status, I only used a realistic threat scale. Participants answered seven items about how they perceived threats towards their power and material resources relative to minority outgroups. The items were rated on a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). One example reads, "Blacks will get ahead economically at the expense of Hispanics." Combining these seven items into a scale resulted in a highly reliable scale for both Black ($\alpha = .95$, $M = 2.56$, $SD = 1.39$) and Native American ($\alpha = .95$, $M = 2.43$, $SD = 1.44$).

The collective self-esteem scale is composed of four dimensions: membership, public acceptance, private acceptance, and importance to identity (Luhtanen & Crocker, 1992). For this study, I only used 'public acceptance' and 'private acceptance' measurements out of the four dimensions. Items for the 'membership' dimension were not used because this dimension deals with choosing to be a member of a group. The 'importance to identity' dimension also was not included, because it deals with the magnitude of identification, which is assumed to be one of the control variables in this dissertation (see below).

The collective self-esteem scale is an *absolute* assessment of positive social identity. Therefore, I made minor wording changes, adding specific terms such as "than Black" and "than Native American" (depending on condition) to capture the *relative* assessment of positive social identity compared to other racial groups. Participants answered questions for assessment of their collective self-esteem compared to the minority outgroups. One example item of the public acceptance dimension is "Overall, people consider Hispanics to be better than Blacks." One example of the private acceptance dimension reads, "In general, I am glad to be a Hispanic, rather than Black (or *Native American*)." The items were rated on a 7-point Likert scale ranging

from 1 (*strongly disagree*) to 7 (*strongly agree*). The ‘private acceptance’ scale was marginally reliable for both Black ($\alpha = .65$, $M = 2.57$, $SD = 1.15$) and Native American ($\alpha = .62$, $M = 2.60$, $SD = 1.11$). The ‘public acceptance’ scale did not meet the reliable level (Black: $\alpha = .37$; Native American: $\alpha = .22$). The scale’s reliability still not meet the acceptance level even after deletion of some items were considered (Maximum reliability for Black: $\alpha = .38$; Native American: $\alpha = .22$). Therefore, in the analysis, only the ‘private acceptance’ scale was used. As a result, realistic threat scale and private acceptance scale were used as a mediator variable. Both the realistic threat scale and private acceptance scale were appropriately reverse coded to make high scores indicate high social identity threat.

Positive social identity threat was measured two times according to each minority outgroup: Blacks and Native Americans. Participants answered perceived identity threat from Blacks, and perceived identity threat from Native Americans respectively. I switched the order of identity threat measures in a way that parallels the two status conditions in the experimental groups. For the similar status outgroup (i.e., Black) condition, participants first responded about perceived threat from Blacks and then perceived threat from Native Americans, but the reverse in the dissimilar status condition. The same strategy was applied to all mediators and dependent variables.

Emotion. Participants answered questions concerning how they felt about minority outgroups while reading the story. Three discrete negative emotions were measured: anger, fear and jealousy. The items for measuring anger and fear were adopted from Smith and Ellsworth’s (1987) study, and items for jealousy were created for this study. Anger was measured with three items: “After reading the news article, I feel” a) “... angry at Blacks”; b) “... resentful at Blacks”; c) “... frustrated at Blacks.” Fear was measured using two items: a) “... nervous about

Blacks”; b) “... afraid of Blacks.” Jealousy was measured with two items: a) “... envy of Blacks”; b) “... jealous of Blacks.” “Blacks” in the items was substituted by “Native American,” corresponding to the experimental condition. The items were rated on 7-point Likert style scale from 0 (*not at all*) to 6 (*very much*). All emotion scales toward both Black and Native American were highly reliable: Black (Anger: $\alpha = .91$, $M = 1.83$, $SD = 1.38$; Fear: $\alpha = .92$, $M = 1.98$, $SD = 1.58$; Jealousy: $\alpha = .93$, $M = 1.55$, $SD = 1.17$) and Native American (Anger: $\alpha = .94$, $M = 1.51$, $SD = 1.12$; Fear: $\alpha = .93$, $M = 1.48$, $SD = 1.11$; Jealousy: $\alpha = .87$, $M = 1.59$, $SD = 1.18$).

Hostile media perception. A revised version of the questionnaire developed by Gunther et al. (2009) was used to measure hostile media perception. Participants answered four items regarding how much the story is in favor of Blacks (or Native Americans). The first two items were rated on an 11-point scale ranging from -5 (*strongly biased against Blacks*) to $+5$ (*strongly biased in favor of Blacks*), with 0 (*strictly neutral*) at the midpoint (e.g., “the portrayal of Blacks in the article/essay was biased against, or biased in favor of or against Blacks?”). The remaining two items asked the participant to rate what percentage of the article is favorable (or unfavorable) to Blacks on an 11-point scale range from 0% to 100%. Then, the measurement was converted to a -5 to $+5$ response scale and combined with the other two items for creating an index. The term “Native American” in the items replaced the term “Blacks,” corresponding to the experimental condition. This scale was marginally reliable for both Black ($\alpha = .62$, $M = 8.31$, $SD = 1.44$) and Native American ($\alpha = .64$, $M = 8.42$, $SD = 1.30$). Deleting items did not make a difference in reliability for both Black and Native American. Unlike other mediators, hostile media perception was measured one time according to each outgroup status condition since it is unreasonable to ask participants who do not encounter a minority group member’s contact to judge if the article is biased toward the minority group. For instance, it does not make sense to

ask participants who read newspaper article regarding contact between Black and White to judge if the newspaper is biased toward Native Americans.

Attitude toward minority outgroup. Like measures of other attitudes, racial attitude was assessed via a three-dimensional model of cognitive, affective, and behavioral attitude (Dovidio, Brigham, Johnson, & Gaertner, 1996). Following the model, first I used cognitive differentiation measure, which reflects cognitive attitude dimension. Participants were asked to rate on trait evaluation for each ingroup and each outgroup (Aberson, Healy, & Romero, 2000). On a 7-point bipolar scale (from 1 to 7). Respondents rated the degree to which 7 traits (e.g., untrustworthy (1) – trustworthy (7)) characterize ingroup and outgroups. Trait evaluation for both Black and Native American resulted in highly reliable scale (Black: $\alpha = .93$, $M = 4.71$, $SD = 1.45$; Native American: $\alpha = .91$, $M = 5.28$, $SD = 1.20$). In this scale, high scores indicated positive attitude toward each minority group.

To assess the affective dimension, a feeling thermometer measurement was used (Alwin, 1997). Participants were asked to provide a number that represents their overall feeling towards Blacks (or Native Americans) on a scale from 0° (*extremely cold*) to 100° (*extremely warm*) (Black: $M = 66.77$, $SD = 25.60$; Native American: $M = 74.53$, $SD = 21.69$).

Finally, the behavioral dimension of attitude was measured by a social distance scale. Five items were adapted from Brigham's (1993) study. Participants answered the questions about their intention to stay away from Blacks (or Native Americans) (e.g., I would rather not have Blacks live in the same apartment building I live in). The items were rated on a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The final scale was made by combining those five items (Black: $\alpha = .89$, $M = 5.56$, $SD = 1.48$; Native American: $\alpha = .87$, $M =$

5.91, $SD = 1.25$). In this scale, high scores indicate a less willingness for social distance (i.e., a more positive attitude).

Control Variables. Based on previous literature, three control variables were measured in order to control for confounding: direct contact experience, ingroup membership, and media consumption. Research has reported that direct contact experience influences outgroup attitude (Pettigrew & Tropp, 2005). Also, it was found that mass mediated contact's effect on intergroup bias was contingent on the direct contact experience (Fujioka, 1999). Therefore, direct contact was measured to control for its effect on intergroup bias. Personal contact with minority outgroups was measured by two items. The first item is about frequency. Participants answered how often they have face-to-face contact with Blacks or Native American (e.g., "how often do you contact with Black people formally (in class/at work) and socially (outside the class/work)?") (Fujioka, 1999). Participants were asked to rate on a 4-point ordinal scale from 3 (a lot of contact), 2 (some contact), 1 (little contact), to 0 (no contact at all). Next, participants answered a question about how intimate their contact has been (e.g., "How intimate, in general, has your contact been with Black people (or Native Americans)?"). Response options range from 1 (not intimate) to 5 (very intimate). Finally, I multiplied contact frequency and contact intimacy to make a scale (contact with Black: $M = 12.91$, $SD = 6.83$; Native American: $M = 7.49$, $SD = 5.65$). In this scale, high scores indicate more intimate contact experience.

Additionally, ingroup identification was measured. Given that the dissertation is addressing group-based thinking, ingroup identification would be an important variable in deciding outgroup attitude. Indeed, much previous research has documented the influence of ingroup identification on intergroup bias (e.g., Jetten et al., 2004). Ingroup identification was measured using the 'importance to identity' subscale of the collective self-esteem scale (e.g.

“Being Hispanic is an important reflection of who I am”) with a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Combining items resulted in a reliable scale ($\alpha = .88$, $M = 4.85$, $SD = 1.45$).

Finally, media consumption was measured. The extent of media exposure is associated with perception of racial group (Busselle & Crandall, 2002), thus it is possible that the extent of media consumption would confound the effect of experimental stimuli in the dissertation.

Considering the experimental stimuli is a mock news report, I only asked the extent of news consumption. Two items were adopted from the American National Election Studies (ANES, 2012) and revised; a) “During a typical week, how many days do you watch, or listen to news on TV?”, and b) “During a typical week, how many days do you read news in newspapers (including online news)?” The items were rated on an 8-point ordinal scale from 0 (*None*) to 7 (*Seven days*). The two items were added to constitute media consumption scale ($M = 4.85$, $SD = 1.45$).

The means and standard deviations of main variables across experimental conditions are reported in Tables 3 and 4. Also, correlations among variables are reported in Tables 5 and 6. Results showed that generally, the variables were related each other in the direction that I expected: mediators were positively associated each other, and those mediators are negatively related to all dimensions of dependent variable. However, result showed that contact type was not associated with mediators and dependent variables except hostile media perception. Also, one noticeable exception is that hostile media perception was related to other variables in the opposite direction than expected: it was negatively associated with other mediators. Finally, there were no missing value throughout all main variables. Therefore, hypothesis tests were conducted without handling missing values.

RESULTS

Manipulation Check

Before testing the hypotheses, I analyzed the manipulation check questions. Regarding the positivity of the story, results showed that participants perceive that the story and interaction are positive, and the volunteer group in the story positively contributes to the community (on the 11-point Likert scale ranging from 1 to 11, positivity of story: $M = 9.61$; positivity of interaction: $M = 9.41$; positivity of contribution: $M = 9.98$). Also, there was no difference in perception of positivity across conditions: all F -values are under 1.53, and all p -values are over .16. As a result, the stimuli across all conditions represented positive contact between group members that parasocial contact theory assumes.

Regarding the common identity message perception, 76.2% of participants in the common identity message condition said that they saw the sentence, “we all ...are American” in the article whereas 83.7% of participants in the non-common identity message condition answered that they did not see the sentence ($\chi^2(1) = 147.95, p < .001, \phi = .59$). Also, unlike the pilot test, commonality perceptions between group members in the story differed by condition. Participants in the common identity message condition perceived significantly higher common identity between group members ($M = 8.66; SD = 2.06$) than participants in the non-common identity message condition ($M = 7.61; SD = 2.59$) ($F(1, 420) = 21.38, p < .001, \eta^2 = .05$). These results showed that common identity message manipulation worked as intended.

Hypothesis tests below includes the cases ($n = 87$) who failed the common identity message check question, but I will report the differences between those main analyses and analyses excluding those cases at the end of this results section.

Hypothesis Tests of Direct Effect

Unlike the order of hypotheses introduced in the literature review section, the order of test was reorganized: hypotheses were divided between direct and indirect effects, and then tested. Also, as mentioned above, all hypotheses were separately tested by three attitudinal dimension measures: cognitive, affective, and behavioral dimension of attitude.

Hypothesis 1 predicted that positive parasocial outgroup-outgroup contact would yield a more negative attitude toward the relevant minority outgroup, compared to traditional parasocial contact. To test Hypothesis 1, mixed design ANCOVAs with attitude toward each minority group as a within-subjects variable and contact type as a between-subjects variable were conducted. The independent variable was contact type with three levels: parasocial contact, parasocial outgroup-outgroup contact, and control group (coded 0: Parasocial contact, 1: Parasocial outgroup-outgroup contact, 2: Control group throughout tests). The dependent variable was the attitudes toward each minority outgroup (i.e., attitude toward Blacks and Native Americans). Also, all control variables (direct contact experience, media consumption, and ingroup identity) are included in the analysis.

Results showed that for cognitive and affective attitudinal dimensions, there was not a difference in attitudes toward minority outgroup by contact type interactions (Cognitive attitude: $F(2, 523) = 1.67, p = .19$; Affective attitude: $F(2, 523) = 1.12, p = .33$). However, there was a difference in attitude toward each outgroup across contact type for the behavioral attitude dimension ($F(2, 523) = 5.89, p < .01, \eta^2 = .02$) (see Figure 3). The result indicates that behavioral attitudes toward Blacks and Native Americans were not equal across contact type. This effect was explored using pairwise comparison calculated separately for Black and Native American. The result showed that attitude toward Blacks was more positive in the parasocial

outgroup-outgroup condition than control condition (see Table 7). Attitude toward Native Americans did not differ across contact type. Despite the statistical significance, however, the result is opposed to the expectation that exposure to parasocial outgroup-outgroup contact would exacerbate negative attitude toward relevant minority outgroup. There was no significant difference in attitude toward Blacks between parasocial contact and parasocial outgroup-outgroup contact. Therefore, Hypothesis 1 was not supported.

Hypothesis 3 predicted that the effect of contact type would be moderated by which group's contact the ingroup members are exposed to. I expected that in the similar status outgroup condition (i.e., exposure to contact between Whites and Blacks), parasocial outgroup-outgroup contact would result in more negative attitude toward Blacks, compared to exposure to traditional parasocial contact of Blacks. However, in the dissimilar status outgroup condition (i.e., exposure to contact between Whites and Native Americans), there would be no difference in attitude toward Blacks between parasocial outgroup-outgroup and traditional parasocial contact. For attitudes about Native Americans, there would also be no difference in attitude toward Native Americans across contact type and minority outgroup status.

To test Hypothesis 3, I ran mixed design ANCOVAs across all dimensions of attitude. In this analysis, attitudes toward Blacks and Native Americans are within-subjects variable, and contact type and status of minority outgroup are between-subjects variables. Result showed that across all attitude measures, there was not a significant three-way interaction effect between attitudes toward each outgroup, contact type, and status of minority outgroup (Cognitive attitude: $F(2, 520) = .27, p = .77$; Affective attitude: $F(2, 520) = 1.27, p = .28$; Behavioral attitude: $F(2, 520) = .27, p = .76$). The difference in attitude toward each group is equal across contact type and status of minority outgroup conditions. Therefore, Hypothesis 3 was not supported.

Hypothesis 4 added common identity message to Hypothesis 3, and expected a four-way interaction between attitude toward each minority outgroup, contact type, status of minority outgroup and common identity message: The interaction effect expected in the Hypothesis 3 would be stronger under the common identity message condition, compared to the non-common identity message condition. To test Hypothesis 4, I also ran a mixed design ANCOVAs across all dimensions of attitude. In this analysis, the control group was excluded because there is no control group related to common identity message variable. Result showed that across all attitude measures, there was no significant four-way (attitude toward minority outgroups x contact type x status of minority outgroup x common identity message) interaction effect (Cognitive attitude: $F(1, 410) = 1.27, p = .26$; Affective attitude: $F(1, 410) = .03, p = .86$; Behavioral attitude: $F(1, 410) = .00, p = .99$). Difference in attitude toward each group is equal across contact type, and status of minority outgroup, and common identity message conditions. Therefore, Hypothesis 4 was not supported.

Un-Hypothesized Significant Effects

During the test of Hypothesis 4, several significant un-hypothesized effects were found (see Table 8). First, for the cognitive attitude dimension, there was a marginally significant interaction effect between attitudes towards minority outgroups and contact type. Unlike Hypothesis 1, in this analysis the contact type did not include control group, which is the reason of the different result from Hypothesis 1 in which the interaction effect was significant only for behavioral attitude dimension.

The result showed that the difference in attitude towards Blacks and Native Americans is not equal across contact type ($F(1, 410) = 3.69, p = .06, \eta^2 = .01$). The pattern of effects for this significant interaction is displayed in Figure 4. Both slopes were nonsignificant, and due to the

marginal significance of the interaction, no further interpretation is attempted. Nonetheless, this result supports the idea that effect of contact type on attitude would differ by social status of minority outgroup.

Also, there was a significant interaction effect between attitude toward each minority outgroup and common identity message for cognitive attitude ($F(1, 410) = 4.83, p = .03, \eta^2 = .01$). It indicates that the attitude toward each minority group differed in the presence of common identity message. Like the previous interaction effect above, the simple slope shows that when calculated separately, attitudes toward both Blacks and Native Americans did not significantly differ across contact type (see Figure 5). However, this result also supports the idea that effect of common identity message on attitude would differ by social status of minority outgroup.

In addition, for cognitive attitude, the three-way interaction among attitude toward minority group, outgroup status, and common identity message condition was statistically significant at .10 alpha level ($F(1, 410) = 3.04, p = .08, \eta^2 = .01$). The mean comparison graph showed an interaction pattern that attitude toward Blacks was reversed across outgroup status by common identity message conditions. In contrast, attitude toward Native Americans across outgroup status did not differ by presence of common identity message (see Figure 6). Pairwise comparison shows that in the similar status condition, attitude toward Blacks is not changed across common identity message (non-common identity message condition: $M = 4.78$; common identity message condition; $M = 4.76$). However, attitude toward Blacks in the dissimilar status condition is significantly more positive in the common identity message condition ($M = 4.88, SD = 1.47$) than in the non-common identity message condition ($M = 4.68, SD = 1.44$) ($F(1, 207) = 4.17, p < .05, \eta^2 = .02$). Therefore, this result indicates that the common identity message

increases the positive attitude toward Blacks in the dissimilar condition (i.e., when participants are exposed to contact between Native Americans, or Native Americans and Whites).

Also, for affective attitude, the three-way interaction between attitude toward each minority outgroup, contact type and common identity message was significant ($F(1, 410) = 4.05, p < .05, \eta^2 = .01$). The mean comparison graph showed an interaction pattern that attitude toward Native American across contact type changed by common identity message conditions while attitude toward Blacks across contact type was similar by presence of common identity message (see Figure 7). Pairwise comparison showed that attitude toward Native Americans in parasocial outgroup-outgroup condition is significantly more negative in the common identity message condition than non-common identity message condition (non-common identity message condition: $M = 79.06, SD = 20.16$; common identity message condition: $M = 71.65, SD = 22.95$) ($F(1, 210) = 7.87, p < .01, \eta^2 = .04$). As a result, the result indicates that parasocial outgroup-outgroup contact influences the attitude toward Native Americans in a negative way when it is presented with common identity message.

Hypothesis Tests of Indirect Effect

Simple indirect effect. Hypothesis 2 predicted that the effect of contact type on attitude toward minority outgroup would be mediated by positive social identity threat. To test the Hypothesis, I ran Hayes' (2013) PROCESS macro (model 4). The macro estimates 95-percent confidence intervals for indirect and direct effects using bootstrapping procedures. If the confidence interval for an effect does not include zero, then the effect is statistically significant. In this indirect model, contact type (i.e., independent variable) only has two levels since mediators were not measured in the control condition. Also, considering that dependent and mediator variables are repeated measures, I made a minor change in the PROCESS macro (see

Judd, Kenny & McClelland, 2001; Montoya & Hayes, 2016). In the macro, difference scores for each dependent measurement (i.e., difference in attitude toward Black and Native American) and each mediator measurement (e.g., difference in perceive social identity threat from Blacks and from Native Americans) are used as dependent and mediator variables. Also, average scores of each mediator measurement (e.g., average score of social identity threat from Black and Native American) were controlled when the dependent variable was regressed on the mediator variable (i.e., computing regression coefficient path from mediator to dependent variable). These changes were applied to all indirect model tests. Finally, all control variables were included in the indirect tests. The result showed that contact type's effect on attitude toward minority outgroups was not mediated by positive social identity threat (see Table 9). Neither social identity threat scale mediated the effect. So, Hypothesis 2 was not supported. The same result was found in all dimension of attitude. Regression coefficients showed that contact type did not predict the mediators while the mediators significantly predicted attitude toward minority outgroup.

Conditional indirect effect. Hypothesis 5 suggested that the mediation model in H2 would be moderated by minority outgroup's status and common identity message (see Figure 2). To test the hypothesis, I first used Hayes' (2013) PROCESS model 7. In this analysis, the independent variable is contact type, and outgroup status is added as moderator variable. Similar to the previous model test, the mediator is difference in social identity threat toward each minority outgroup, and the dependent variable is difference in attitude toward each minority outgroup. Results showed that outgroup status did not moderate the mediation model in H2 (see Table 10). Next, I added common identity message as another moderator (i.e., three-way conditional indirect model) and ran Hayes' (2013) PROCESS model 11. Adding common identity message, however, did not change the result. None of the three-way conditional indirect

effects were significant (see Table 11). As a result, Hypothesis 5 was not supported. Regression coefficients revealed that similar to simple indirect effect model, none of the interactions between experimental conditions (i.e., contact type x outgroup status x common identity message) predicted the mediators.

Sequential mediation model. Hypothesis 6 predicted that the effect of contact type on outgroup attitude would be mediated by sequential mediators from positive social identity threat to anger, jealousy, or fear. Also, Hypothesis 7 predicted that the mediation model in H6 would be moderated by outgroup status and common identity message. To test these hypotheses, I ran Hayes' (2013) PROCESS macro model 6. Similar to the previous test, the mediator and dependent variables are differences between repeated measures. First, all sequential mediation models were not statistically significant (see Table 12). Additionally, the sequential models were not moderated by outgroup status and common identity message (see Table 13 and Table 14). Regression coefficients showed that contact type did not predict social identity threat as in the previous simple mediation models above.

Hypothesis 8 predicted that the effect of contact type on outgroup attitude would be generated by sequential mediators from positive social identity threat to hostile media perception. The result revealed the same pattern with the previous sequential mediation model. None of the sequential models were statistically significant (see Table 15). Also, Hypothesis 9 predicted that the mediation model in H8 would be moderated by outgroup status and common identity message. The result showed that the conditional sequential models were not supported (see Table 16). It should be noted that Hypothesis 9 was not fully tested: outgroup status variable was excluded from the analysis, so the test result is for sequential mediation moderated by only common identity message. Since the hostile media perception toward minority outgroup was

measured according to outgroup status condition (i.e., hostile media perception toward Blacks was measured in the similar status condition, and hostile media perception toward Native Americans was measured in the dissimilar status), the outgroup status variable would be a constant if it was included in the analysis (also see limitations in discussion section below).

Exploratory Analysis

Apart from the hypothesis tests, I tested whether other proposed mediators (i.e., emotions and hostile media perception), except positive social identity threat, would mediate the effect of contact type on attitude toward minority outgroups. Result showed that hostile media perception toward Blacks (i.e., perception that news story is in favor of Blacks) mediated the effect of contact type on behavioral dimension attitude (see Table 17). Regression coefficient showed that participants in the parasocial outgroup-outgroup contact were less likely to perceive that the news story is in favor of Blacks, and the lower hostile media perception in turn lead to increasing differences in attitude between Black and Native American (i.e., favorable attitude toward Blacks relative to Native Americans) (see Figure 8). However, as mentioned before, the interpretation should be cautious because the hostile media perception toward Blacks is only measured in similar outgroup status condition. In other words, the interpretation of the mediation model should be limited to similar outgroup status condition. Hostile media perception toward Native Americans did not mediate the effect of contact type on all dimensions of attitude. Regression coefficient showed that participants in the parasocial outgroup-outgroup contact were less likely to perceive that the news story is in favor of Native Americans. However, hostile media perception did not predict attitude toward Native Americans.

Additionally, I explored the mechanism of experimental effects that was supported in the previous hypothesis test. During the test of Hypothesis 4, it was found that the attitude toward

each minority outgroup significantly differed by common identity message. Also, interaction between contact type and common identity message, and outgroup status and common identity message significantly changed the attitude toward each minority outgroup. Therefore, first I tested simple mediation models with common identity message as an independent variable (i.e., common identity message → mediators → outgroup attitude). Hayes' (2013) PROCESS macro model 4 was again used for the test. Result showed that this mediation model with all mediator variables was not statistically significant.

Next, I tested conditional indirect models: 1) from outgroup status to outgroup attitude as moderated by common identity message condition, and 2) from contact type to outgroup attitude as moderated by common identity condition. I used Hayes' (2013) PROCESS macro model 7 for these tests. The result showed that the first conditional indirect model was not significant with all mediators. However, the second model (i.e., from contact type to outgroup attitude as moderated by common identity condition) was mediated by fear across all attitude dimension (see Table 18). Regression coefficients showed that across all attitude dimensions, participants in the parasocial outgroup-outgroup contact and common identity message condition were more likely to exhibit higher lower difference in fear toward each minority outgroup (i.e., decrease fear toward blacks or increase fear toward Native Americans), which in turn decreased increased difference in attitude toward minority outgroups (i.e., unfavorable attitude toward Native Americans relative to Blacks) (see Figure 9). In the previous analysis of un-hypothesized findings, positive attitude toward Native American decreased in the parasocial outgroup-outgroup contact and common identity message contact (see Figure 7). Therefore, the indirect test result indicates that fear toward Native Americans generated negative attitude toward Native Americans.

Analysis Including Only Cases Who Passed the Manipulation Check

Reanalysis with cases ($N = 443$) who passed the manipulation check resulted in a similar pattern to the previous findings that included cases who failed the manipulation check. First, like the previous findings, for the cognitive attitude dimension, there was a significant interaction effect between attitude toward each minority outgroup and common identity message condition at .10 alpha level ($F(1, 323) = 3.75, p = .05, \eta^2 = .01$). Also, the three-way interaction among attitude toward minority group, outgroup status, and common identity message condition was statistically significant ($F(1, 323) = 4.01, p < .05, \eta^2 = .01$). These are the same findings to the previous sample. A difference from the previous finding is that four-way interaction effect among attitude toward minority group, contact type, outgroup status, and common identity message was significant at .10 alpha level ($F(1, 323) = 3.35, p = .068, \eta^2 = .01$). Examining mean comparison graph showed a pattern that in the similar status condition, attitude toward Black was lower in the parasocial outgroup-outgroup contact than in the traditional parasocial contact condition. However, attitude toward Black was higher in the parasocial outgroup-outgroup contact than in the traditional parasocial contact condition when common identity message was present. However, pairwise comparisons were not significant, and due to the marginal significance of the interaction, no further interpretation was attempted.

For the affective dimension, the significant three-way interaction effect in the previous test among attitude toward minority group, contact type, and common identity message disappeared. However, there was a significant interaction effect between attitude toward minority group and common identity message condition ($F(1, 323) = 4.16, p < .05, \eta^2 = .01$), which was not found in the previous sample. Simple slope showed that in the common identity message condition, the attitude toward Native American was more negative than non-common

identity message condition ($b = -5.13$, $t = -2.32$, $p < .05$) while there was no difference in attitude toward Black across conditions. For the behavioral dimension, all interaction effects were not significant, which is the same to the previous analysis.

Regarding the indirect effect tests, like the previous sample, the conditional indirect model - from contact type to outgroup attitude as moderated by common identity condition - was mediated by fear across all attitude dimensions (95% CI, for cognitive attitude: [.054, .469]; for affective attitude [1.06, 9.95]; for behavioral attitude: [.061, .569]). However, unlike the previous analysis, hostile media perception toward Blacks did not mediate the relationship between contact type and outgroup attitude. I did not provide all detailed results of these tests with new sample, but details of analyses would be available from the author.

DISCUSSION

Summary of Dissertation

In the introduction, I suggested that in the multi-racial group relations between minority racial groups are conflicting, rather than harmonious. Also, I suggested that parasocial outgroup-outgroup contact (i.e., observing positive contact between majority and minority outgroup members by minority ingroup) would be a new contact type that would be distinct from traditional parasocial contact (i.e., observing positively portrayed outgroup members via mass media) in the multi-group context. With this background, the purpose of the dissertation was to test whether parasocial outgroup-outgroup contact influences relations between the minority ingroup and minority outgroup, and if there is an effect, how it is different from a traditional parasocial contact effect.

Drawing on social identity theory and parasocial contact theory, I hypothesized that parasocial outgroup-outgroup contact brings about a more negative attitude towards relevant minority outgroups, compared to traditional parasocial contact. Also, I expected that when the minority outgroup has similar social status with the ingroup, and if the parasocial outgroup-outgroup contact included a common identity message, then the parasocial outgroup-outgroup contact would exacerbate negative attitude toward the minority outgroup. Finally, I expected that positive social identity threat would be a critical underlying mechanism of the hypothesized relationships. Also, the positive social identity threat would sequentially mediate the hypothesized relationships, with other mediators such as intergroup emotions and hostile media perception.

While none of the predicted effects were significant, noteworthy unpredicted effects were found. In particular, for the behavioral attitude dimension, participants in parasocial outgroup-

outgroup contact have more positive attitude towards Black than the control group while there is no difference in attitude toward Native American across contact type. Curiously, this effect occurs regardless of which group the subjects were exposed to. That is, the effect includes subjects who were exposed to parasocial outgroup-outgroup contact with *Native Americans*. This finding can be explained in part by so called ‘secondary transfer effect of contact.’ The secondary transfer effect refers to attitude generalization in which the contact effect on prejudice reducing with an outgroup extends to another group that is not directly involved in the contact (Pettigrew, 2009). I suspect a similar process is occurring here, wherein exposure to contact between Native Americans and Whites (or between Native Americans) affects attitude towards not only Native Americans but also Blacks. However, the current result is different from the secondary transfer effect in that attitudes toward Native Americans changed negatively after exposure to contact of Native Americans.

Additionally, for the cognitive attitude dimension, there was a significant interaction effect between attitude toward each minority outgroup and contact type. The result showed a pattern that participants in parasocial outgroup-outgroup contact exhibited a more positive attitude toward Blacks than participants in traditional parasocial contact, whereas there is no difference in attitude toward Native Americans across contact type. Although when calculating separately, attitude towards Black did not significantly differ by contact type, the significant interaction effect supports the idea that parasocial outgroup-outgroup contact differently exerts its power on attitude toward minority outgroups on the basis of outgroup’s social status. Despite the statistical significance, these results are inconsistent with the prediction that parasocial outgroup-outgroup contact, compared to traditional parasocial contact or control group, would reduce positive attitude toward relevant minority outgroup.

Un-hypothesized Relationships

During the hypotheses tests, several un-hypothesized relations were found. First, the interaction between attitude toward minority outgroups and common identity message was significant. Although when calculating separately, neither the attitude towards Blacks or Native Americans differed across contact type, participants in the common identity message condition exhibited more positive attitude towards Black than participants in the non-common identity condition. There was no difference in attitude toward Native Americans across common identity message conditions. Contact type influenced outgroup attitude by interacting with common identity message. Participants in the parasocial outgroup-outgroup and common identity message condition are more likely to have negative attitudes toward Native Americans than participants in the parasocial outgroup-outgroup and the non-common identity message condition. Finally, a three-way interaction between outgroup social status, common identity message, and attitude toward minority outgroups was statistically significant. Participants in the dissimilar (i.e., exposure to contact between Native Americans and Whites) and common identity message condition have more positive attitude toward Blacks than participants in the dissimilar and the non-common identity message condition.

One thing to note is that these un-hypothesized findings are also inconsistent with my expectations. For instance, I expected that the common identity message condition would exacerbate negative attitude towards relevant minority outgroup (i.e., Black) because of strong commonality perception between majority and the minority group. Also, I expected that common identity message would strengthen the effect of parasocial outgroup-outgroup contact on negative attitude toward Blacks while there is no effect on irrelevant minority outgroup (i.e., Native American). However, the result indicates that parasocial outgroup-outgroup contact

influences the attitude toward Native Americans in a negative way when it is presented with common identity message.

Un-hypothesized indirect effects were also found. Unlike my expectation that social identity threat would be a critical mechanism, instead, fear and hostile media perception (i.e., perception that media coverage is in favor of minority outgroup) towards minority outgroup mediated attitude change. Participants in the parasocial outgroup-outgroup contact and common identity message condition are more likely to exhibit lower difference in fear toward each minority outgroup (i.e., decrease fear toward Blacks or increase fear toward Native Americans), which in turn increased differences in attitude towards minority outgroups (i.e., unfavorable attitude toward Native Americans relative to Blacks). Also, participants in the parasocial outgroup-outgroup contact are less likely to perceive that the news story is in favor of Blacks, and the lower hostile media perception in turn leads to increasing difference in attitude between Blacks and Native Americans (i.e., favorable attitude toward Blacks relative to Native Americans).

Explanation of Unexpected Findings

Regarding the unexpected finding that parasocial outgroup-outgroup contact (and common identity message) positively influences attitude toward Black while negatively influencing attitudes toward Native American, I have a speculative explanation. When drawing hypotheses, I expected that parasocial outgroup-outgroup contact mainly influenced attitude toward Blacks because Hispanics would target Blacks as a favorable social comparison (i.e., more positive evaluation of Hispanic compared to Black), which is based on the assumption that Hispanics and Blacks have similar social status and compete each other. I expected that parasocial outgroup-outgroup contact would stimulate the social identity threat perception, lead

to more negative attitude toward Blacks than traditional parasocial contact. Contrarily, Native Americans have much lower social status compared to Hispanics, which hindered comparison with Native American. Therefore, I hypothesized that attitude toward Native Americans would not be influenced by the parasocial outgroup-outgroup contact. However, if the assumption about the social status rank (i.e., Black is a relevant outgroup while Native American is not a relevant outgroup) is incorrect, then data would yield unexpected results. The dissertation does not have information about the social status of minority racial groups but the pilot test does.

In the pilot test, the social status of Black and Hispanic groups was in the middle of the rank of social status, while White is on the top and Native American is at the bottom of the rank. However, participants answered that Blacks' status was higher than Hispanics', and this difference was statistically significant. If, as the pilot test showed, Hispanics thought that their social status is lower than Blacks', and Native Americans' social status is not so far away on the rank order, then the target of positive social comparison would be changed: Hispanics might avoid comparison with Black because it brings about unfavorable evaluation, which hurts positive social identity of ingroup. Social identity theory suggests that ingroup members are likely to make downward comparison with relatively less favorable (i.e., lower status) out-groups when both upward unfavorable comparison and downward favorable comparison are available (Hogg, 2000). In line with this speculation, I suspect that the increasing negative attitude toward Native American in the parasocial outgroup-outgroup contact, or in the parasocial outgroup-outgroup and common identity message condition might reflect the downward favorable comparison with lower status group. Positive contact between Native Americans and Whites, and the message that strengthen the commonality between two groups may bring about negative reaction from Hispanics because they are a threat of favorable downward comparison.

In contrast, if Black is not the target of favorable comparison, then exposure to positive contact between Blacks, or between Blacks and Whites might increase positive attitude toward Blacks, which is the basic effect that parasocial contact theory assumed. Therefore, in the test of Hypothesis 1, more positive attitude towards Blacks in the parasocial outgroup-outgroup contact (or traditional parasocial contact though it is not statistically significant) than control condition might be seen as a pure contact effect. Care should be taken not to misunderstand my explanation. I would not argue that social identity theory and its prediction is wrong in the multi-group contact context. Rather, my explanation was focused on incorrect assumptions concerning the relative social status of minority racial groups, and a crude application of the theory.

If the un-hypothesized finding is the result of downward favorable comparison, why does social identity threat not mediate the relations? According to intergroup emotions theory, fear towards outgroup would be elicited when ingroup is threatening towards the outgroup (Smith & Ellsworth, 1987). In addition, recent studies about hostile media perception indicate that hostile media perception toward outgroup is a way to achieve positive social identity from the outgroup (Matheson & Dursun, 2001). Therefore, theoretically, social identity threat should be an antecedent of fear and hostile media perception. I don't believe that this unexpected result overturns the previous findings regarding the relations among social identity threat, emotion, and hostile media perception. I think that it would be attributed to methodological issue. I suspect that the unexpected findings results from the weak experimental stimulus. The dissertation used only a short newspaper story as experimental stimulus, and also participants were exposed to the story only one time. I measured positive social identity threat using the realistic threat and collective self-esteem scales. The realistic threat scale is associated with ingroup member's perception of economic and political status relative to outgroup. The collective self-esteem scale

measures ingroup members' estimation of self-image relative to outgroup. I assume that the one-shot exposure to experimental stimuli – positive contact between majority and minority outgroup – might be too weak to evoke political and economic threat, or ingroup's negative self-image compared to outgroup. Indeed, during the test of indirect effect, all results consistently showed that the independent variable (e.g., contact type) did not predict the mediator (i.e., positive social identity threat) while the mediator significantly predicted attitude toward minority outgroup, which could be evidence of my explanation. In contrast, feeling or estimation of bias of news story could be triggered by one-shot exposure to the stimuli. It seems to make sense that after reading a news story ingroup members readily have some feelings toward outgroups, or make a judgment whether the story is biased. The correlations among variables provide an evidence for my explanation. It showed that contact type and hostile media perception was significantly related to each other while none of correlations between contact type and other variables were significant (see Table 5 and 6). One thing to note is that unlike expectation, contact type and hostile media perception were negatively correlated: participants in parasocial outgroup-outgroup contact are less likely to have hostile media perception toward minority outgroups. However, this unexpected relationship is understandable positing independence between social identity threat and hostile media perception. If hostile media perception generate independently from social identity threat, then it makes sense that participants in the parasocial contact (e.g., encounter positive portrayal of Blacks) perceive more biased perception of the news story than participants in the parasocial outgroup-outgroup contact (e.g., encounter contact Between Blacks and Whites).

From more radical perspective, the weak manipulation might fail to bring about salience of social identity. As described in literature review section, my hypotheses are based on the

group thinking resulting from salience of social identity. In this sense, if experimental stimuli do not activate category distinction, so social identity, then hypotheses regarding underlying mechanism would be invalid. If there is no shift in identity from the individual to the social level, then participants do not perceive themselves in terms of their Hispanic identity, and hence interpret the stimuli from the individual perspective. In other words, participants might not interpret the news story in such a way of comparing their own group with Black or Native American. Moreover, given that the dissertation is based on multiple categories, some fairly complex cognitive process or effort should be involved in considering one's own group relative to the relationship between two others. This cognitive challenge might make it harder for participants to shift in identity, so group-based thinking. In this case, it is hard to expect that participants perceive social identity threat. However, this perspective does not seem to provide perfect explanation in that other group-based variables (e.g., group emotion) mediated the relation between contact type and outgroup attitude.

One remaining question is about the pattern showing that parasocial outgroup-outgroup contact's effect on improving attitude toward Blacks is stronger than traditional parasocial contact though it is not statistically significant (See Figure 4). I suspect that it might be the effect of perception of commonality between Blacks and Whites. When comparing commonality perception between two contact types, participants in the parasocial outgroup-outgroup contact ($M = 8.73$, $SD = 2.07$) had more commonality perception than traditional parasocial contact ($M = 7.53$, $SD = 2.54$) ($F = 28.63$, $p < .001$, $\eta^2 = .06$). Literature has consistently showed that Blacks are stereotyped as being violent and aggressive (e.g., Dixon, 2015; Dixon & Linz, 2000). However, commonality perception with majority group might decrease those negative stereotypes, and increase the positive image such as cooperation with the mainstream society.

Those positive image would result in reducing in fear toward Blacks, as indirect tests showed (see Hypothesis 5). With this in mind, I additionally tested a simple sequential mediation model – contact type as independent variable, commonality perception between Blacks and Whites, and fear toward Blacks as sequential mediators, and attitude toward Blacks as dependent variable. This test was statistically significant (Point estimate: .105; 95% CI: [.044, .208]), indicating that participants in the parasocial outgroup-outgroup were more likely to perceive commonality between Blacks and Whites, which reduced the fear toward Blacks, which in turn increased positive attitude toward Blacks. Although the result of the mediation model does not have theoretical grounds, it provides an evidence supporting my explanation.

Implications

Despite the non-significant results, the dissertation has theoretical and practical implications. First, the dissertation broadened the scope of contact theory by applying the theory into multi-group context. Contact theory has been developed and tested in majority-centered perspective and in two group setting. Focusing on mass mediated contact has not changed this aspect of the research paradigm. However, given that the United States is a multi-racial group society, which would yield many variations in contact type, and the various mass mediated contact types could be exposed to all racial group members, then the effect of mass mediated contact should be considered in the multi-group context. From my knowledge, this dissertation is the first test that tries to understand mass mediated contact effects considering more than two groups at the same time. In this sense, although some results were unexpected, this study provided valuable information as to how mass mediated contact theory could be applied and changed in a multi-group context.

The dissertation showed that a new type of contact – parasocial outgroup-outgroup contact – differently influenced attitudes toward minority outgroups depending on which minority outgroup was in the contact, though the contact was positively portrayed across all outgroups. One interesting finding is that traditional parasocial contact effect was diversified when considering it in the multi-group context. In Hypothesis 1, exposure to parasocial contact of Blacks increased positive attitude toward Blacks, but exposure to contact between Native Americans decreased positive attitude toward Native Americans. Although both the attitude toward Blacks and Native Americans were not significantly different across contact type, the significant interaction effect implies that traditional parasocial contact effect would not be consistent throughout all outgroups: it also differs by minority outgroup’s social status. In sum, these results indicate that the effect of mass mediated contact on intergroup dynamics would have different aspects if we consider it in multi-group context.

Integrating the contact theory with the role of relative status of each group in the contact would be another theoretical implication of the dissertation. When Allport (1954) initially suggested the contact hypothesis, he emphasized the importance of the social status by positing equal status within the contact situation as one of criteria for successful contact effect on improving intergroup relations. Despite the abundance of research on contact effect, very little research considered the role of social status in the contact situation. Recently, several studies about direct contact effect documented that the contact effect is moderated by social status of each group. These studies revealed the asymmetrical contact effect: majority group members’ attitudes toward minorities are improved to a greater degree compared to those of minority members towards majority group members, and the same effect was found between two minority group members (e.g., Bikmen, 2011).

Building on previous studies, I also focused on the role of relative social status, and applied it into predicting the parasocial outgroup-outgroup contact effect on intergroup bias. Consistent with the previous findings, the effects of parasocial outgroup-outgroup contact differ by social status of minority outgroup. However, contrary to the previous studies, parasocial outgroup-outgroup contact's effect on reducing intergroup bias was stronger when minority outgroup has higher status, rather than lower status. I do not think this finding negates the asymmetrical contact effect: the dissertation is about mass mediated contact, and also ingroup members are not involved in the contact situation. Nonetheless, the dissertation implies that relative social status outgroup would be an important tool for predicting mass mediated contact effect in the multi-group context though there remains a possibility that social status of outgroup would moderate the mass mediated contact effect differently from direct contact situation.

In this regard, the dissertation has an implication regarding how to produce a prejudice-reducing intervention. Generally, there are two perspectives that intergroup communication scholars use to approach to mass communication (e.g., Mastro & Seate, 2012). The first perspective has focused on whether mass media have contents that convey negatively stereotyped image of a certain racial group. Therefore, in this perspective, research has considered how to manipulate contents in a way of not including the stereotypical description.

Another perspective is interested in who appears in mass media. This line of study has focused on whether mass media play favorites with certain racial groups (generally majority group) while disregarding other racial groups despite the minority group's proportion in the population. According to this line of study, frequency of appearance in mass media has importance in intergroup bias since it is associated with critical concepts such as group vitality (e.g., Abrams, Eveland, & Giles, 2003). Broadly, my dissertation is more closely related to the

second perspective. However, my dissertation goes one step further. The dissertation concentrated more on ingroup members' perceptions: implying that not only the frequency of appearance of minority outgroup members in media, but also perceptions of how close the groups are to the ingroup is important to understand mass mediated contact effect. In this sense, the dissertation implies that parasocial outgroup-outgroup contact, compared to traditional parasocial contact, might be an intervention that decreases intergroup bias among minority groups if minority ingroup members perceive that the minority outgroup has higher social status than ingroup, and hence is irrelevant.

Limitations

There are a number of structural limitations in this dissertation. The dissertation intended to test mass mediated contact effect in the multi-group context. For this purpose, the dissertation mainly focused on testing the effect of parasocial outgroup-outgroup contact on intergroup bias among minority groups. However, there would be various contact types in multi-group context other than the parasocial outgroup-outgroup contact. For instance, it would be contact among three groups, not including the ingroup member. In this case, the contact type would be an extension of the parasocial outgroup-outgroup contact. In another case, it would be a three group contact in which the ingroup member is included. This contact type would be an extension of vicarious contact. At this moment, it is hard to expect whether those forms of contact might have different effects from the parasocial outgroup-outgroup contact, but these contacts are plausible, and so are testable types in the multi-group context.

Another limitation would be the experimental stimuli. As mentioned above, the dissertation used only a short newspaper story as experimental stimulus, which may have weakened the manipulation effect. If the same information was presented with other types of

medium such as TV news via long-term repeated exposure, then the experimental stimuli may be more impactful. Also, the single stimuli hurt the external validity of study. The dissertation could not answer how the parasocial outgroup-outgroup contact effects on intergroup bias would vary by other media.

In addition, there might be confounding by pictures in the stimuli. The dissertation used a story in which a group or two group members help community. Therefore, following the story, pictures in the stimuli portrayed the cooperative cleaning work between group members. However, on the pictures in the Black's parasocial contact condition, Black volunteers are wearing uniform and doing menial work (i.e., cleaning work). There would be a chance that some participants would see this picture from totally different angle, for instance, a work release program from a prison, which might trigger very negative stereotypes toward Blacks. If so, participant in the parasocial contact condition might be influenced by the primed negative stereotype, which would hurt the internal validity of the experiment.

Finally, as mentioned in the result section, the hostile media perception variable was not fully tested as a mediator because of structural limitation of measurement. In Hypothesis 9, I predicted that the sequential mediation model (i.e., model that positing contact type as independent variable, positive social identity threat and hostile media perception as sequential mediators, and attitude toward minority outgroup as dependent variable) would be moderated by outgroup status and common identity message. However, because hostile media perception towards each minority outgroup was measured separately according to exposure to each minority outgroup contact, outgroup status could not be included in the analysis. The mistake happened due to carelessness of matching up measurement with analysis in the repeated measure design. As a result, Hypothesis 9 was tested only with one moderator variable: common identity

message. Thus, although hostile media perception towards Blacks was revealed as a variable which mediated the effect of contact type on attitude toward minority outgroup, this limitation hinders a meaningful interpretation of the significant effect.

Another limitation regarding the measurement is that I omitted a measure to check if participants correctly recognized races in the stimuli. Given that the dissertation seeks to compare contact effects in the multi-group context, correct recognition of racial groups in the contact situation is essential. In the pilot study, I checked that almost all participants correctly perceived the races. Also, the pictures were suggested in the verbal content of the story. Nonetheless, without measures in the main study, it is hard to assure if the findings were influenced by the incorrect recognition.

Conclusion

Although most of the hypotheses were not supported, the unexpected findings actually support my broader point: in the multi-group context, those who appear in, and who watch mediated contact determine the effect of mass mediated contact on intergroup bias. In the two-group contact context, the most important thing may be how much the contact was positive and cooperative. However, as the dissertation showed, parasocial outgroup-outgroup contact (even traditional parasocial contact) differently influenced attitude towards the minority outgroup according to the minority outgroup's relative social status. The same information could be differently perceived by minority ingroup members on the basis of their judgement of social status.

Table 1
Summary of Hypotheses and Locations in Manuscript

Hypotheses	Page #	Result
H1) Hispanics who encounter a positive parasocial outgroup-outgroup contact will have a more negative attitude toward relevant minority outgroup, compared to Hispanics who encounter a traditional positive parasocial contact	21	Not supported
H2) The association in H1) will be mediated by perceived threat to positive social identity	21	Not supported
H3) The effect of positive parasocial outgroup-outgroup contact on intergroup bias will be moderated by the minority outgroup's relative status position: Hispanics who encounter a positive contact between Whites and Blacks (i.e. parasocial outgroup-outgroup contact) will have a more negative attitude towards Blacks, compared to Hispanics who are exposed to a positive contact between just Blacks (i.e. traditional parasocial contact). However, there is no difference in attitude towards Native Americans between Hispanics who encounter a positive contact between Whites and Native Americans, and the Hispanics who encounter a positive contact amongst the Native Americans	22	Not supported
H4) A three way interaction will emerge between contact type, status of minority outgroup and common identity message: The interaction effect of contact type and minority outgroup's relative status position on attitude towards a minority outgroup (i.e. H3) will be stronger under the common identity message condition: Compared to the non-common identity message condition, in the common identity condition there will be a larger difference in attitude towards Blacks between Hispanics who encounter a positive parasocial outgroup-outgroup contact and Hispanics who encounter a positive traditional parasocial contact	25	Not supported
H5) The indirect effect suggested in H2 will be moderated by status of minority outgroup and common identity message: The indirect effect will be larger when minority outgroup's status is high, and when common identity message is present	26	Not supported
H6) The association of H1 will be mediated by sequential mediators from perceived positive identity threat to anger and jealousy	29	Not supported
H7) The indirect effect suggested in H6 will be moderated by the status of the minority outgroup and common identity message. The effect will be larger when the minority outgroup's status is high and when common identity message is presented	29	Not supported
H8) The association of H1 will be mediated by sequential mediators from perceived positive identity threat to hostile media perception	34	Not supported
H9) The indirect effect suggested in H8 will be moderated by status of minority outgroup and common identity message: The indirect effect will be larger when minority outgroup's status is high, and when common identity message is presented	34	Not supported

Table 2

Contrast of social status between racial groups

Contrast	Mean difference	F-values	Effect size (η^2)
White vs. Asian	-1.27	150.13**	.64
Asian vs. Black	-1.01	42.75**	.38
Black vs. Hispanic	-0.42	7.59**	.08
Hispanic vs. Native American	-0.33	3.04*	.04

Note: ** $p < .01$, * $p < .10$. Degree of freedom are (1, 84) for all effects.

Table 3

Means and standard deviations of main variables (for Black) across experimental conditions

	Conditions	Threat	Emotion	Hostile media perception	Attitude
Similar status minority outgroup	TPC (N= 52)	2.64 (1.50)	1.66 (1.05)	8.98	4.61 (1.71)
		2.37 (1.19)	1.45 (1.05)	(1.63)	63.84 (27.87)
			1.99 (1.55)		5.46 (1.43)
	TPC + CID (N = 53)	2.60 (1.29)	1.93 (1.31)	8.77	4.54 (1.19)
		2.53 (1.08)	1.71 (1.23)	(1.27)	63.77 (23.95)
			2.25 (1.64)		5.67 (1.31)
	POC (N = 50)	2.59 (1.43)	1.90 (1.44)	7.75	4.85 (1.39)
		2.56 (1.20)	1.42 (0.89)	(1.13)	71.40 (25.63)
			2.16 (1.75)		5.54 (1.51)
	POC + CID (N = 54)	2.62 (1.42)	1.73 (1.25)	7.70	4.88 (1.31)
		2.64 (1.19)	1.68 (1.31)	(1.20)	65.92 (23.51)
			1.76 (1.26)		5.69 (1.38)
Dissimilar status minority outgroup	TPC (N = 48)	2.81 (1.39)	1.74 (1.25)		4.72 (1.54)
		2.55 (1.20)	1.34 (0.92)		70.83 (25.25)
			1.64 (1.18)		5.84 (1.41)
	TPC + CID (N = 53)	2.43 (1.38)	1.89 (1.49)		4.74 (1.45)
		2.64 (1.05)	1.61 (1.35)		66.79 (25.85)
			2.11 (1.69)		5.54 (1.53)
	POC (N= 57)	2.48 (1.36)	1.98 (1.70)		4.63 (1.36)
		2.71 (1.19)	1.66 (1.24)		69.12 (24.51)
			2.06 (1.73)		5.57 (1.39)
	POC + CID (N = 55)	2.27 (1.34)	1.73 (1.56)		5.01 (1.49)
		2.49 (1.12)	1.49 (1.25)		71.81 (24.27)
			1.84 (1.66)		5.85 (1.45)
Control	Similar status (N = 56)				4.58 (1.40)
					62.50 (28.17)
	Dissimilar status (N = 52)				5.41 (1.58)
					4.51 (1.58)
					62.11 (26.29)
					5.15 (1.69)

Note: Numbers in the cells are mean (and standard deviation).

TPC: Traditional parasocial contact, POC: Parasocial outgroup-outgroup contact, CID: Common identity message condition.

Each row in the threat cell indicates ‘realistic threat’ and ‘private acceptance’ respectively.

Each row in the emotion cell indicates ‘anger’, ‘jealousy’, and ‘fear’ respectively.

Each row in the attitude cell indicates ‘cognitive’, ‘affective’, and ‘behavioral’ attitude respectively.

Table 4

Means and standard deviations of main variables (for Native American) across experimental conditions

	Conditions	Threat	Emotion	Hostile media perception	Attitude
Similar status minority outgroup	TPC (N= 52)	2.21 (1.19)	1.43 (1.07)	9.10 (1.17)	5.26 (1.40)
		2.43 (1.22)	1.42 (0.87)		68.84 (24.70)
	TPC + CID (N = 53)	2.35 (1.55)	1.55 (1.16)		5.35 (0.97)
		2.62 (1.25)	1.69 (1.07)		73.77 (20.40)
	POC (N = 50)	2.10 (1.36)	1.48 (1.07)		5.40 (1.16)
		2.54 (1.18)	1.32 (0.82)		78.40 (20.63)
	POC + CID (N = 54)	2.24 (1.31)	1.53 (1.12)		5.19 (1.16)
		2.50 (1.11)	1.60 (1.17)		70.00 (21.10)
Dissimilar status minority outgroup	TPC (N = 48)	2.72 (1.43)	1.52 (1.02)	8.51 (1.25)	5.46 (1.17)
		2.64 (1.09)	1.78 (1.45)		78.54 (17.62)
	TPC + CID (N = 53)	2.61 (1.51)	1.45 (1.05)		5.97 (1.37)
		2.59 (1.00)	1.49 (0.99)		77.54 (22.86)
	POC (N= 57)	2.51 (1.33)	1.60 (1.24)		5.21 (1.20)
		2.85 (1.05)	1.77 (1.42)		79.64 (19.90)
	POC + CID (N = 55)	2.61 (1.52)	1.56 (1.26)		5.87 (1.24)
		2.59 (0.98)	1.61 (1.44)		73.27 (24.72)
Control	Similar status (N = 56)	1.48 (1.24)	6.05 (1.11)	5.21 (1.16)	
				73.92 (20.86)	
	Dissimilar status (N = 52)			5.98 (1.23)	
				5.12 (1.23)	
			71.53 (21.63)		
			5.94 (1.16)		

Note: Numbers in the cells are mean (and standard deviation).

TPC: Traditional parasocial contact, POC: Parasocial outgroup-outgroup contact, CID: Common identity message condition.

Each low in the threat cell indicates ‘realistic threat’ and ‘private acceptance’ scale respectively.

Each low in the emotion cell indicates ‘anger’, ‘jealousy’, and ‘fear’ respectively.

Each low in the attitude cell indicates ‘cognitive’, ‘affective’, and ‘behavioral’ attitude respectively.

Table 5

Correlations among main variables (for Black)

	Contact type	Threat1	Threat2	Anger	Jealousy	Fear	HMP	Att1	Att2	Att3
Contact type		-.03	.02	.01	-.00	.01	-.27**	-.01	.01	-.02
Threat1	422		.35**	.45**	.48**	.45**	-.10	-.16**	-.21**	-.47**
Threat2	422	422		.08	.35**	-.03	-.25**	.11*	.11*	-.09
Anger	422	422	422		.64**	.81**	-.17*	-.54**	-.57**	-.65**
Jealousy	422	422	422	422		.59**	-.28**	-.26**	-.28**	-.43**
Fear	422	422	422	422	422		-.05	-.52**	-.53**	-.61**
HMP	209	209	209	209	209	209		.01	.04	.09
Att1	422	422	422	422	422	422	209		.68**	.58**
Att2	422	422	422	422	422	422	209	530		.68**
Att3	422	422	422	422	422	422	209	530	530	

Note: Numbers in the upper diagonal are Pearson's correlation coefficient (r). Numbers in the lower diagonal are sample sizes.

Att1: Cognitive attitude, Att2: Affective attitude, Att3: Behavioral attitude, HMP: Hostile media perception toward Blacks.

Contact type: 0 = Traditional parasocial contact, 1 = Parasocial outgroup-outgroup contact.

** $p < .01$, * $p < .05$

The sample size for hostile media perception toward Black is smaller than other variables because it was only measured in similar outgroup status condition.

Table 6

Correlations among main variables (for Native American)

	Contact type	Threat1	Threat2	Anger	Jealousy	Fear	HMP	Att1	Att2	Att3
Contact type		-.04	.03	.01	.01	-.01	-.40**	.06	.06	.01
Threat1	422		.31**	.33**	.36**	.30**	-.13	-.17**	-.20**	-.34**
Threat2	422	422		.34**	.35**	.36**	-.22**	.01	.08	-.34**
Anger	422	422	422		.79**	.87**	-.20*	-.36**	-.37**	-.56**
Jealousy	422	422	422	422		.79**	-.15*	-.31**	-.32**	-.47**
Fear	422	422	422	422	422		-.19**	-.31**	-.33**	-.52**
HMP	213	213	213	213	213	213		.14*	.27**	.29**
Att1	422	422	422	422	422	422	213		.52**	.44**
Att2	422	422	422	422	422	422	213	530		.55**
Att3	422	422	422	422	422	422	213	530	530	

Note: Numbers in the upper diagonal are Pearson's correlation coefficient (r). Numbers in the lower diagonal are sample sizes.

Att1: Cognitive attitude, Att2: Affective attitude, Att3: Behavioral attitude, HMP: Hostile medial perception toward Native Americans.

Contact type: 0 = Traditional parasocial contact, 1 = Parasocial outgroup-outgroup contact.

** $p < .01$, * $p < .05$

The sample size for hostile media perception toward Native American is smaller than other variables because it was only measured in dissimilar outgroup status condition.

Table 7

Mean comparison for behavioral attitude toward minority outgroups by contact type interaction effect

	Parasocial contact	Parasocial outgroup- outgroup contact	Control
Black	5.63 _{ab}	5.67 _a	5.30 _b
Native American	5.92 _a	5.83 _a	6.04 _a

Note: Means with different subscripts across rows differ significantly (pairwise comparison analysis, $p < .05$).

Table 8 Results of mixed design ANOVA test by attitude toward each minority outgroup as within-subjects measure, and contact type and outgroup status and common identity message condition as between-subjects measure

	Interaction	F-value	Effect size (η^2)
Cognitive attitude	ATT	20.93**	.05
	ATT x CT	3.69 [†]	.01
	ATT x OS	0.03	
	ATT x CIM	4.83*	.01
	ATT x CT x OS	0.38	
	ATT x CT x CIM	0.12	
	ATT x OS x CIM	3.04 [†]	.01
	ATT x CT x OS x CIM	1.27	
Affective attitude	ATT	25.95**	.06
	ATT x CT	1.46	
	ATT x OS	1.14	
	ATT x CIM	1.02	
	ATT x CT x OS	0.44	
	ATT x CT x CIM	4.05*	.01
	ATT x OS x CIM	2.61	
	ATT x CT x OS x CIM	0.03	
Behavioral attitude	ATT	3.69*	.04
	ATT x CT	0.61	
	ATT x OS	0.15	
	ATT x CIM	0.32	
	ATT x CT x OS	0.39	
	ATT x CT x CIM	0.77	
	ATT x OS x CIM	0.40	
	ATT x CT x OS x CIM	0.00	

Note: ATT: attitude toward each minority outgroup, CT: contact type, OS: outgroup status, CIM: common identity message variable.

** $p < .01$, * $p < .05$, [†] $p < .10$. Degree of freedom are (1, 410) for all effects.

Table 9

Estimates of mediated pathway from contact type through mediators to outgroup attitude

	Mediators	Point estimate	Total index 95% CI
Cognitive dimension	Threat1	-.002	[-.034, .011]
	Threat2	.008	[-.047, .079]
Affective dimension	Threat1	-.001	[-.278, .223]
	Threat2	-.122	[-.791, 1.08]
Behavioral dimension	Threat1	.004	[-.015, .061]
	Threat2	-.053	[-.176, .002]

Note. Total index indicates the statistical significance of mediation effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale).

Table 10

Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by outgroup status

	Mediators	Point estimate	Total index 95% CI
Cognitive dimension	Threat1	-.011	[-.119, .015]
	Threat2	-.092	[-.257, .012]
Affective dimension	Threat1	-.010	[-.278, .223]
	Threat2	.123	[-.762, 1.00]
Behavioral dimension	Threat1	.002	[-.037, .080]
	Threat2	-.055	[-.251, .057]

Note. Total index indicates the statistical difference of mediation effect across moderator variable. Point estimate is an index of the conditional indirect effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale).

Table 11

Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by outgroup status and common identity message

	Mediators	Point estimate	Total index 95% CI
Cognitive dimension	Threat1	-.004	[-.125, .051]
	Threat2	-.095	[-.350, .127]
Affective dimension	Threat1	-.003	[-.998, .897]
	Threat2	-1.412	[-5.24, 1.86]
Behavioral dimension	Threat1	.001	[-.009, .021]
	Threat2	.005	[-.031, .043]

Note. Total index indicates the statistical difference of mediation effect across moderator variables. Point estimate is an index of the three-way conditional indirect effect. Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale).

Table 12

Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude

Indirect effects	Point estimates	Total index 95% CI
Cognitive attitude dimension		
Contact → Threat1 → Anger → Att	.005	[-.004, .009]
Contact → Threat1 → Jealousy → Att	.000	[-.002, .003]
Contact → Threat1 → Fear → Att	.001	[-.008, .014]
Contact → Threat2 → Anger → Att	.001	[-.005, .012]
Contact → Threat2 → Jealousy → Att	.000	[-.004, .001]
Contact → Threat2 → Fear → Att	.002	[-.014, .020]
Affective attitude dimension		
Contact → Threat1 → Anger → Att	.014	[-.109, .264]
Contact → Threat1 → Jealousy → Att	.004	[-.030, .087]
Contact → Threat1 → Fear → Att	.024	[-.204, .347]
Contact → Threat2 → Anger → Att	.027	[-.141, .339]
Contact → Threat2 → Jealousy → Att	-.003	[-.131, .015]
Contact → Threat2 → Fear → Att	.058	[-.352, .515]
Behavioral attitude dimension		
Contact → Threat1 → Anger → Att	.001	[-.006, .014]
Contact → Threat1 → Jealousy → Att	.000	[-.002, .005]
Contact → Threat1 → Fear → Att	.001	[-.010, .018]
Contact → Threat2 → Anger → Att	.002	[-.008, .020]
Contact → Threat2 → Jealousy → Att	-.000	[-.010, .001]
Contact → Threat2 → Fear → Att	.003	[-.020, .028]

Note. Total index indicates the statistical significance of sequential mediation effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), Att: Difference in attitude toward Blacks and Native Americans.

Table 13

Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude as moderated by outgroup status

Indirect effects	Point estimates	Total index 95%CI
Cognitive attitude dimension		
Contact → Threat1 → Anger → Att	.005	[-.004, .031]
Contact → Threat1 → Jealousy → Att	.000	[-.010, .007]
Contact → Threat1 → Fear → Att	.009	[-.006, .045]
Contact → Threat2 → Anger → Att	-.009	[-.045, .002]
Contact → Threat2 → Jealousy → Att	.000	[-.004, .015]
Contact → Threat2 → Fear → Att	-.019	[-.063, .001]
Affective attitude dimension		
Contact → Threat1 → Anger → Att	.127	[-.094, .733]
Contact → Threat1 → Jealousy → Att	.029	[-.018, .286]
Contact → Threat1 → Fear → Att	.223	[-.185, .983]
Contact → Threat2 → Anger → Att	-.284	[-1.27, .061]
Contact → Threat2 → Jealousy → Att	.059	[-.008, .574]
Contact → Threat2 → Fear → Att	-.531	[-1.61, .057]
Behavioral attitude dimension		
Contact → Threat1 → Anger → Att	.007	[-.006, .043]
Contact → Threat1 → Jealousy → Att	.002	[-.001, .019]
Contact → Threat1 → Fear → Att	.012	[-.009, .056]
Contact → Threat2 → Anger → Att	-.016	[-.071, .003]
Contact → Threat2 → Jealousy → Att	.004	[-.001, .032]
Contact → Threat2 → Fear → Att	-.030	[-.089, .004]

Note. Total index indicates the statistical difference of sequential mediation effect across moderator variable. Point estimate is an index of the conditional indirect effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), Att: Difference in attitude toward Blacks and Native Americans.

Table 14

Estimates of sequential mediated pathway from contact type through social identity threat and emotions to outgroup attitude as moderated by outgroup status and common identity message

Indirect effects	Point estimates	Total index 95%CI
Cognitive attitude dimension		
Contact → Threat1 → Anger → Att	.002	[-.020, .042]
Contact → Threat1 → Jealousy → Att	.000	[-.007, .014]
Contact → Threat1 → Fear → Att	.003	[-.037, .058]
Contact → Threat2 → Anger → Att	-.010	[-.060, .010]
Contact → Threat2 → Jealousy → Att	.000	[-.004, .020]
Contact → Threat2 → Fear → Att	-.020	[-.094, .025]
Affective attitude dimension		
Contact → Threat1 → Anger → Att	.051	[-.493, 1.02]
Contact → Threat1 → Jealousy → Att	.013	[-.119, .327]
Contact → Threat1 → Fear → Att	.079	[-.909, 1.38]
Contact → Threat2 → Anger → Att	-.263	[-1.68, .237]
Contact → Threat2 → Jealousy → Att	.037	[-.025, .604]
Contact → Threat2 → Fear → Att	-.501	[-2.35, .613]
Behavioral attitude dimension		
Contact → Threat1 → Anger → Att	.003	[-.027, .061]
Contact → Threat1 → Jealousy → Att	.001	[-.007, .023]
Contact → Threat1 → Fear → Att	.004	[-.051, .070]
Contact → Threat2 → Anger → Att	-.014	[-1.02, .013]
Contact → Threat2 → Jealousy → Att	.003	[-.002, .047]
Contact → Threat2 → Fear → Att	-.027	[-.127, .035]

Note. Total index indicates the statistical difference of sequential mediation effect across moderator variables. Point estimate is an index of the three-way conditional indirect effect. Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), Att: Difference in attitude toward Blacks and Native Americans.

Table 15

Estimates of sequential mediated pathway from contact type through social identity threat and hostile media perception to outgroup attitude

Indirect effects	Point estimates	Total index 95% CI
Cognitive attitude dimension		
Contact → Threat1 → HMP_B → Att	-.000	[-.008, .001]
Contact → Threat1 → HMP_N → Att	.000	[-.001, .004]
Contact → Threat2 → HMP_B → Att	-.002	[-.019, .001]
Contact → Threat2 → HMP_N → Att	.001	[-.001, .012]
Affective attitude dimension		
Contact → Threat1 → HMP_B → Att	-.005	[-.181, .011]
Contact → Threat1 → HMP_N → Att	.004	[-.010, .147]
Contact → Threat2 → HMP_B → Att	-.026	[-.312, .012]
Contact → Threat2 → HMP_N → Att	.023	[-.010, .321]
Behavioral attitude dimension		
Contact → Threat1 → HMP_B → Att	-.001	[-.009, .001]
Contact → Threat1 → HMP_N → Att	.000	[-.001, .009]
Contact → Threat2 → HMP_B → Att	-.002	[-.018, .001]
Contact → Threat2 → HMP_N → Att	.001	[-.000, .015]

Note. Total index indicates the statistical significance of sequential mediation effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), HMP_B: Hostile media perception toward Blacks. HMP_N: Hostile media perception toward Native Americans. Att: Difference in attitude toward Blacks and Native Americans.

Table 16

Estimates of sequential mediated pathway from contact type through social identity threat and hostile media perception to outgroup attitude as moderated by common identity message

Indirect effects	Point estimates	Total index 95% CI
Cognitive attitude dimension		
Contact → Threat1 → HMP_B → Att	-.000	[-.016, .003]
Contact → Threat1 → HMP_N → Att	.000	[-.003, .003]
Contact → Threat2 → HMP_B → Att	-.001	[-.027, .001]
Contact → Threat2 → HMP_N → Att	.000	[-.005, .010]
Affective attitude dimension		
Contact → Threat1 → HMP_B → Att	-.003	[-.212, .051]
Contact → Threat1 → HMP_N → Att	.000	[-.093, .092]
Contact → Threat2 → HMP_B → Att	-.012	[-.431, .020]
Contact → Threat2 → HMP_N → Att	.017	[-.039, .415]
Behavioral attitude dimension		
Contact → Threat1 → HMP_B → Att	-.000	[-.014, .004]
Contact → Threat1 → HMP_N → Att	.000	[-.006, .005]
Contact → Threat2 → HMP_B → Att	-.001	[-.021, .002]
Contact → Threat2 → HMP_N → Att	.001	[-.002, .025]

Note. Total index indicates the statistical difference of sequential mediation effect across moderator variable. Point estimate is an index of the conditional indirect effect.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), HMP_B: Hostile media perception toward Blacks. HMP_N: Hostile media perception toward Native Americans. Att: Difference in attitude toward Blacks and Native Americans.

Table 17

Estimates of mediated pathway from contact type through mediators to outgroup attitude

	Mediators	Point estimate	Total index 95% CI
Cognitive dimension	Anger	-.024	[-.098, .043]
	Jealousy	.001	[-.011, .023]
	Fear	.036	[-.041, .125]
	HMP_B	.088	[-.057, .264]
	HMP_N	.003	[-.092, .415]
Affective dimension	Anger	-.667	[-2.62, 1.17]
	Jealousy	-.043	[-.622, .139]
	Fear	.917	[-1.07, 2.96]
	HMP_B	1.218	[-1.37, 3.91]
	HMP_N	.770	[-.778, 2.84]
Behavioral dimension	Anger	.055	[-.158, .269]
	Jealousy	-.004	[-.047, .012]
	Fear	.051	[-.054, .167]
	HMP_B	.138	 [.020, .297]
	HMP_N	.041	[-.092, .161]

Note. Total index indicates the statistical significance of mediation effect.

HMP_B: Hostile media perception toward Blacks, HMP_N: Hostile media perception toward Native Americans.

Significant effect is bolded.

Table 18

Estimates of mediated pathway from contact type through mediators to outgroup attitude as moderated by common identity message

	Mediators	Point estimate	Non-common identity message 95% CI	Common identity message 95% CI	Total index 95% CI
Cognitive dimension	Threat1	.002	[-.053, .016]	[-.034, .028]	[-.029, .067]
	Threat2	.011	[-.085, .098]	[-.065, .097]	[-.112, .128]
	Anger	.089	[-.187, .027]	[-.068, .133]	[-.036, .260]
	Jealousy	-.004	[-.022, .051]	[-.044, .015]	[-.072, .039]
	Fear	.184	[-.182, .056]	 [.033, .261]	 [.040, .374]
	HMP_B	-.012	[-.059, .289]	[-.054, .254]	[-.140, .034]
	HMP_N	-.001	[-.112, .134]	[-.080, .083]	[-.086, .058]
Affective dimension	Threat1	.002	[-.366, .313]	[-.321, .298]	[-.454, .449]
	Threat2	.172	[-1.47, 1.26]	[-.923, 1.55]	[-1.49, 2.27]
	Anger	2.453	[-5.12, .671]	[-1.92, 3.31]	[-1.03, 6.69]
	Jealousy	.284	[-1.24, .161]	[-.158, 1.23]	[-.224, 2.00]
	Fear	4.612	[-4.62, 1.47]	 [.723, 6.34]	 [.824, 9.32]
	HMP_B	-.169	[-1.29, 4.85]	[-1.19, 3.90]	[-2.41, .475]
	HMP_N	-.414	[-1.07, 3.41]	[-.424, 2.91]	[-2.78, .389]
Behavioral dimension	Threat1	-.001	[-.012, .038]	[-.017, .021]	[-.047, .018]
	Threat2	.006	[-.058, .053]	[-.039, .060]	[-.062, .092]
	Anger	.139	[-.293, .034]	[-.113, .182]	[-.064, .377]
	Jealousy	.027	[-.088, .008]	[-.015, .090]	[-.013, .146]
	Fear	.259	[-.261, .084]	 [.046, .341]	 [.055, .513]
	HMP_B	-.019	[.016, .327]	[.015, .279]	[-.148, .057]
	HMP_N	-.022	[-.100, .216]	[-.053, .173]	[-.171, .028]

Note. Total index indicates the statistical difference of mediation effect across moderator variable. Point estimate is an index of conditional indirect effect.

Significant effects are bolded.

Threat 1: Realistic threat scale, Threat 2: Private acceptance scale (a subscale of collective self-esteem scale), HMP_B: Hostile media perception toward Blacks. HMP_N: Hostile media perception toward Native Americans.

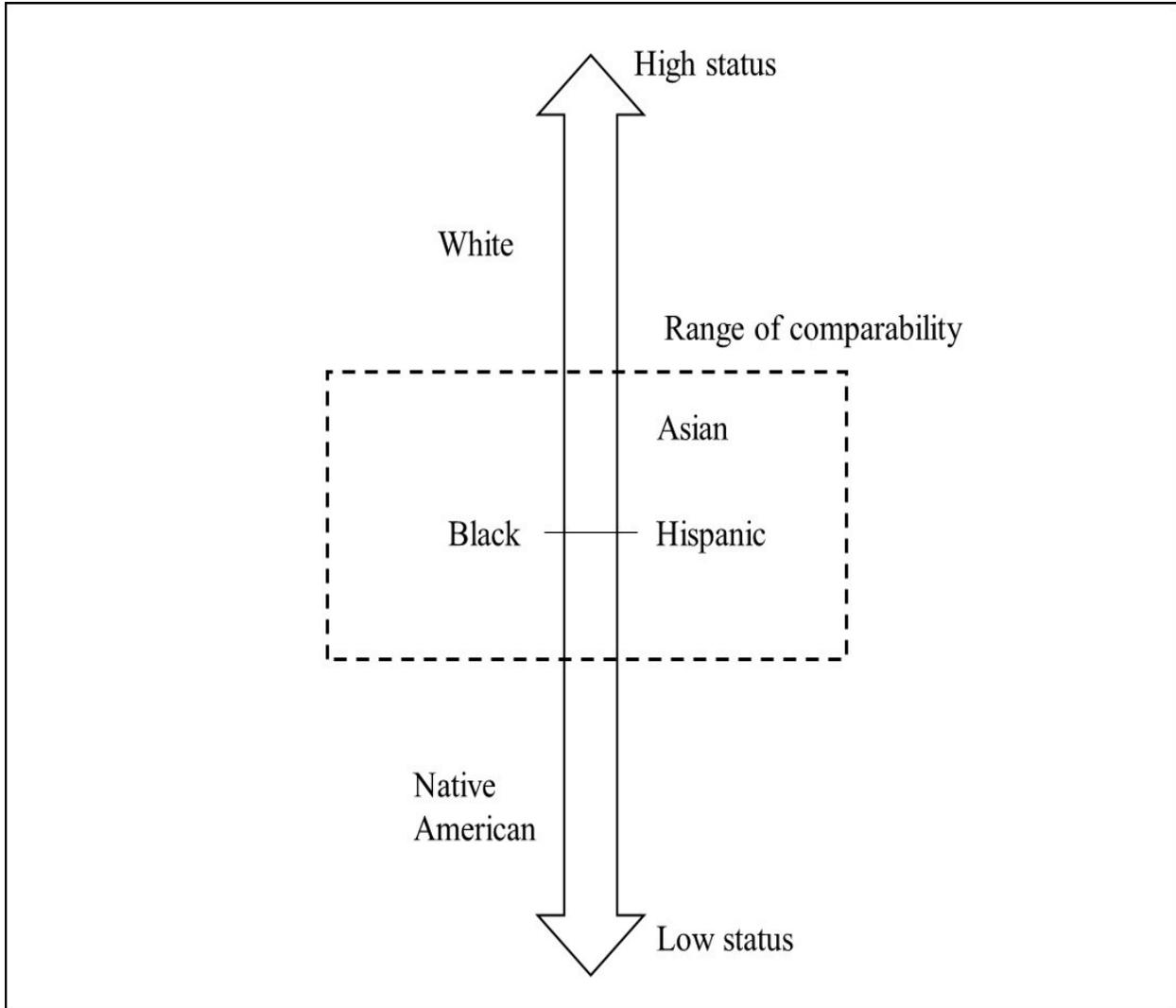


Figure 1. Hypothetical relations between racial groups by social identity theory

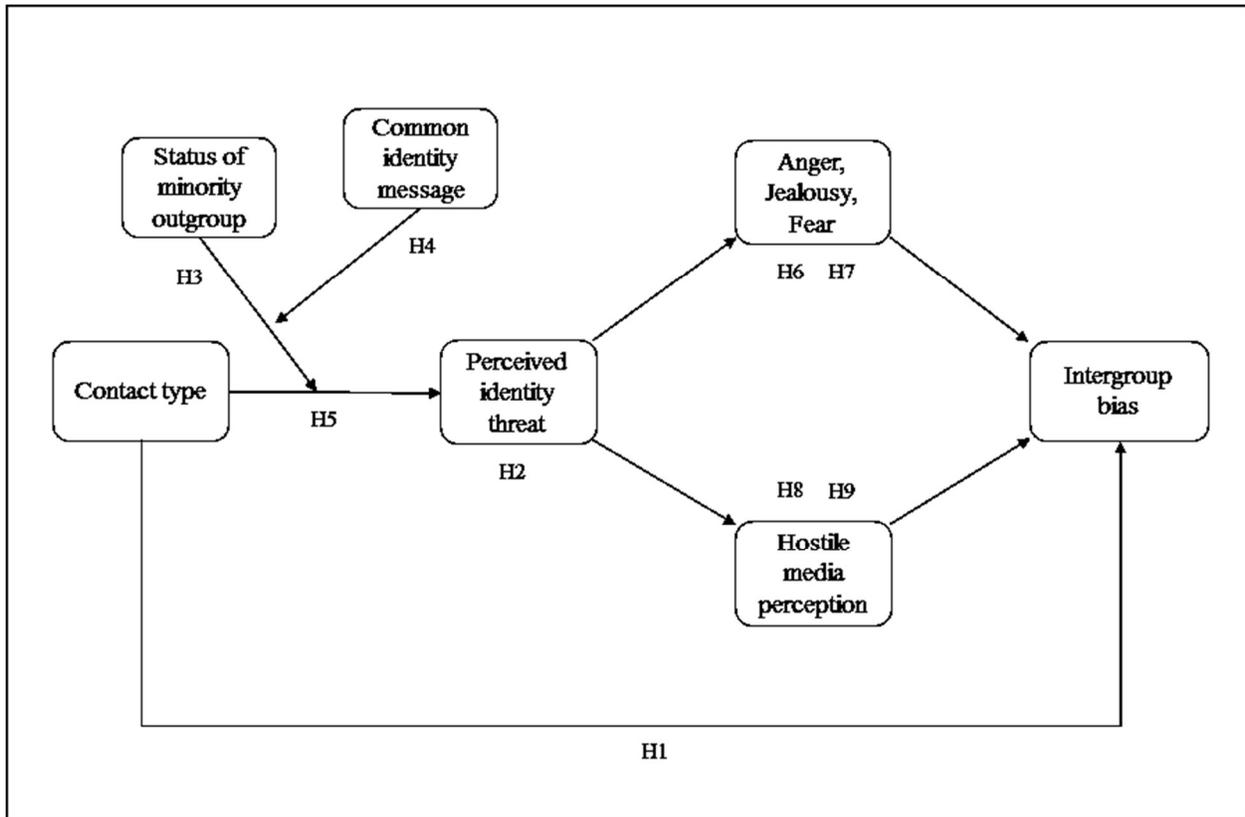


Figure 2. Illustration of hypothesized relationships among variables.

Note: Contact type: Traditional parasocial vs. Parasocial outgroup-outgroup contact.
 Status of minority outgroup: Low status (Native American) vs. High status (Blacks).
 Common identity message: Presence vs. Absence.

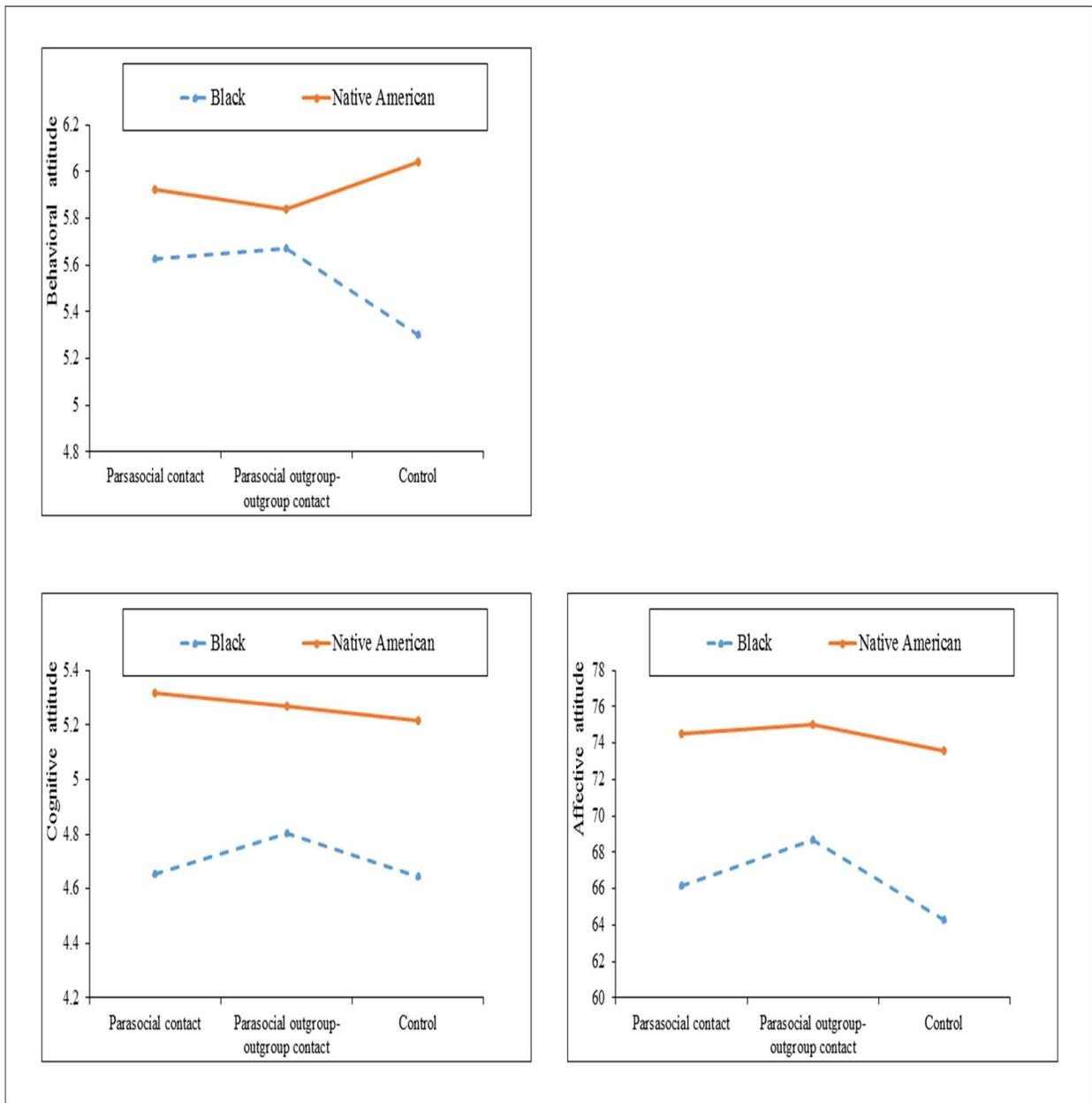


Figure 3. Decomposition of interaction between attitudes toward each minority outgroup and contact type across all attitude dimensions. The interaction effect by the behavioral dimension of attitude was statistically significant ($F(2, 523) = 5.89, p < .01, \eta^2 = .02$).

Contact is coded as 0: Parasocial contact, 1: Parasocial outgroup-outgroup contact, 2: Control group.

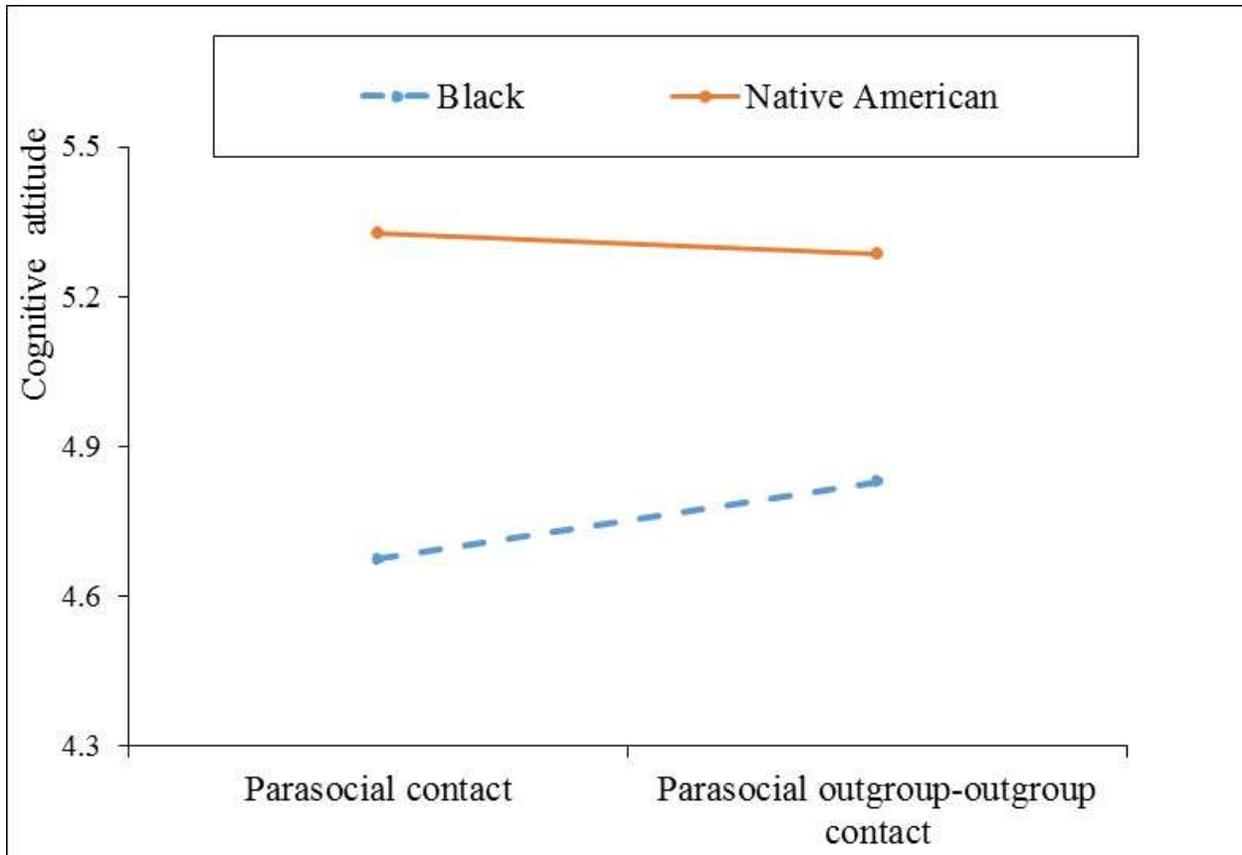


Figure 4. Decomposition of interaction between attitudes toward each minority outgroup and contact type condition.

Regression coefficient for Black: $b = .19$, $t = 1.34$, $p = .18$; Native American: $b = -.03$, $t = -.28$, $p = .78$.

Contact is coded as 0: Parasocial contact, 1: Parasocial outgroup-outgroup contact.

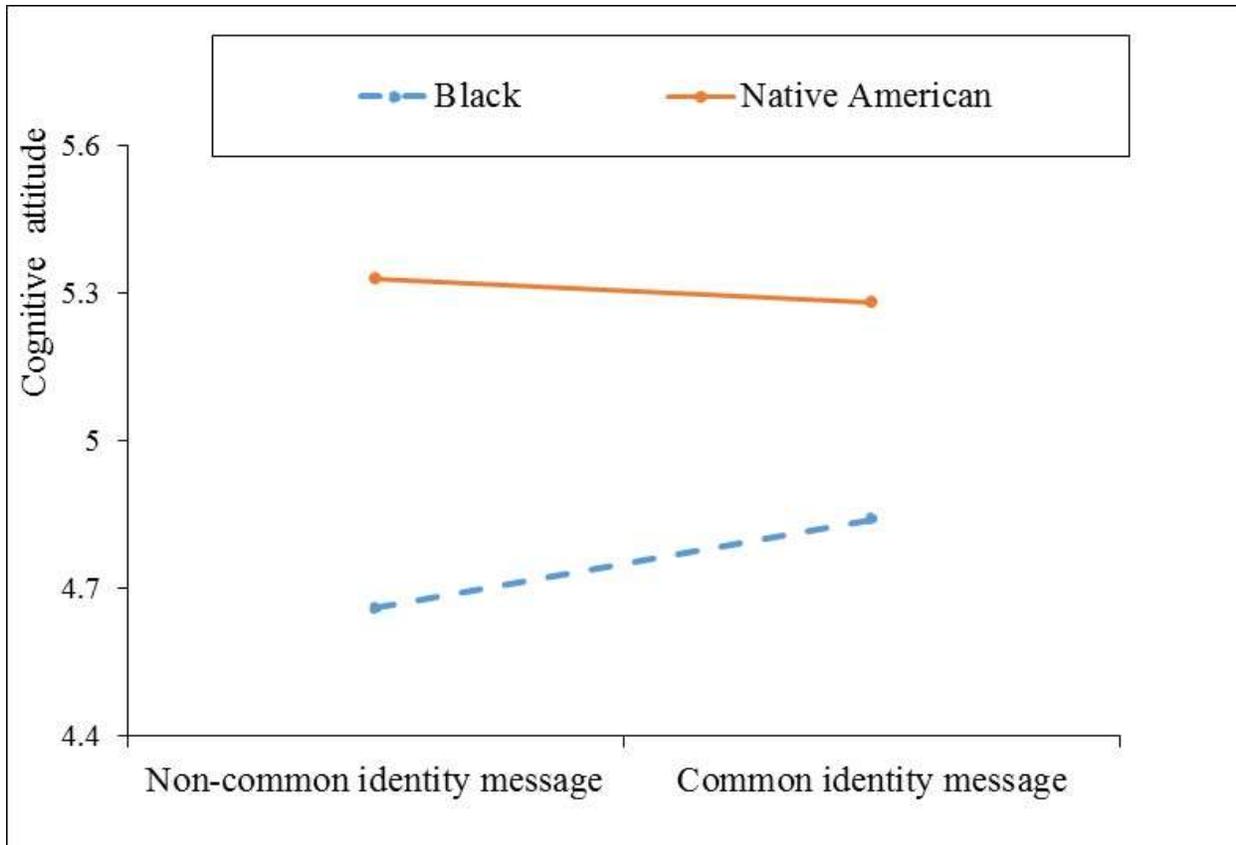


Figure 5. Decomposition of interaction between attitudes toward each minority outgroup and common identity message condition.

Regression coefficient for Black: $b = .18$, $t = 1.47$, $p = .14$; Native American: $b = -.05$, $t = -.41$, $p = .69$.

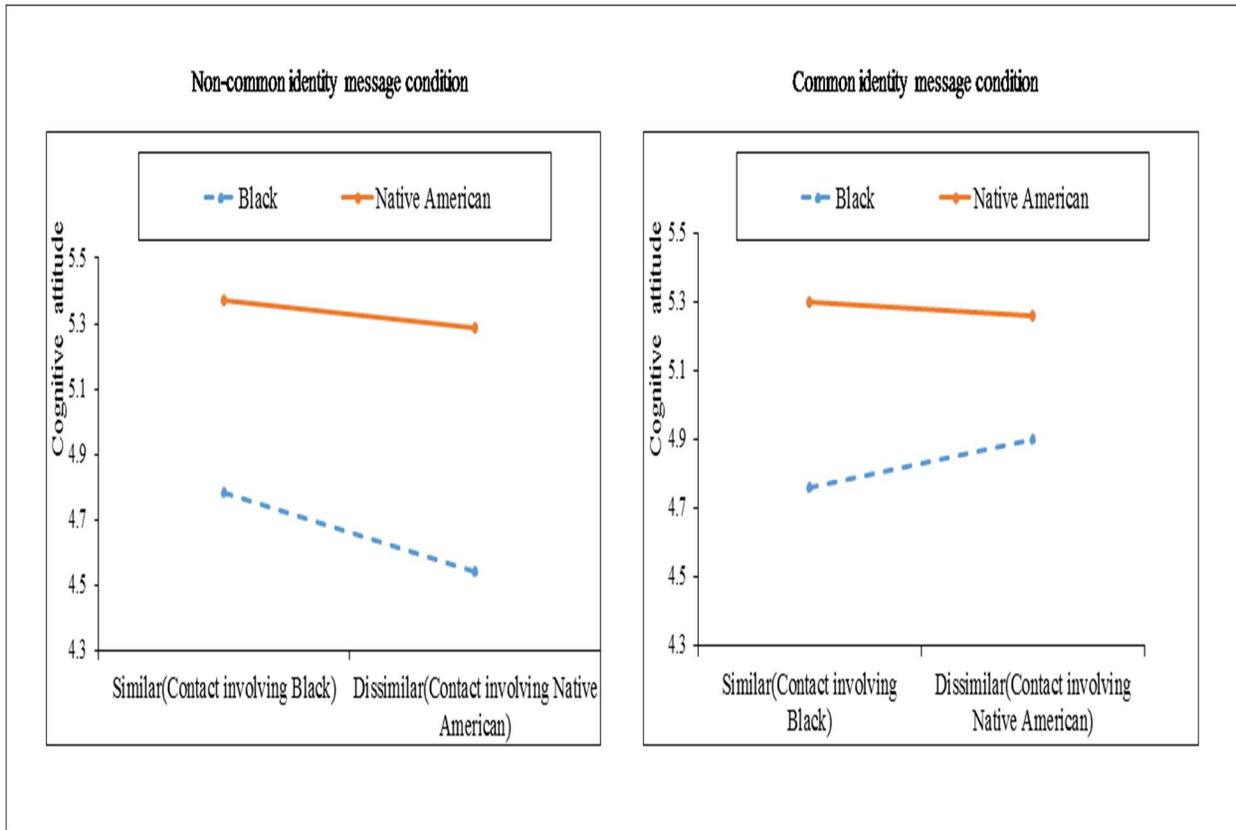


Figure 6. Decomposition of three-way interaction between attitudes toward each minority outgroup, outgroup status, and common identity message condition.

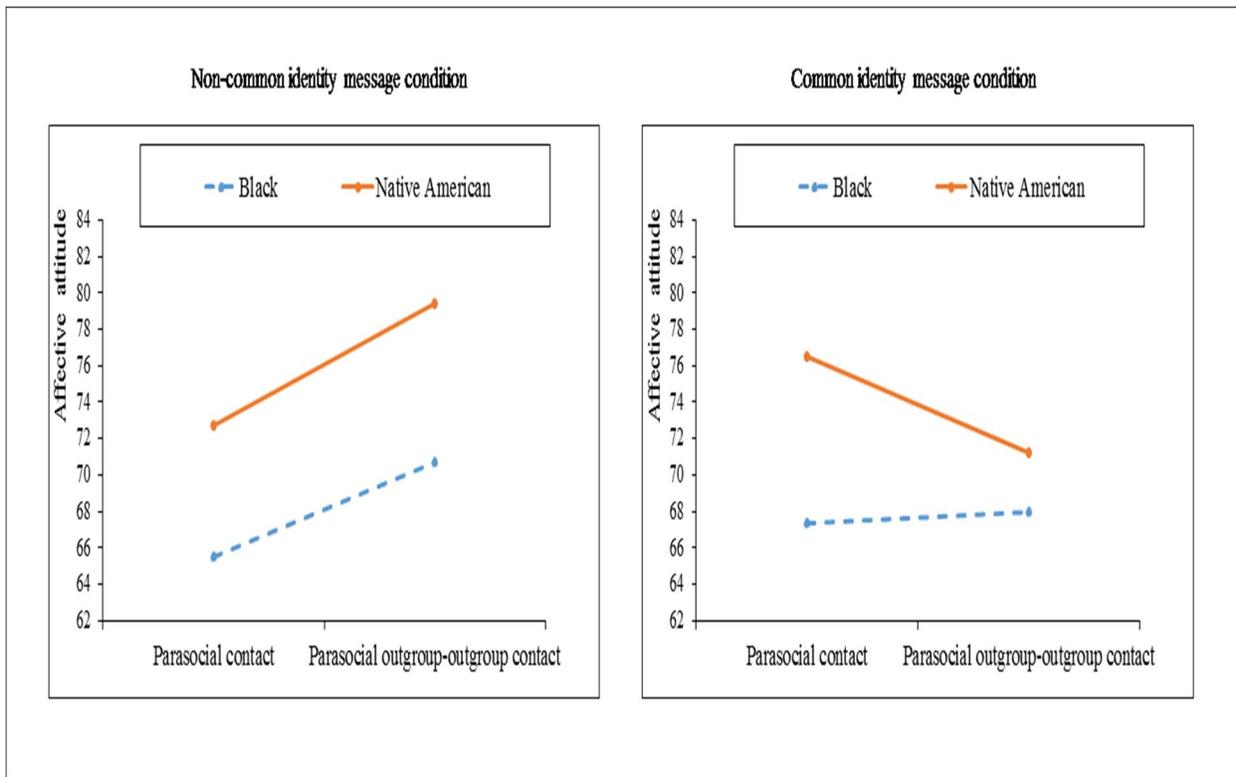


Figure 7. Decomposition of three-way interaction between attitudes toward each minority outgroup, contact type, and common identity message condition. Contact is coded as 0: Parasocial contact, 1: Parasocial outgroup-outgroup contact, 2: Control group.

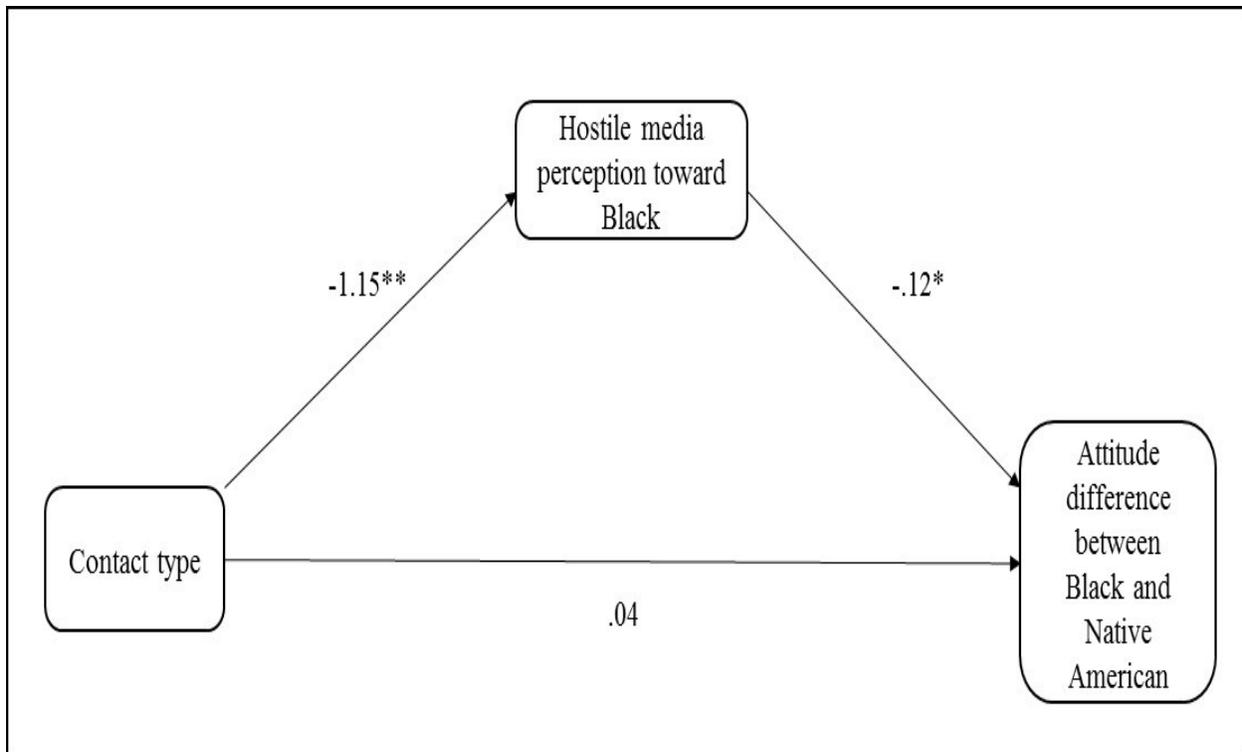


Figure 8. Indirect effect model from contact type to attitude toward each minority outgroup via hostile media perception toward Black. All path coefficients are unstandardized.

Attitude difference is scores resulting from subtract attitude toward Native American from attitude toward Black, so high score means more favorable attitude toward Black relative to Native American.

* $p < .05$, ** $p < .01$,

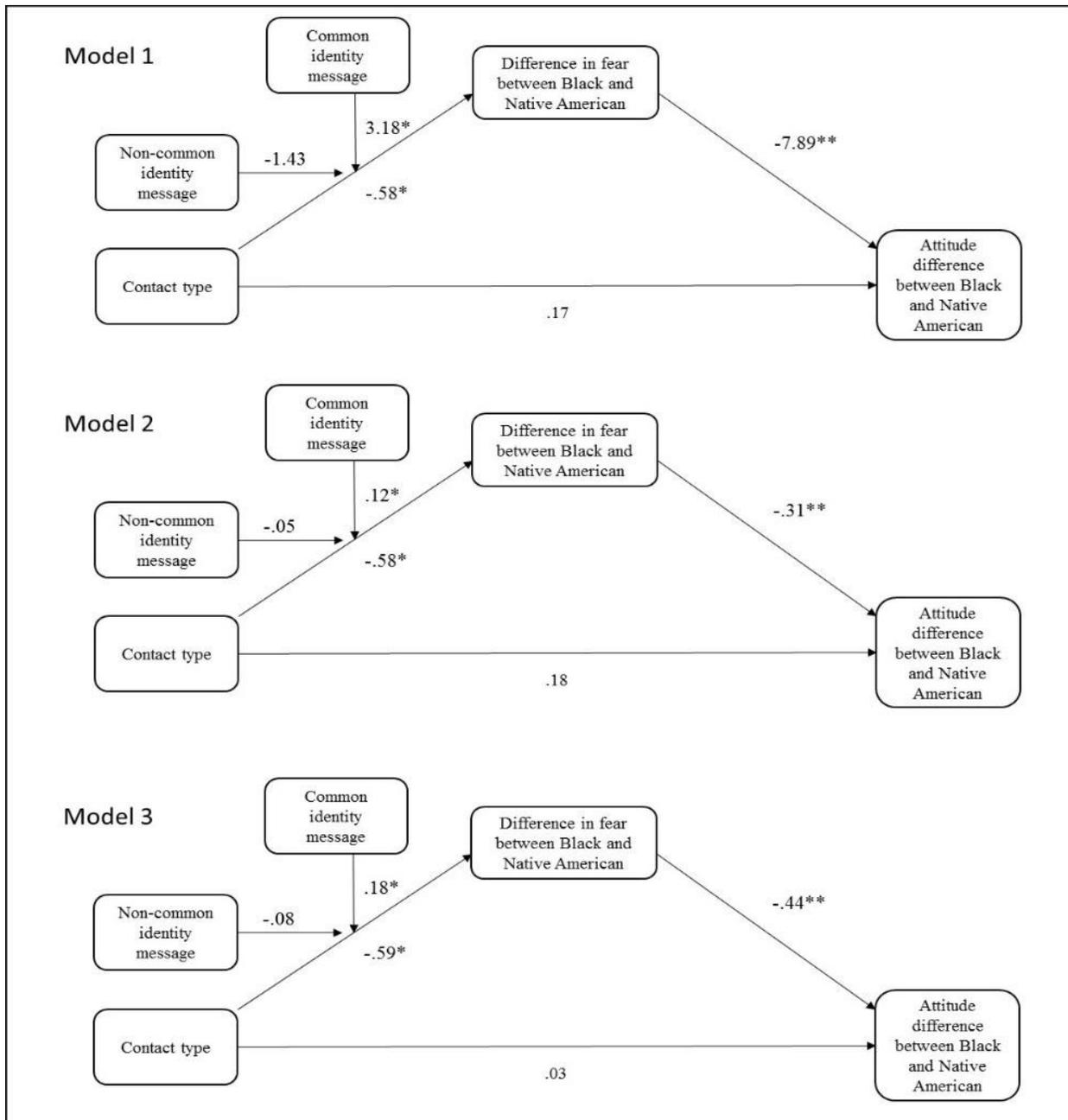


Figure 9. Conditional indirect effect model from contact type to attitude toward each minority outgroup via fear as moderated by common identity message condition.

Model 1: Cognitive attitude, Model 2: Affective attitude, Model 3: Behavioral attitude

All path coefficients are unstandardized.

Mediator is scores resulting from subtract fear toward Native American from fear toward Black, so high score means more fear toward Black relative to Native American.

* $p < .05$, ** $p < .01$,

APPENDIX A: QUESTIONNAIRE (PILOT STUDY)

Reality of Story

Q) How much do you feel the story you just read was...

1 (Not at all), 6 (Neutral), 11 (Very much)

1) Believable

2) Trustworthy

3) Realistic

Interest of Story

Q) How much do you agree with the following statements

1 (Not at all), 6 (Neutral), 11 (Very much)

1) I was fascinated by bits of the article

2) I found the article engaging

3) The news story is interesting

Positivity of Story

Q) How much do you agree with the following statements

1 (Not at all), 6 (Neutral), 11 (Very much)

1) In general, the news story is positive

2) The event described in the story was pleasant

3) The interaction among people in the story was friendly

4) I was in a positive mood while reading the story

Positivity of Interaction

Q) How much do you feel the interaction among people in the story was...

1 (Not at all), 6 (Neutral), 11 (Very much)

- 1) Cooperative
- 2) Superficial
- 3) Meaningful
- 4) Friendly
- 5) Pleasant

Positivity of Contribution

Q) How much do you agree with the following statements

1 (Not at all), 6 (Neutral), 11 (Very much)

- 1) The voluntary group is dedicated to help the community
- 2) The voluntary group is doing something good for their neighborhood

Commonality Perception

Q) After reading the newspaper article...

1 (Not at all), 6 (Neutral), 11 (Very much)

- 1) Did you think the article expresses the idea that Blacks (or Native Americans) and Whites share common values?
- 2) Did you think Blacks (or Native Americans) and Whites are playing on one team?
- 3) Did you think Blacks (or Native Americans) and Whites share common identity?
- 4) Did you perceive Blacks (or Native Americans) and Whites as one group?

Picture Perception

Q) Please look at the picture below, and guess the racial group of all the people. There may be only one racial group or there may be multiple racial groups. Pick the options that you think best apply.

1 (Black), 2 (White), 3 (Native American), 4 (Other)

Social Status

Q) Please order the following racial groups according to what you think their social status is in the U.S. (e.g., political, economic power). We are asking about your perception of reality here -- not whether you think the order is morally right. Drag racial groups in left box to the right box. You can stack items in one box if you think those are (almost) equal in terms of social status.

1 (Black), 2 (White), 3 (Native American), 4(Asian), 5(Hispanic)

APPENDIX B: QUESTIONNAIRE (MAIN STUDY)

Commonality Perception

Q) After reading the newspaper article...

1 (Not at all), 6 (Neutral), 11 (Very much)

1) Did you think the article expresses the idea that Blacks (or Native Americans) and Whites share common values?

2) Did you think Blacks (or Native Americans) and Whites are playing on one team?

3) Did you think Blacks (or Native Americans) and Whites share common identity?

4) Did you perceive Blacks (or Native Americans) and Whites as one group?

Q) Did you see the term 'all Americans' in the article?

1 (Yes), 0 (No)

Positivity of Story

Q) How much do you agree with the following statements

1 (Not at all), 6 (Neutral), 11 (Very much)

1) In general, the news story is positive

2) The event described in the story was pleasant

3) The interaction among people in the story was friendly

4) I was in a positive mood while reading the story

Positivity of Interaction

Q) How much do you feel the interaction among people in the story was...

1 (Not at all), 6 (Neutral), 11 (Very much)

1) Cooperative

2) Superficial

3) Meaningful

4) Friendly

5) Pleasant

Positivity of Contribution

Q) How much do you agree with the following statements

1 (Not at all), 6 (Neutral), 11 (Very much)

1) The voluntary group is dedicated to help the community

2) The voluntary group is doing something good for their neighborhood

Positive Social Identity Threat

Q) Please provide your thoughts on each of the following questions

1 (strongly disagree) to 7 (strongly agree)

Private acceptance

1) I often regret that I am Hispanic, rather than Black (or Native American)

2) In general, I am glad to be a Hispanic, rather than Black (or Native American)

3) Overall, I often feel that my racial group (Hispanic) is not worthwhile, compared to being Black (or Native American)

4) I feel good about the race that I belong to, rather than being Black (or Native American)

Public acceptance

1) Overall, people consider Hispanics to be better than Blacks (or Native Americans)

2) Most people consider Hispanics, on average, to be less effective than Blacks (or Native Americans)

3) In general, others respect Hispanics more than Blacks (or Native Americans)

4) In general, others think that Hispanics are less worthy than Blacks (or Native Americans)

Intergroup Identity Threat (Realistic Threat)

Q) After reading the newspaper article, are you concerned that?

1 (strongly disagree) to 7 (strongly agree)

- 1) Blacks (or Native Americans) will have more control over economic and business matters than Hispanics
- 2) Hispanics will be at a disadvantage in getting a good job compared to Blacks (or Native Americans)
- 3) Blacks (or Native Americans) will have more political power than Hispanics
- 4) Blacks (Native Americans) will displace Hispanic workers from their job.
- 5) Blacks (or Native Americans) will get ahead economically at the expense of Hispanics
- 6) Blacks' (or Native Americans) social status will be getting closer to Whites than Hispanics
- 7) Blacks' (or Native Americans) social status will be higher than Hispanics
- 8) Blacks (or Native Americans) will have higher prestige than Hispanics

Hostile Media Perception

Q) Would you say that the portrayal of the article was biased against, or biased in favor of Blacks (or Native Americans)?

-5 (strongly biased against Blacks) to +5 (strongly biased in favor of Blacks)

Q) Would you say that the journalist responsible for the article was biased against, or biased in favor of Blacks (or Native Americans)?

-5 (strongly biased against Blacks) to +5 (strongly biased in favor of Blacks)

Q) About what percent of this article was favorable to Blacks (Native Americans)?

0 (0%) to 10 (100%)

Q) About what percent of this article was unfavorable to Blacks (Native Americans)?

0 (0%) to 10 (100%)

Emotions

Q) After reading the news article...

0 (not at all) to 6 (very much)

Anger

- 1) I feel angry at Blacks (or Native Americans)
- 2) I feel resentful at Blacks (or Native Americans)
- 3) I feel frustrated at Blacks (or Native Americans)

Fear

- 1) I feel nervous about Blacks (or Native Americans)
- 2) I feel afraid of Blacks (or Native Americans)

Jealousy

- 1) I feel envy of Blacks (or Native Americans)
- 2) I feel jealous of Blacks (or Native Americans)

Cognitive Differentiation (Cognitive Dimension of Attitude)

Q) Please indicate your impression of how common the following attributes are among Hispanics (Blacks or Native Americans)

- (1) Unfriendly (7) Friendly
- (1) Trustworthy (7) Untrustworthy
- (1) Intelligent (7) Unintelligent
- (1) Weak (7) Strong
- (1) Generous (7) Stingy
- (1) Likeable (7) Unlikeable

(1) Cooperative (7) Competitive

Social Distance (Behavioral Dimension of Attitude)

Q) Please provide your opinion on each of the following questions

1 (strongly disagree) to 7 (strongly agree)

- 1) If a Black (Native American) were put in charge of me, I would not mind taking advice and direction from him or her
- 2) If I had a chance to introduce Black (Native American) visitors to my friends and neighbors, I would be pleased to do so
- 3) I would rather not have Blacks (Native Americans) live in the same apartment building I live in
- 4) I would probably feel somewhat self-conscious dancing with a Black (Native American) in a public place
- 5) I would not mind it at all if a Black (Native American) family, with about the same income and education as me, moved in next door

Feeling Thermometer (Affective Dimension of Attitude)

Q) Please provide a number that represents your overall feeling towards Blacks (or Native Americans)

0° (extremely cold) to 100° (extremely warm)

Ingroup Identification

Q) Think about who you are as a person when responding to the following statements

1 (strongly disagree) to 7 (strongly agree)

- 1) Overall, Hispanic has very little to do with how I feel about my self
- 2) Being Hispanic is an important reflection of who I am

3) Hispanic is unimportant to my sense of what kind of a person I am

4) In general, being Hispanic is an important part of my self-image

Media Consumption

Q) During a typical week...

0 (None) to 7 (Seven days)

1) How many days do you watch or listen to news on TV?

2) How many days do you read news in newspapers (including online news)?

Direct Contact Experience

Q) How often do you have contact with Black people (or Native Americans) formally (in class / at work) and socially (outside the class / work)?

4 (a lot of contact) to 1 (no contact at all)

Q) How intimate, in general, has your contact been with Black people (or Native Americans)?

1 (not intimate) to 5 (very intimate)

Gender

Q) What is your gender?

1 (Female), 2 (Male), 3 (Other)

House income

Q) What is your approximate household income?

1 (Less than \$25,000) to 4 (\$100,000 or more)

Political ideology

Q) In general, would you describe your political views as...

1 (very conservative) to 5 (very liberal)

Education

Q) What is the highest level of school you have completed or highest degree you have received?

1 (Less than high school) to 5 (Post graduate or professional degree)

APPENDIX C: EXPERIMENTAL MANIPULATIONS

1. Traditional parasocial condition : **Similar status** minority outgroup

Metro Global News

Black residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named Our Town, which was formed by two African American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization's central mission.

"We are all dedicated to serving our community to make it a safe and welcoming place for everyone," said John Culver, who is co-director of Our Town and also serves as president of the African American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group's core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

"I think this group is really helpful to everyone," said Aron Johnson. "The community is much safer and cleaner, which is a big change from a year ago."

Another man at the meeting who declined to be named, said the organization helped change his life. "I got help finding a job through the organization," he said. "Now, I participate in the group activity two times every month."



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

2. Parasocial outgroup-outgroup contact: **Similar status** minority outgroup

White and Black residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named Our Town, which was formed by one White and one African American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of Our Town and also serves as president of the African American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group’s core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

“I think this group is really helpful to everyone,” said Aron Johnson. “The community is much safer and cleaner, which is a big change from a year ago.”

Another man at the meeting who declined to be named, said the organization helped change his life. “I got help finding a job through the organization,” he said. “Now, I participate in the group activity two times every month.”



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

3. Traditional parasocial condition : **Similar status** minority outgroup + **Common identity message**

Black residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named Our Town, which was formed by two African American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of Our Town and also serves as president of the African American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group’s core mission, which includes building stronger relations and increasing economic opportunity. More specific

objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

“I think this group is really helpful to everyone,” said Aron Johnson. “The community is much safer and cleaner, which is a big change from a year ago.”

Another man at the meeting who declined to be named, said the organization helped change his life. “I got help finding a job through the organization,” he said. “Now, I participate in the group activity two times every month.”



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

“We have to recognize that all people regardless their skin color share a common identity in the sense that we help establish our great country,” said Eric Bradshaw, who serves as president of *Our Town*. “In order to overcome any problem we face, we must remember our common values and remember we all, Black and White, are Americans.”

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

4. Parasocial outgroup-outgroup contact: **Similar status** minority group + **Common identity message**

White and Black residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named *Our Town*, which was formed by one White and one African American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of Our Town and also serves as president of the African American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group’s core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

“I think this group is really helpful to everyone,” said Aron Johnson. “The community is much safer and cleaner, which is a big change from a year ago.”

Another man at the meeting who declined to be named, said the organization helped change his life. “I got help finding a job through the organization,” he said. “Now, I participate in the group activity two times every month.”



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

“We have to recognize that all people regardless their skin color share a common identity in the sense that we help establish our great country,” said Eric Bradshaw, who serves as president of *Our Town*. “In order to overcome any problem we face, we must remember our common values and remember we all, Black and White, are Americans.”

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

5. Traditional parasocial condition: **Dissimilar status** minority outgroup

Native American residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named *Our Town*, which was formed by two Native American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of *Our Town* and also serves as president of the Native American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group's core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

"I think this group is really helpful to everyone," said Aron Johnson. "The community is much safer and cleaner, which is a big change from a year ago."

Another man at the meeting who declined to be named, said the organization helped change his life. "I got help finding a job through the organization," he said. "Now, I participate in the group activity two times every month."



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

6. Parasocial outgroup-outgroup condition: **Dissimilar status** minority outgroup

Native American and White residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named *Our Town*, which was formed by one Native American and one White business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

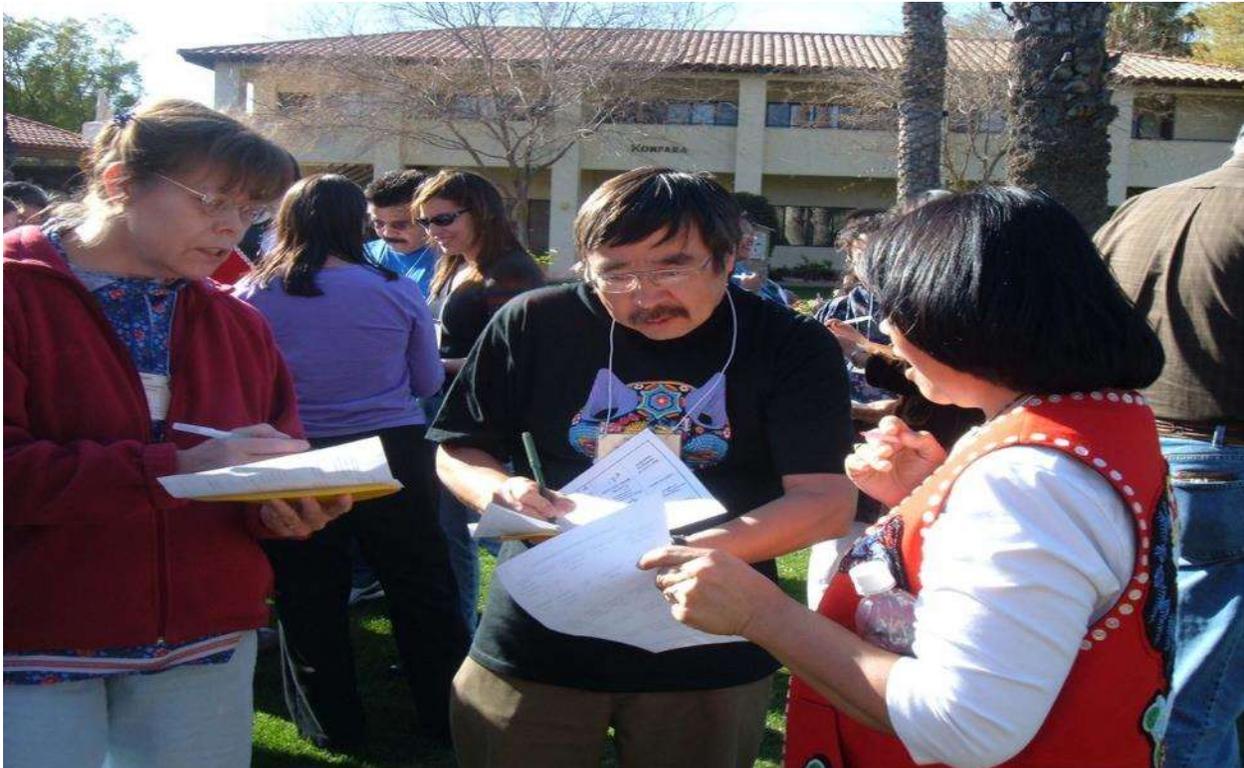
The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of Our Town and also serves as president of the Native American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group’s core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

“I think this group is really helpful to everyone,” said Aron Johnson. “The community is much safer and cleaner, which is a big change from a year ago.”

Another man at the meeting who declined to be named, said the organization helped change his life. “I got help finding a job through the organization,” he said. “Now, I participate in the group activity two times every month.”



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

7. Traditional parasocial condition: **Dissimilar status** minority outgroup + **Common identity message**

Native American residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named *Our Town*, which was formed by two Native American business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization’s central mission.

“We are all dedicated to serving our community to make it a safe and welcoming place for everyone.” said John Culver, who is co-director of *Our Town* and also serves as president of the Native American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group's core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

"I think this group is really helpful to everyone," said Aron Johnson. "The community is much safer and cleaner, which is a big change from a year ago."

Another man at the meeting who declined to be named, said the organization helped change his life. "I got help finding a job through the organization," he said. "Now, I participate in the group activity two times every month."



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

"We have to recognize that all people regardless their skin color share a common identity in the sense that we help establish our great country," said Eric Bradshaw, who serves as president of *Our Town*. "In order to overcome any problem we face, we must remember our common values and remember we all, Native American and White, are Americans."

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

8. Parasocial outgroup-outgroup condition: **Dissimilar status** minority outgroup + **Common identity message**

Native American and White residents from across the city dotted Heritage Park neighborhood last weekend clutching large garbage bags in a collaborative effort to clean up the inner city.

Some were struggling to manhandle waste tires, others were sweating to remove a rusty barbed wire fence.

The work was difficult, but the mood was positive and those who attended seemed ready to cooperate.

In the middle of a short break, volunteers were smiling, and joking with each other as if they were old friends.

“We worked together and like the old saying goes, ‘many hands make light work,’” said one of the group members. “I feel like we have a really good team, we’re getting to better understand each other and to build lasting friendships.”



The effort was organized by leaders from a new multicultural community group named *Our Town*, which was formed by one Native American and one White business owners in the city.

District members including representatives from the police department, fire department, public schools and local businesses have pledged to participate in the organization. Volunteers from the community are also welcome.

The group held a public meeting Monday to discuss the organization's central mission.

"We are all dedicated to serving our community to make it a safe and welcoming place for everyone," said John Culver, who is co-director of Our Town and also serves as president of the Native American Leadership Council.

During the hour-long meeting, about 30 representatives gathered and discussed the group's core mission, which includes building stronger relations and increasing economic opportunity. More specific objectives include job training, organizing a neighborhood watch group, maintaining public parks, and establishing a volunteer base.

"I think this group is really helpful to everyone," said Aron Johnson. "The community is much safer and cleaner, which is a big change from a year ago."

Another man at the meeting who declined to be named, said the organization helped change his life. "I got help finding a job through the organization," he said. "Now, I participate in the group activity two times every month."



Our Town leaders have been working with leaders in cities and towns across country to help establish similar organizations in other communities.

At least twenty other communities have pledged to establish *Our Town* groups.

“We have to recognize that all people regardless their skin color share a common identity in the sense that we help establish our great country,” said Eric Bradshaw, who serves as president of *Our Town*. “In order to overcome any problem we face, we must remember our common values and remember we all, Native American and White, are Americans.”

Our Town of Springfield will meet each Monday at 7 p.m. in city hall. Individuals interested in volunteering with the group are welcome to attend meetings and can also contact Culver at jculver@ourtown.org.

REFERENCES

- Aberson, C. L., Healy, M., & Romero, V. (2000). Ingroup bias and self-esteem: A meta-analysis. *Personality and Social Psychological Review, 4*, 157-173.
- Abrams, J. R., Eveland, W. P, & Giles, H. (2003). The effects of television on group vitality: Can television empower nondominant groups? *Communication Yearbook, 27*, 193-220.
- Allport, G. W. (1954). *The nature of prejudice*. Reading, MA: Addison-Wesley.
- Alwin, D. F. (1997). Feeling thermometer versus 7-Point scale: Which are better? *Sociological Methods and Research, 25*, 318-340.
- Appel, M., & Maleckar, B. (2012). The influence of paratext on narrative persuasion: Fact, fiction, or fake? *Human Communication Research, 38*, 459-484.
- Baker, W. D., & Oneal, J. R. (2001). Patriotism or opinion leadership? The nature and origins of the “rally round the flag” effect. *Journal of Conflict Resolution, 45*, 661-687.
- Bandura, A. (2002). Social cognitive theory of mass communication. In R. Craig & H. Muller (Eds.), *Theorizing communication: Reading across traditions* (pp. 339-356). Thousand Oaks, CA: Sage publication.
- Bandura, A. (2004). Social cognitive theory for personal and social change by enabling media. In A. Singhal, M. J. Cody, E. M. Rogers, & M. Sabido (Eds.), *Entertainment-education and social change: History, research, and practice* (pp. 75–96). Mahwah, NJ: Lawrence Erlbaum.
- Barnidge, M., & Rojas, H. (2014). Hostile media perceptions, presumed media influence, and political talk: Expanding the corrective action hypothesis. *International Journal of Public Opinion Research, 26*, 132-156.

- Bikmen, N. (2011). Asymmetrical effects of contact between minority groups: Asian and Black students in a small college. *Cultural Diversity and Ethnic Minority Psychology, 17*, 186–194.
- Bobo, L. D., & Hutchings, V. L. (1996). Perceptions of racial group competition: Extending Blumer's theory of group position to a multiracial social context. *American Sociological Review, 61*, 951-972.
- Bodenhausen, G. V., & Moreno, K. N. (2000). How do I feel about them? The role of affective reactions in intergroup perception. In H. Bless & J. P. Forgas (Eds.), *The message within: The role of subjective experience in social cognition and behavior* (pp. 283–303). London: Psychology Press.
- Boldry, J. G., & Kashy, D. A. (1999). Intergroup perception in naturally occurring groups of differential Status: A social relations perspective. *Journal of Personality and Social Psychology, 77*, 1200-1212.
- Brader, T. (2005). Striking a responsive chord: How political Ads motivate and persuade voters by appealing to emotions. *American Journal of Political Science, 49*, 388-405.
- Brigham, J. C. (1993). College students' racial attitudes. *Journal of Applied Social Psychology, 23*, 1933-1967.
- Brophy, I. N. (1945). The luxury of anti-Negro prejudice. *The Public Opinion Quarterly, 9*, 456-466.
- Bucy, E. P. (2000) Emotional and evaluative consequences of inappropriate leader displays. *Communication Research, 27*(2), 194-226.
- Brewer, M. B. (1999). The psychology of prejudice: Ingroup love or outgroup hate? *Journal of Social Issues, 55*, 429-444.

- Brown, R. J. (1984). The effects of intergroup similarity and cooperative versus competitive orientation on intergroup discrimination. *British Journal of Social Psychology, 23*, 21-33.
- Brown, R. J., & Abrams, D. (1986). The effect of intergroup similarity and goal interdependence on intergroup attitudes and task performance. *Journal of Experimental Social Psychology, 22*, 78-92.
- Busselle, R., & Crandall, H. (2002). Television viewing and perceptions about race differences in socioeconomic success. *Journal of Broadcasting & Electronic Media, 46*, 265-282.
- Cameron, L., & Rutland, A. (2006). Extended contact through story reading in school: Reducing children's prejudice towards the disabled. *Journal of Social Issues, 62*, 469-488.
- Cernat, V. (2011). Extended contact effects: Is exposure to positive outgroup exemplars sufficient or is interaction with ingroup members necessary? *The Journal of Social Psychology, 151*, 737-753.
- Chang, M., Astin, A., & Kim, D. (2004). Cross-racial interaction among undergraduates: Some consequences, causes, and patterns. *Research in Higher Education, 45*, 529-553.
- Colby, S. L., & Ortman, J. M. (2015). Projections of the size and composition of the U.S. population: 2014 to 2060. Retrieved from:
<https://www.census.gov/content/dam/Census/library/publications/2015/demo/p25-1143.pdf>.
- Coe, K. (2012). Television news, public opinion, and the Iraq War: Do wartime rationales matter? *Communication Research, 40*, 486-505.
- Cohen, J. (2001). Defining identification: A theoretical look at the identification of audiences with media characters. *Mass Communication & Society, 4*, 245-264.

- Crisp, R. J., & Turner, R. N. (2009). Can imagined interactions produce positive perceptions? Reducing prejudice through simulated social contact. *American Psychologist, 64*(4), 231-240.
- Darden, J. T., & Kamel, S. M. (2000). Black residential segregation in the city and suburbs of Detroit. *Journal of Urban Affairs, 22*, 1–13.
- Diehl, M. (1988). Social identity and minimal groups: The effect of interpersonal and intergroup attitudinal similarity on intergroup discrimination. *British Journal of Social Psychology, 27*, 289-300.
- Dijker, A. J. (1987). Emotional reactions to ethnic minorities. *European Journal of Social Psychology, 17*, 305-325.
- Dixon, T. L. (2015). Good guys are still always in White? Positive change and continued misrepresentation of race and crime on local television news. *Communication Research, 44*, 775-792.
- Dixon, J., Durrheim, K., & Tredoux, C. (2005). Beyond the optimal contact strategy: A reality check for the contact hypothesis. *American Psychologist, 60*, 697-711.
- Dixon, J., Durrheim, K., Tredoux, C., Tropp, L. R., Clack, B., & Eaton, E. (2010). A paradox of integration? Interracial contact, prejudice reduction and black South Africans' perceptions of racial discrimination. *Journal of Social Issues, 66*, 401-416.
- Dixon, T. L., & Linz, D. (2000). Overrepresentation and underrepresentation of African Americans and Latinos as lawbreakers on television news. *Journal of Communication, 50*, 131–154.

- Dixon, J., Tropp, L. R., Durrheim, K., & Tredoux, C. (2010). "Let Them Eat Harmony": Prejudice reduction strategies and attitudes of historically disadvantaged groups. *Current Directions in Psychological Science, 19*, 76-80.
- Dovidio, J. F., Brigham, J. C., Johnson, B. T., & Gaertner, S. L. (1996). Stereotyping, prejudice, and discrimination: Another look. In N. Macrae, C. Stangor, & M. Hewstone (Eds.), *Stereotypes and stereotyping* (pp. 276–319). New York: Guilford.
- Dovidio, J. F., Eller, A., & Hewstone, M. (2011). Improving intergroup relations through direct, extended and other forms of indirect contact. *Group Processes & Intergroup Relations, 14*(2), 147-160.
- Duck, J. M., Terry, D. J., & Hogg, M. A. (1998). Perception of a media campaign: The role of social identity and the changing intergroup context. *Personality and Social Psychology Bulletin, 24*(1), 3-16.
- Feldman, S., Huddy, L., & Cassese, E. (2012). Emotional underpinnings of political behavior. *Grounding Social Sciences in Cognitive Sciences, 27*, 125-156.
- Festinger, L. (1954). A theory of social comparison processes. *Human Relations, 7*, 117-140.
- Frijda, N. H. (1987). Emotion, cognitive structure, and action tendency. *Cognition and Emotion, 1*, 115-143.
- Frijda, N. H., Kuipers, P., & ter Schure, E. (1989). Relations among emotion, appraisal, and emotional action readiness. *Journal of Personality and Social Psychology, 57*, 212-228.
- Fujioka, Y. (1999). Television portrayals and African-American stereotypes: Examination of television effects when direct contact is lacking. *Journalism & Mass Communication Quarterly, 76*, 52-75.

- Gaertner, S. L., Dovidio, J. F., Anastasio, P. A., Bachman, B. A., & Rust, M. C. (1993). The common ingroup identity model: Recategorization and the reduction of intergroup bias, *European Review of Social Psychology*, *4*, 1-26.
- Gaertner, S. L., Rust, M. C., Dovidio, J. F., Bachman, B. A., & Anastasio, P. A. (1994). The contact hypothesis: The role of a common ingroup identity on reducing intergroup bias. *Small Group Research*, *25*, 224-249.
- Gaertner, S. L., Dovidio, J. F., & Bachman, B. A. (1996). Revisiting the contact hypothesis: The induction of a common ingroup identity. *International Journal of Intercultural Relations*, *20*, 271-290.
- Glasford, D. E., & Calcagno, J. (2012). The conflict of harmony: Intergroup contact, commonality and political solidarity between minority groups. *Journal of Experimental Social Psychology*, *48*, 323-328.
- Gring-Pemle, L. M. (2012). ‘‘It’s we the people..., not we the illegals’’: Extreme speech in Prince William county, Virginia’s immigration debate. *Communication Quarterly*, *60*, 624-648.
- Gunther, A. C., Miller, N., & Liebhart, J. L. (2009). Assimilation and contrast in a test of the hostile media effect. *Communication Research*, *36*, 747-764.
- Gunther, A. C. & Liebhart, J. L. (2006). Broad reach or biased source? Decomposing the hostile media effect. *Journal of Communication*, *56*, 449-466.
- Gunther, A. C., & Schmitt, K. (2004). Mapping boundaries of the hostile media effect. *Journal of Communication*, *54*, 55-70.

- Hartmann, T., & Tanis, M. (2013). Examining the hostile media effect as an intergroup phenomenon: The role of ingroup identification and status. *Journal of Communication*, 63, 535-555.
- Harwood, J. (2010). The contact space: A novel framework for intergroup contact research. *Journal of Language and Social Psychology*, 29, 147-177.
- Harwood, J., & Roy, A. (2005). Social identity theory and mass communication research. In J. Harwood & H. Giles (Eds.), *Intergroup communication* (pp. 189–211). New York: Peter Lang.
- Hayes, A. F. (2013). Introduction to mediation, moderation, and conditional process analysis. New York, NY: The Guilford Press.
- Haug, M. R. (1977). Measurement in social stratification. *Annual Review of Sociology*, 3, 51-77.
- Henderson-King, E., Henderson-King, D., Zhermer, N., Posokhova, S., & Chiker, V. (1997). In-group favoritism and perceived similarity: A look at Russian's perceptions in the post-Soviet era. *Personality and Social Psychology Bulletin*, 23, 1013-1021.
- Hewstone, M., Rubin, M., & Willis, H. (2002). Intergroup bias. *Annual Review of Psychology*, 53, 575-604.
- Hogg, M. A. (2000). Social identity and social comparison. In J. Suls & L. Wheeler (Eds.), *Handbook of social comparison: Theory and research* (pp. 401-421). New York: Plenum.
- Hornsey, M. J., & Hogg, M. A. (2000). Subgroup relations: A comparison of mutual intergroup differentiation and common ingroup identity models of prejudice reduction. *Personality and Social Psychology Bulletin*, 26, 242-256.

- Hwang, H., Pan, Z., & Sun, Y. (2008). Influence of hostile media perception on willingness to engage in discursive activities: An examination of mediating role of media indignation. *Media Psychology, 11*, 76-97.
- Jetten, J., Spears, R., & Manstead, A. S. R. (1997). Distinctiveness threat and prototypicality: Combined effects on intergroup discrimination and collective self-esteem. *European Journal of Social Psychology, 27*, 635-657.
- Jetten, J., Spears, R., & Postmes, T. (2004). Intergroup distinctiveness and differentiation: A meta-analytic integration. *Journal of Personality and Social Psychology, 86*, 862-879.
- Johnson, J. H., Farrell, W. C., & Guinn, C. (1997). Immigration reform and the browning of America: Tensions, conflicts, and community instability in metropolitan Los Angeles. *International Migration Review, 31*, 1055-1095.
- Joyce, N., & Harwood, J. (2012). Improving intergroup attitudes through televised vicarious intergroup contact: Social cognitive processing of ingroup and outgroup information. *Communication Research*, doi:10.1177/0093650212447944.
- Judd, M. C., Kenny, A. D., & McClelland, H. G. (2001). Estimating and testing mediation and moderation in within-subject designs. *Psychological Methods, 6*, 115-134.
- Lazarus, R. S. (1991). *Emotion and adaptation*. New York: Oxford University Press.
- Lemmer, G., & Wagner, U. (2015). Can we really reduce ethnic prejudice outside the lab? A meta-analysis of direct and indirect contact interventions. *European Journal of Social Psychology, 45*, 152-168.
- Link, M., & Oldendick, R. (1996). Social construction and White attitudes toward equal opportunity and multiculturalism. *The Journal of Politics, 58*, 149-168.

- Lord, C. G., Ross, L., & Lepper, M. R. (1979). Biased assimilation and attitude polarization: The effects of prior theories on subsequently considered evidence. *Journal of personality and social psychology*, *37*, 2098-2109.
- Luhtanen, R., & Crocker, J. (1992). A collective self-esteem scale: Self-evaluation of one's social identity. *Personality and Social Psychology Bulletin*, *18*, 302-318.
- Mackie, D. M., Devos, T., & Smith, E. R. (2000). Intergroup emotions: Explaining offensive action tendencies in an intergroup context. *Journal of Personality and Social Psychology*, *79*, 602-616.
- Mackie, D. M., Silver, L., & Smith, E. R. (2004). Emotion as an intergroup phenomenon. In C. W. Leach & L. A. Tiedens (Eds.), *The social life of emotions* (pp. 227-245). New York: Cambridge University Press.
- Mastro, D., & Atwell Seate, A. (2012). Group membership in race-related media processes and effects. In H. Giles (Ed.), *The handbook of intergroup communication* (pp. 357-369). New York: Routledge.
- Mastro, D., & Tukachinsky, R. (2011). The influence of exemplar versus prototype-based media primes on racial/ethnic evaluations. *Journal of Communication*, *61*, 916-937.
- Matheson, K., & Dursun, S. (2001). Social identity precursors to the hostile media phenomenon: Partisan perceptions of coverage of the Bosnian conflict. *Group Processes & Intergroup Relations*, *4*(2), 116-125.
- Matthes, J., & Beyer, A. (2015). Toward a cognitive-affective process model of hostile media perceptions: A multi-country structural equation modeling approach. *Communication Research*. Advance online publication.

- Marcus, G. E. (1988). The structure of emotional response: 1984 presidential candidates. *The American Political Science Review*, 82, 737-761.
- Marcus, G. E., & Mackuen, M. B. (1993). Anxiety, enthusiasm, and the vote: The emotional underpinnings of learning and involvement during presidential campaigns. *The American Political Science Review*, 87, 672-685.
- Mazziotta, A., Mummendey, A., & Wright, S. C. (2011). Vicarious intergroup contact effects: Applying social-cognitive theory to intergroup contact research. *Group Processes & Intergroup Relations*, 14(2), 255–274.
- McClain, P. D. (1993). The changing dynamics of urban politics: Black and Hispanic municipal employment: Is there competition? *The Journal of Politics*, 55, 399-414.
- McClain, P. D., & Joseph, S. (2013). *Can we all get along? Racial and ethnic minorities in American politics*. Boulder, CO: Westview Press.
- McClain, P. D., Carter, N. M., DeFrancesco Soto, V. M., Lyle, M. L., Grynaviski, J. D., Nunnally, S. C., Scotto, T. S., Kendrick, J. A., Lackey, G. F., & Cotton, K. D. (2006). Racial distancing in a southern city: Latino immigrants' views of Black Americans. *The Journal of Politics*, 68, 571-584.
- McClain, P. D., Lyle, M. L., Carter, N. M., DeFrancesco Soto, V. M., Lackey, G. F., Cotton, K., Nunnally, S. C., Scotto, T. S., Grynaviski, J. D., & Kendrick, J. A. (2007). Black Americans and Latino immigrants in a southern city: Friendly neighbors or economic competitors? *Du Bois Review*, 4, 97–117.
- Miles, E., & Crisp, R. J. (2014). A meta-analytic test of the imagined contact hypothesis. *Group Processes & Intergroup Relations*, 17(1), 3-26.

- Miller, D. A., Smith, E. R., & Mackie, D. M. (2004). Effects of intergroup contact and political predispositions on prejudice: Role of intergroup emotions. *Group Processes & Intergroup Relations*, 7, 221–237.
- Mohl, R. A. (2003). Globalization, Latinization, and the Nuevo New South. *Journal of American Ethnic History*, 22, 31-66.
- Montoya, K. A., & Hayes, F. A. (2016). Two-condition within-participant statistical mediation analysis: A path-analytic framework. *Psychological Methods*, 22, 6-27.
- Mullen, E. (2007). The reciprocal relationship between affect and perceptions of fairness. In K. Tornblom & R. Vermunt (Eds.), *Distributive and procedural justice: Research and social applications* (pp. 15-37). Burlington, VT: Ashgate.
- Nielsen (2016). *The total audience report*. Retrieved from:
<http://www.nielsen.com/us/en/insights/news/2016/television-is-still-top-brass-but-viewing-differences-vary-with-age.html>
- Oliver, J. E., & Wong, J. (2003). Intergroup prejudice in multiethnic settings. *American Journal of Political Science*, 47, 567-582.
- Ortiz, M., & Harwood, J. (2007). A social cognitive theory approach to the effects of mediated intergroup contact on intergroup attitudes. *Journal of Broadcasting & Electronic Media*, 51, 615-631.
- Petersen, R. P., Johnson, D. W., & Johnson, R. T. (1991) Effects of cooperative learning on perceived status of male and female pupils, *The Journal of Social Psychology*, 131, 717-735.
- Pettigrew, T. F. (1998). Intergroup contact theory. *Annual Review of Psychology*, 49, 65-85.

- Pettigrew, T. F., & Tropp, L. R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology, 90*, 751-783.
- Pettigrew, T. F., & Tropp, L. R. (2008). How does contact reduce prejudice? A meta analytic test of three mediators. *European Journal of Social Psychology, 38*, 922-934.
- Pettigrew, T. F. (2009). Secondary transfer effect of contact: Do intergroup contact effects spread to non-contacted outgroups? *Social Psychology, 40*, 55-65.
- Pettigrew, T. F., Tropp, L. R., Wagner, U., & Christ, O. (2011). Recent advances in intergroup contact theory. *International Journal of Intercultural Relations, 35*, 271-280.
- Ratner, R. K., & Herbst, K. C. (2005). When good decisions have bad outcomes: The impact of affect on switching behavior. *Organizational Behavior and Human Decision Processes, 96*, 23-37.
- Richardson, J. D., & Lancendorfer, K. M. (2004). Framing affirmative action: The influence of race on newspaper editorial responses to the University of Michigan cases. *Harvard International Journal of Press/Politics, 9*, 74-94.
- Riek, B. M., Mania, E. W., & Gaertner, S. L. (2006). Intergroup threat and outgroup attitudes: A meta-analytic review. *Personality and Social Psychology Review, 10*, 336-353.
- Riek, B. M., Mania, E. W., Gaertner, S. L., McDonald, S. A., & Lamoreaux, M. J. (2010). Does a common ingroup identity reduce intergroup threat? *Group Processes & Intergroup Relations, 13*, 403-423.
- Rojas, H. (2010). "Corrective" actions in the public sphere: How perceptions of media and media effects shape political behaviors. *International Journal of Public Opinion Research, 22*(3), 343-363.

- Rubin, R. B., & McHugh, M. P. (1987). Development of parasocial interaction relationships. *Journal of Broadcasting & Electronic Media, 31*(3), 279-292.
- Saguy, T., Tausch, N., Dovidio, J., & Pratto, F. (2009). The irony of harmony: Intergroup contact can produce false expectations for equality. *Psychological Science, 20*, 14-21.
- Scheepers, D. (2009). Turning social identity threat into challenge: Status stability and cardiovascular reactivity during inter-group competition. *Journal of Experimental Social Psychology, 45*, 228-233.
- Scheepers, D., Ellemers, N., & Sijm, N. (2009). Suffering from the possibility of status loss: Physiological responses to social identity threat in high status groups. *European Journal of Social Psychology, 39*, 1075-1092.
- Schellhaas, F. M., & Dovidio, J. F. (2016). Improving intergroup relations. *Current Opinion in Psychology, 11*, 10-14.
- Schiappa, E., Gregg, P. B., & Hewes, D. E. (2005). The parasocial contact hypothesis. *Communication Monographs, 72*, 92-115.
- Sherif, M. (1958). Superordinate goals in the reduction of intergroup conflicts. *American Journal of Sociology, 63*, 349-356.
- Sherif, M., & Hovland, C. I. (1961). *Social judgment: Assimilation and contrast effects in communication and attitude change*. New Haven, CT: Yale University Press.
- Sims, V. M., & Patrick, J. P. (1936). Attitude toward the Negro of northern and southern college students. *The Journal of Social Psychology, 7*, 192-204.
- Sigelman, L., Bledsoe, T., Welch, S., & Combs, M. W. (1996). Making contact? Black-White social interaction in the urban setting. *American Journal of Sociology, 101*, 1306-1332.

- Smith, E. R. (1993). Social identity and social emotions: Toward new conceptualizations of prejudice. In D.M. Mackie & D. Hamilton (Eds.), *Affect, cognition and stereotyping: Interactive processes in group perception* (pp. 297–315). San Diego, CA: Academic Press.
- Smith, C. A., & Ellsworth, P. C. (1987). Patterns of appraisal and emotion related to taking an exam. *Journal of Personality and Social Psychology*, *52*, 475-488.
- Sol Hart, P., Feldman, L., Leiserowitz, A., & Maibach, E. (2015). Extending the impacts of hostile media perceptions: Influences on discussion and opinion polarization in the context of climate change. *Science Communication*, *37*, 506-532.
- Song, M. (2004). Introduction: Who's at the bottom? Examining claims about racial hierarchy, *Ethnic and Racial Studies*, *27*, 859-877.
- Stephan, W. G., & Finlay, K. (1999). The role of empathy in improving intergroup relations. *Journal of Social Issues*, *55*, 729-743.
- Stephan, W. G., & Stephan, C. W. (1984). The role of ignorance in intergroup relations. In N. Miller & M. B. Brewer (Eds.), *Groups in contact: The psychology of desegregation* (pp. 229-255). Orlando, FL: Academic Press.
- Stephan, W. G., Ybarra, O., & Bachman, G. (1999). Prejudice toward immigrants. *Journal of Applied Social Psychology*, *29*, 2221-2237.
- Schwarz, N. (1990). Feelings as information: Information and motivational function of affective states. In E. T. Higgins & R. M. Sorrentino (Eds.), *Handbook of motivation and cognition* (pp. 527-561). New York: Guilford.
- Tajfel, H. (1982). Social psychology of intergroup relations. *Annual Review of Psychology*, *33*, 1-39.

- Tajfel, H., Billig, M. G., Bundy, R. P., & Flament, C. (1971). Social categorization and intergroup behavior. *European Journal of Social Psychology, 1*, 149-178.
- Tajfel, H., & Turner, J. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Monterey, CA: Brooks / Cole.
- Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *The psychology of intergroup relations* (pp. 7-24). Chicago: Nelson-Hall.
- Trawalter, S., Richeson, J. A., & Shelton, J. N. (2009). Predicting behavior during interracial interactions: A stress and coping approach. *Personality and Social Psychology Review, 13*, 243-268.
- Tropp, L. R., & Pettigrew, T. F. (2005). Relationships between intergroup contact and prejudice among minority and majority status groups. *Psychological Science, 16*, 951-957.
- Tsfati, Y., & Cohen, J. (2005). The influence of presumed media influence on democratic legitimacy: The case of Gaza settlers. *Communication Research, 32*, 794-821.
- Turner, J. C. (1978). Social comparison, similarity and ingroup-favoritism. In H. Tajfel (Ed.), *Differentiation between social groups: Studies in social psychology of intergroup relations* (pp. 235-250). London: Academic Press.
- Turner, J. C. (1975). Social comparison and social identity: Some prospects for intergroup behavior. *European Journal of Social Psychology, 5*, 5-34.
- U.S. Census Briefs (2011). *Overview of race and Hispanic origin: 2010 Census Briefs*. Retrieved from: <http://www.census.gov/prod/cen2010/briefs/c2010br-02.pdf>.

- Vallone, R., Ross, L., & Lepper, M. (1985). The hostile media phenomenon: Biased perception and perception of media bias in coverage of the Beirut Massacre. *Journal of Personality and Social Psychology*, *49*, 577-585.
- Waters, M. C., & Eschbach, K. (1995). Immigration and ethnic and racial inequality in the United States. *Annual Review of Sociology*, *21*, 419-446.
- Wegener, B. (1992). Concepts and measurement of prestige. *Annual Review of Sociology*, *18*, 253-280.
- Wirth, W., Schemer, C., & Matthes, J. (2010). Trivializing the news? Affective context effects of commercials on the perception of television news. *Mass Communication and Society*, *32*, 139-156.
- Wright, S. C., Aron, A., McLaughlin-Volpe, T., & Ropp, S. A. (1997). The extended contact effect: Knowledge of cross-group friendships and prejudice. *Journal of Personality and Social Psychology*, *73*, 73-90.