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媒體懷舊中享樂感與欣賞感對於幸福感的影響：檢視臉書
與 IG 中「我的這一天」

The role of eudaimonia and enjoyment on well-being from media-
induced nostalgia: A look at the “On This Day” feature on Facebook
and Instagram

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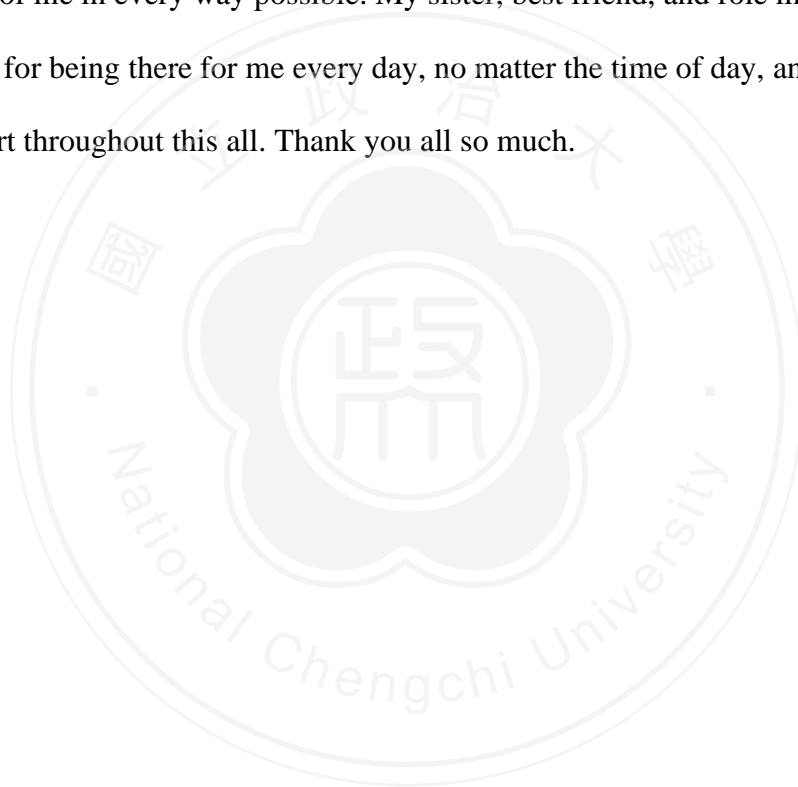
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Abstract

Studies on nostalgia have found that media exposure can trigger memories related to media, also known as media-induced nostalgia (MIN). Social networking sites (SNS) are becoming digital diaries that make memories more accessible and harder to forget. Algorithms remind users about memories through the “On This Day” feature, which can trigger various emotions, including nostalgia, and produce feelings of enjoyment and appreciation of various aspects of life (i.e., eudaimonia). At the same time, individuals may recall others related to the memories and share their emotions with them, which can impact their well-being in different ways than those who do not recall others or share their emotions. Previous studies have found associations between nostalgia, enjoyment, eudaimonia, and well-being.

This study looked at MIN through the “On This Day” feature on Facebook and Instagram, particularly exploring how seeing these memories, recalling related others, and sharing the emotional experiences impact the enjoyment and eudaimonia individuals feel, ultimately impacting their overall well-being. This study proposed that MIN contributes to well-being through enjoyment and eudaimonia, with recalling related others and sharing emotions influencing the relationship between 1) MIN and enjoyment, and 2) MIN and eudaimonia. Results indicated that those who recalled related others more experienced less enjoyment. At the same time, recalling related others strengthened the effect of MIN on enjoyment, while sharing emotions weakened the effect of MIN on enjoyment. Additionally, sharing emotions strengthened the effect of MIN on eudaimonia.

Keywords: *media-induced nostalgia, “On This Day”, social media, Facebook, Instagram, enjoyment, eudaimonia, recalling related others, sharing emotions, well-being*

摘要

針對懷舊議題的研究，發現長期暴露於媒體，將會觸發人類過往與媒體互動的相關記憶，此現象稱為媒體引起的懷舊之情（MIN）。現今的社群網路平台（SNS）儼然已成為了一種數位日記，它使記憶更易於被喚起且更難以忘懷。演算法透過「我的這一天」功能，觸發了用戶的回憶，更是引起了各種不同的情緒，包括懷舊，進而使人在這個過程中產生享樂感，以及對生活各個面向的欣賞之情（即欣賞感）。同時，人們可能會回憶起與這些記憶相關的人、事、物，並與之分享情緒，這與那些選擇不回憶或不分享情緒的人對於幸福感的獲得，產生強烈的對比。此外，過往的研究已經發現懷舊、享樂感、欣賞感和幸福感之間存在一定程度的關聯性。

本研究藉由 Facebook 和 Instagram 上的「我的這一天」功能對 MIN 進行研究，其中著重探索用戶在看到這些回憶、與之相關的其他人以及情感體驗的分享之過程中，影響個人的享樂感和欣賞感的方式，進而影響他們的整體幸福感。因此，本研究提出，MIN 透過享樂和欣賞之情促進幸福的感知，觸動憶起與他人相關的往事和誘發分享的情緒將會影響 1) MIN 與享樂感，2) MIN 與欣賞感之間的關係。研究結果顯示，那些會回憶與他人過往有關的人較缺乏享樂感，並強化了 MIN 對享樂感的影響。而情緒的分享削弱了 MIN 對享樂感的作用，同時卻提升了 MIN 對欣賞之情的感知。

關鍵詞：媒體引發的懷舊、「我的這一天」、社交媒體、臉書、Instagram、享樂感、欣賞感、回想、分享情緒、幸福感

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Chapter 1

Introduction

1.1 Research Background

In daily life, anything people see, smell, taste, hear, or feel can trigger a recollection and reflection of the past, causing them to feel a mixture of emotions of possibly wanting to go back to that specific period in time. Termed nostalgia, it describes a feeling of “yearning to return to one’s place of origin” (Wildschut et al., 2006, p. 975), which is commonly associated with negative emotions of extremely missing the past. However, nostalgia has also been associated with positive feelings such as warmheartedness and appreciation, which can impact individuals’ subjective and psychological well-being. Many factors can trigger these nostalgic memories, differing from person to person, such as photos, scents, and sounds. The advancements in modern-day technology (i.e., social media, virtual reality) are making memories more accessible and vivid, impacting the elicitation of memories and nostalgic feelings.

Past research explored the causes and functions of nostalgia (Wildschut et al., 2006) and the effect of media on nostalgia through media induced nostalgia (MIN; Wulf & Rieger, 2018; Wulf et al., 2018). For example, virtual reality’s visual and auditory aspects allow individuals to experience situations as if it is real, bringing back very distinct memories and allowing individuals to temporarily be taken back to a certain time. One example is when a mother was reunited with her deceased daughter and had the opportunity to interact with her daughter again through virtual reality. The realisticness of the technological restoration of her daughter’s face and voice led to an emotional reunion between the mother and daughter (Kim, 2020). This immersive technological experience shows just how much modern-day technology is impacting what and how memories are elicited. However, such vividness and

immersiveness are not required for individuals to feel nostalgic. Something as simple as seeing a photo of a past memory on social media can elicit feelings of nostalgia.

With media consumption patterns constantly changing and the implementation of new functions across social media platforms, researchers have recently started to investigate ‘digital nostalgia’ (Burriss, 2019; Nguyen, 2017) and its impact on memory preservation (Chatoglou, 2018), forgetting (Jacobsen, 2020), and life narratives (Lincoln & Robards, 2017). On these platforms, individuals document their lives through updating their statuses, taking photos and videos, and sharing these captured moments in real-time. Their data is then stored in a worldwide cloud, creating ever lasting memories that can be re-accessed anywhere at any time.

Memories are not merely existent in one’s head anymore. Instead, memories are becoming more dependent on what is shared online. Simply put, with social media platforms only considering “memories” as content that is shared online, if it is not shared online, it is not a memory. This impacts users because they focus on documenting memorable times and sharing it on social media, spending more time online and less time in the moment. The documentation of the memory makes up for the lesser amount of time spent in the moment because through just one photo, users can remember exactly who, what, when, and where the memories were made.

When people remember the specific context of various memories, they can remember others who are directly or indirectly associated with the memory. As individuals reflect on the people they recall, they may gain a newfound appreciation for how those people impacted their life in the long run, or how their relationship with them has progressed over time (Chung, 2016). These thoughts can lead to bittersweet, nostalgic emotions, motivating individuals to share these emotions with others because people seek social contact and desire to share their feelings after emotional experiences (Rimé, 2009). All in all, when media

content triggers individuals to reminisce on the past, they recall related others and share emotions from nostalgic memories, impacting individuals' feelings of pleasure and appreciation.

Various forms of media and content can have negative effects (i.e., depression, addiction) and positive effects (i.e., enjoyment, eudaimonia) that can lead to pleasure and happiness, or feelings of meaningfulness, appreciation, and reflection on life (Oliver et al., 2018). Negatively valenced emotions can even result in positive effects. For example, individuals can be entertained through watching sad content in films, such as a character dying from cancer. Although the content initially elicits negative emotions and can bring back sad memories, individuals are inclined to watch films like this because they can gain a newfound appreciation for or meaningfulness in their life after deep reflections on the fragility of life (Oliver et al., 2018). The self-reflection, appreciation, and meaningfulness in life impact one's entertainment experiences, but they also play a large role in one's psychological well-being.

Media entertainment studies have long looked at the overall impact of technology and media exposure on one's well-being. The two main factors of well-being (subjective and psychological well-being) have been studied alongside hedonic enjoyment and eudaimonia, with associations between subjective well-being and hedonic enjoyment, and psychological well-being and eudaimonia. Exposure to media content that increases positive affect can increase life satisfaction, positively impacting one's subjective well-being. Media content that triggers eudaimonic feelings can also impact one's psychological well-being by furthering personal growth and purpose in life. Seeing nostalgic media content can be both enjoyable and appreciative, impacting one's enjoyment and eudaimonia, and in turn, impacting one's subjective well-being and psychological well-being. Therefore, this study will explore these various aspects of media entertainment and well-being together.

1.2 Research Purpose

This research aims to examine how nostalgic feelings induced by the “On This Day” feature on Facebook and Instagram ultimately impacts users’ subjective and psychological well-being through feelings of enjoyment and eudaimonia. It also explores how recalling related others and sharing emotions impacts the level of enjoyment and eudaimonia users experience after feeling nostalgic from the “On This Day” content.

As researchers continue to investigate potential harms and benefits of modern technology and communication methods, it is important to consider various social media platforms. Social media platforms are prominent and everchanging, with various features, graphics, and functions on each platform influencing individuals’ interactions with the platform and their well-being. For example, many social media platforms have integrated artificial intelligence (AI) algorithms to personalize content to users. These algorithms select which content to show users, frequently displaying a variety of memories through the “On This Day” feature on the homepage, suggesting users to reshare memories, or previously posted content, with others. Reminiscing on these memories often lead individuals to feel nostalgic, reflect on what has happened since those memories were made, and contemplate on how to continue on with their lives.

Considering how prominent the “On This Day” feature has become across various social media platforms, there has been a lack of research conducted on it. Every day, on my own social media page, this feature regularly highlights my own past memories, instilling nostalgic thoughts and feelings. Many times, the content is shocking to see because it shows memories that I have forgotten about and it often makes me realize how fast time has passed by. After seeing the memories, I frequently think to myself, “Wow, that was already 10 years ago?”, and I desire it to share it with friends who were there or who share the collective memory. I also often see friends experiencing the same emotions as myself when they repost

the featured content, adding comments reflecting on how fast time has gone by or missing the times of the past. This feature has become increasingly popular amongst friends of all ages, making me intrigued on how it is impacting all users of Facebook and Instagram. It makes me wonder, does this feature impact how nostalgic feelings are elicited and experienced since this feature makes it more convenient for users to experience and share nostalgic media content?

1.3 Research Objectives

Previous research has investigated the relationship between MIN, enjoyment, eudaimonia, and well-being, and recent research has started to explore the role of social networking sites in inducing MIN. This study combines these past studies and cumulatively analyzes the relationship between MIN, enjoyment, eudaimonia, well-being, recalling related other, and sharing emotions.

Firstly, instead of looking at MIN from social networking sites in general, this study explores MIN that comes specifically from the “On This Day” feature on Facebook and Instagram. Secondly, this study incorporates the impact of recalling related others and sharing the nostalgic emotions with others, taking into consideration how Facebook and Instagram are used as platforms to both experience and express nostalgia. Thirdly, this research explores the impact of MIN from “On This Day” on one’s media entertainment experiences by examining the two aspects of media entertainment, enjoyment and eudaimonia, separately.

Chapter 2

Literature Review

2.1 Nostalgia

Throughout history, nostalgia has been a complex emotion that has been difficult to fully understand. From first being considered a medical disease and then a disorder (e.g., depression), nostalgia was finally classified as homesickness, or longing for a real or nonexistent home (McCann, 1941). Near the end of the 20th century, nostalgia and homesickness were further differentiated, with nostalgia being defined as a “sentimental longing for the past” (Wildschut et al., 2006, p. 976) and homesickness being the missing of one’s home. The psychiatric perspective explains nostalgia as the yearning for an ideal emotional state from the past, where individuals displace emotions into “inanimate objects, sounds, smells, and tastes that were experienced concurrently with the emotions” (Hirsch, 1992, para. 3).

Today, nostalgia is predominantly discussed as a mixed, pancultural, and universal emotion (Hepper et al., 2014) that includes both positive (i.e., warmth and joy; Wulf & Rieger, 2018) and negative emotions (i.e., sadness and loss; Barrett et al., 2010), but is a “predominantly positive and fundamentally social emotion” (Sedikides et al., 2015, p. 190). This social emotion attends to the need of relatedness and is a “psychological resource” (Zhou et al., 2008, p. 1023) to counter loneliness because loneliness can cause nostalgia and the generated nostalgia, in turn, can decrease feelings of loneliness (Wildschut et al., 2006). In addition to strengthening social connectedness, nostalgia has other psychological functions of being a repository of positive feelings, contributing to self-positivity, and providing meaning in life to cope with existential concerns (Routledge et al., 2008). Central to feelings of nostalgia is the strong desire to go back to the past (Hepper et al., 2014), which is

triggered by the recollection of events, situations, connectedness with others (Wildschut et al., 2006; Wulf & Rieger, 2018), or media experiences from the past (Barrett et al., 2010; Wulf & Rieger, 2018).

Nostalgia has been examined in terms of emotions based on individuals' past memories. Previous research has emphasized the emotional nature of nostalgia and the desire to go back to an idealized past (Chung, 2016; Davis, 1979; Wildschut et al., 2006). The concept of an idealized past elicits bittersweet emotions because individuals glorify past memories, remembering the past as a better time than the present, which ultimately results in melancholic feelings of yearning for, but also appreciating the sweet memories of their past time (Davis, 1979; Kaplan, 1987; Turner, 1987). These nostalgic feelings can be elicited by any objects or events, from personal or collective memories, and from direct or indirect experiences.

The many different conceptualizations of nostalgia over time demonstrates the complex nature of the triggers and outcomes of nostalgia. People who are at the same place at the same time may experience similar feelings towards a specific idealized object or time period; however, each person has distinct personal memories and emotions, so the elicited nostalgic feelings may not necessarily all be the same. Holak et al. (2008) conceptualized the sources of nostalgic experiences through a matrix with two axes: 1) personal versus collective nostalgic experiences, and 2) direct versus indirect experiences. From this matrix, they identified four distinct types of nostalgia: 1) personal nostalgia (personal and direct experience), 2) interpersonal nostalgia (personal and indirect experience), 3) cultural (historical) nostalgia (collective and direct experience), and 4) virtual nostalgia (collective and indirect experience). Although this matrix identifies four distinct types of nostalgia, there can be some overlap between the various types. For example, if individuals remember

watching news coverage on a historical event, they may experience both personal and historical nostalgia.

People can also experience feelings of longing for an imaginary, idealized past (i.e., nostalgia) without having a specific memory, what Appadurai (1996) refers to as ‘nostalgia for the present’. This can be created by and experienced through new, advanced technologies which provoke strong emotions and feelings that are so realistic that individuals can feel nostalgic from experiences they have never personally experienced. In fact, technological advances produce various forms of media, which is changing the way nostalgia is triggered and experienced.

2.1.1 Media-Induced Nostalgia (MIN)

Since nostalgic feelings can be elicited from real or illusory memories, that means nostalgia can be elicited from exposure to various forms of media, such as watching films or television shows, listening to music, or scrolling through social media (Boym, 2001). Recently, more research has explored nostalgia triggered from previously consumed media, what is commonly referred to as media-induced nostalgia (MIN). Within MIN, Menke (2017) differentiated media nostalgia from mediated nostalgia, explaining that media nostalgia comes from re-exposure to media from the past (i.e., playing the same game played as a child, watching the same film seen as a child). Mediated nostalgia, however, occurs when media content indirectly relates to an individual’s past (i.e., the death of a grandparent in a movie reminding individuals of personal experiences of losing a grandparent). Despite the slight difference, both mediated and media nostalgia can bridge individuals’ past media experiences with their present lives, eliciting bittersweet emotions and feelings of wanting to go back.

Chung (2016) developed a MIN scale to measure how much MIN individuals experience after re-consuming media content from the past. The nostalgic media content they

revisited covered a wide range of formats, from films, games, music, advertisements, and many more. This nostalgic content triggered various aspects of nostalgia (i.e., perceived nostalgia, sharing, recalling related others, and intention for further consumption of nostalgic media content), which affected their perceived identity, evaluation of the media content as fun and meaningful, presence of meaningfulness in life, and their intention to share their emotions with others. At the same time, they experienced more positive and bittersweet emotional affect, and less negative emotional aspect. These triggers and effects of the various components of nostalgia will be further explored later.

One form of media that elicits strong feelings of MIN is films. Films act as a symbol of a collective memory for individuals and create very vivid memories, even if all of the specific details of the characters and plots are not as vivid. When people watch films, they may remember specific aspects of the film, such as the background music or specific lines said by characters. In addition to memories of the content, there may also be associations made with external factors, such as someone's phone ringing at a specific part in the movie, the smell of homemade popcorn, the individuals' mood on the day they watched it, or watching the film on a first date. Regardless of the type and number of memories created, there are a wide range of emotions and feelings tied to various films. The mere recollection of a past memory or emotion is enough for people to experience nostalgia, so even after a long period of time, re-watching films or watching a sequel of the movie may elicit feelings of nostalgia (Chung, 2016). Therefore, individuals can experience MIN as adults if childhood books are made into films or if films are re-made years later, sparking nostalgic feelings, and leaving them with a feeling of yearning for the ideal past.

Disney has remade many animated films released in the 1990s into live-action films more than 10 years later. Popular remakes include *Alice in Wonderland* (1951, 2010), *Beauty and the Beast* (1991, 2017), *Mulan* (1998, 2020), *The Jungle Book* (1967, 2016), and *The*

Lion King (1994, 2019). Additionally, some film series have taken more than ten years to release all films in the series. For example, the *Star Wars* series was released over a span of 42 years – the first being released in 1977 and the latest in 2019. *The Incredibles* was released over a period of 14 years – the first was released in 2004 and the sequel in 2018. People can experience personal nostalgia from specific memories they have associated with the original films. Additionally, the long period in between the release of films allows individuals to share experiences with their children, while watching the newest films of the sequels together, passing on their memories and love for their favorite childhood film series to their children. This results in the next generation having personal, direct experiences of watching the film with their parents, showing just how these nostalgic experiences and feelings can be passed on from generation to generation; though, the specific emotions and feelings may differ from person to person. In addition to films, music can also induce MIN. Singers have remade songs many years later, eliciting personal memories and resulting in personal nostalgia. One famous example is “I Will Always Love You”, originally released in 1974 by Dolly Parton and remade in 1992 by Whitney Houston.

Watching sequels or remakes of movies or listening to the remake of songs years later can elicit personal memories, but also collective memories because films and music are part of the popular culture of a certain time period, representing a collective, generational culture. As a result, the original media content can bring together generations of individuals, who share a collective memory of the past. This is made easier today with more accessible and faster channels to share these collective memories, such as social media.

2.2 Social Media

Social media is “changing the ways in which people interact with others” (Dewing, 2012, p. 3). Especially with smartphones, these interactions can be conducted in real-time, as if individuals are physically with each other. Although smartphones were originally

developed for voice communication, smartphones have become a versatile tool in a short period of time. People can communicate with others, browse the web, take photos and videos, play games, and much more. The addition of the camera, and now, social networking sites (SNS) has changed the way individuals interact with each other.

Social media has become an outlet for individuals around the world to express and share their moral values and opinions on a variety of topics with a large number of people (Dewing, 2012). There are a wide range of services that are considered to be social media, but they generally have the same goal of allowing “users to participate in online exchanges, contribute user-created content, or join online communities” (Dewing, 2012, p. 1). Some forms of social media include, but are not limited to, blogs (e.g., Tumblr), SNS (e.g., Facebook, LinkedIn), and media-sharing sites (e.g., Instagram, YouTube; Dewing, 2012). These social media platforms implement distinct features, which fulfill different needs and gratifications and result in various emotional outcomes. Despite their differences, these platforms provide users with the means to view others’ posts or actively interact and communicate with others, regardless of if they are in the same room or across the world from each other.

This paper focuses on Facebook, a social networking site, and Instagram, a media-sharing site. Both of these platforms allow users to capture parts of their lives and share it in real-time with friends and strangers. People upload around 350 million photos per day, or 4,000 photos per second on Facebook (Aslam, 2021a), and 995 photos per second on Instagram (Aslam, 2021b). In addition to photos, users can add text, locations, and other details to capture more vivid memories. Essentially, smartphones and SNS are being used as digital diaries, with features that make it more convenient to use than a physical diary through easier accessibility and expedited documentation and searching processes. For example, facial recognition can sift through, detect, and sort various individuals’ faces and

objects from thousands of pictures and videos. More powerful AI systems can even detect emotions. For example, searching for an emotion (i.e., sad, happy) on Google Photos results in a filtered list of photos of individuals displaying the specified emotion and photos with texts portraying the emotion. In addition to these advanced functionalities, platforms can track when and where photos or videos were taken and uploaded. These digital footprints can be used to remind users about memories from previous years on the same day, commonly labeled as “On This Day, X Years Ago”.

2.2.1 “On This Day”

The “On This Day” feature on mainstream social media platforms (i.e., Facebook, Instagram) allows users to reflect on past memories for their “own nostalgic enjoyment” (Saad & Wylde, 2020, para. 2). This feature notifies users of past content that they have shared or been tagged in on the same date in the past, sometimes exceeding individuals’ own “ability to recall events, while stimulating nostalgic feelings” (Chatoglou, 2018, p. 22; Nguyen, 2017). Some posts may even bring them “back to that exact moment in time” (Nguyen, 2017, p. 35). When users are re-exposed to these past memories that they may or may not remember, they can trigger a wide range of good, bad, and bittersweet memories and emotions, including a strong desire to return to the past (i.e., nostalgia) and contemplation on how much their lives have changed.

Although this feature primarily benefits users through the recollection of enjoyable memories and elicitation of nostalgic feelings, it can also potentially be harmful when negative feelings are elicited. Memories are not always good and joyful, relationships with others can change over time, and people’s health changes over time; however, algorithms do not necessarily know that. As a result, when “On This Day” content brings back negative memories by showing individuals with whom users do not have a good relationship with anymore or of someone who has passed away, it will most likely not be enjoyable or

meaningful. Although both Facebook and Instagram have implemented this nostalgia eliciting feature, they each have their differences in the way “On This Day” is displayed and accessed.

Facebook. Facebook first launched this feature in 2015, highlighting users’ previously posted content and acting as a form of “emotional reminiscence and personal reflection” (Humphreys, 2020, p. 1669). Content from the past is shown with creative graphics, such as a polaroid frame, which researchers found to have a great impact on nostalgia (Chatoglou, 2018; Konrad, 2017). “On This Day” is displayed on the front page, making it almost impossible for users to miss; however, not all of the users’ previously posted content is highlighted in this way. Facebook’s algorithm determines what to show depending on what users will most likely repost and share, which is based on quantitative values (i.e., number of likes and comments; Konrad, 2017). This is problematic because the number of likes and comments from other users do not accurately reflect the importance of memories, and “algorithms have no empathy” (Shaw, 2015, para. 8). For example, there have been situations where Facebook suggested posts that brought up unwanted, negative memories, such as Facebook’s Year in Review resurfacing photos of a man’s daughter who passed away in the past year.

Instagram. Instagram launched the archive of stories and posts in 2019, a bit later than Facebook. Unlike Facebook, Instagram’s “On This Day” feature is not as visible. In order to access stories or posts uploaded on the same day in years past, users must go to their profile, menu, and then archives, after which they will be able to see their “On This Day” memories since 2017 in a calendar format. Users can also go to add a story, choose “Create” mode, and scroll until the “On This Day” option. Tapping the screen will change the “On This Day” content, after which users can choose to share the memory privately or publicly. Although there are more steps to access the “On This Day” content on Instagram, Instagram

is still described as a platform “for creation and reflection of memories, and specially optimized for digital nostalgia... [with the ability to] tell a story that is more intimate than on Facebook” (Nguyen, 2017, p. 36). If Instagram can tell a more intimate story than Facebook, the content will most likely elicit more, if not the same amount of, nostalgic emotions. Considering Instagram’s popularity as the fifth most popular social network with over 1.2 billion active users (Statista, 2021), there has been a lack of research conducted on the platform itself, and even less on its “On This Day” feature.

Regardless of the two platforms’ differences in implementation of “On This Day”, both Facebook and Instagram instill nostalgia in users by showing “On This Day” posts, causing users to reflect on the past and relive moments. Whether the memories and feelings elicited are good or bad, ultimately, the “On This Day” feature serves as a memory cue, resulting in the elicitation of various emotions, such as “stress, excitement, exhaustion, relief – the bittersweetness of farewells and new beginnings” (Konrad, 2017, para. 1). Remembering and reflecting on these memories and feelings can lead to feelings of pleasure and appreciation, ultimately impacting one’s well-being.

2.3 Well-being

Media studies and psychology research has focused largely on distinguishing hedonic and non-hedonic (eudaimonic) entertainment experiences, which has been fundamental in understanding the outcomes of media consumption. Studies on media entertainment have explored entertainment as fun and pleasure-inducing experiences (hedonic entertainment), but also meaningful and appreciative experiences (eudaimonic entertainment; Oliver & Raney, 2011). These two forms of entertainment will be discussed in more detail later. Hedonic and eudaimonic experiences differ in their targets, which influence the types of well-being and outcomes that come with either experience (Ryan & Deci, 2008).

Research on well-being has found media to contribute to well-being through both hedonic and eudaimonic entertainment experiences. Hedonia has been associated with well-being, or how well an individual's life is for that person (i.e., life satisfaction), and eudaimonia with a way of living life (Crisp, 2001; Huta & Ryan, 2010; Ryff, 1989). Hedonic researchers argue that individuals focus on obtaining well-being through pleasure, enjoyment, and comfort in one's life. This is largely dependent on having more positive affect and less negative affect (Kahneman, 1999). On the other hand, eudaimonic researchers argue that individuals achieve well-being through seeking and developing the best in oneself (i.e., eudaimonia) and focusing on quality of the activity, not the end result (Huta & Ryan, 2010; Ryff, 1989; Waterman, 1993).

Facebook users regard Facebook as a meaningful platform because they have been able to reconnect with old friends, create new friends, and reflect on memories through the memory features. Konrad, a user experience researcher at Facebook, found that reflecting on memories "have a positive impact on people's mood and overall well-being" (Hod, 2018, para. 2). It is, therefore, important to explore both subjective and psychological well-being because they have "complementary roles in life... [and] fulfill well-being at different time scales" (Huta & Ryan, 2010, p. 759).

2.3.1 Subjective Well-Being

Subjective well-being has been associated with hedonic enjoyment and has frequently been used to determine individuals' evaluation of their lives. This consists of measures such as life satisfaction, social well-being, pleasant affect, unpleasant affect, and life satisfaction (Diener et al., 1999). Previous studies have used affect to measure subjective well-being, finding strong associations between the two. Positive events and positive affect led to higher subjective well-being, whereas negative events and negative affect led to lower subjective well-being (Balzarotti et al., 2016; Karademas, 2007; Shiota, 2006). Cognitive reappraisal

also plays a role in subjective well-being because it leads to more positive affect and less negative affect, which positively impacts life satisfaction (i.e., subjective well-being) and psychological well-being (Gross & John, 2003; Haga et al., 2009). Ultimately, subjective well-being allows researchers to evaluate what makes individuals' lives good (Davidson, 2018).

According to Burke et al. (2010) and Escobar-Viera et al. (2018), active social media users have greater subjective well-being because they create and reinforce emotional bonds with their friends, countering depression through positive feedback, leading to feelings of social connectedness. This shows that positive mental health comes from more than just positive and negative affect; their mental health is also based on the satisfaction of basic psychological needs. Longitudinal research has found that maintaining positive relations with others leads to positive affect, higher life satisfaction, more confidence, and higher aspirations, positively impacting one's subjective and psychological well-being (Jose et al., 2012; Ryff, 1989). It is evident that there is a close relationship between subjective well-being and psychological well-being in helping positive functioning of individuals. Therefore, in order to measure an individuals' well-being, it is also important to consider their psychological well-being.

2.3.2 Psychological Well-Being

Psychological well-being has been associated with eudaimonia, based on universal human needs and positive functioning (Diener et al., 2009; Tamborini et al., 2011). The well-being that individuals feel from eudaimonic experiences traces back to Aristotle, who argued that true eudaimonic happiness can only be achieved by living well and living life in accordance with the true self (Wirth et al., 2012). People seek out meaningful and appreciative media experiences to reflect on thought-provoking content (Oliver & Bartsch, 2010) and contemplate their lives to develop their self-identity (Vorderer et al., 2006). As

individuals evaluate their lives, they become aware of their strengths and weaknesses, and strive to become the best version of themselves, adjusting various dimensions of their lives to maintain positive mental health.

Ryff (1989) operationalized six core dimensions of positive psychological functioning, or psychological well-being: self-acceptance, positive relations with others, personal growth, autonomy, purpose in life, and environmental mastery. Studies using these core dimensions found relations with identity (Helson & Srivastava, 2001), emotion regulation (Gross & John, 2003), and personality traits (Schmutte & Ryff, 1997). There have also been alternative approaches proposed to define psychological well-being, such as in terms of the self-determination theory, looking specifically at the satisfaction of basic psychological needs (i.e., autonomy, competence, relatedness; Linley et al., 2009; Samman, 2007). Although studies have proposed different ways to measure psychological well-being, it is evident that it is closely tied to Aristotle's conceptualization of eudaimonia. The experience of enjoyment and eudaimonia are distinct, but together, they impact one's subjective and psychological well-being.

2.3.3 MIN and Well-Being

Nostalgia is “a fundamental resource for human well-being” (Wulf et al., 2018, p. 71), reminding individuals of their achievements in life, instilling meaning in life, and increasing one's self-confidence (Wulf et al., 2018). Similarly, MIN contributes to one's well-being and leads to psychological growth through the three fundamental functions of MIN: the self-oriented function, existential function, and social function (Baldwin & Landau, 2014). The self-oriented function of nostalgia fosters optimism towards a positive future (Cheung et al., 2013) by solidifying individuals' identity through self-exploration, allowing them to figure out who they are and where they fit in society (Wulf et al., 2018). Next, the existential function of nostalgia contributes to individuals' well-being by leading to higher

life satisfaction (Baldwin et al., 2015), giving individuals a more positive outlook on life, and instilling thoughts that their life is meaningful (Routledge et al., 2011; Sedikides & Wildschut, 2018). Finally, the social function of nostalgia reduces loneliness (Wildschut et al., 2006) by enhancing feelings of connectedness with other individuals or a collective group with whom they may share a cultural past (Lizardi, 2015).

Ultimately, MIN contributes to subjective well-being by reducing negative affect and encouraging positive affect. At the same time, MIN contributes to psychological well-being by being a “coping resource against negative states” (Wulf et al., 2018, p. 73) and encouraging psychological growth through self-expansion and self-reflection. Putting together findings from previous research, this study proposes the following hypotheses:

Hypothesis 1a (H1a): Greater level of nostalgia induced from “On This Day” content will lead to higher subjective well-being.

Hypothesis 1b (H1b): Greater level of nostalgia induced from “On This Day” content will lead to higher psychological well-being.

2.4 Media Entertainment

Entertainment has been conceptualized as experiences that are intrinsically rewarding, regardless of the extrinsic reward (Oliver & Bartsch, 2010). When individuals select various forms of entertainment, it can result in two different outcomes: hedonia and eudaimonia. Some theories are based on the conceptualization of “entertainment-as-pleasure”, or that entertainment experiences are hedonistically motivated. The mood management theory (Zillman, 1988) states that media content helps individuals regulate and maintain optimal levels of arousal and mood states. Additionally, studies conducted on disposition theory (Zillmann & Bryant, 1986) found that individuals feel the most enjoyment when outcomes are “just” (Oliver & Bartsch, 2010). This narrow scope of merely focusing on the outcomes

of exposure to pleasurable, fun content fails to take into consideration media responses from moving, thought-provoking content.

Recent research has expanded their focus to account for the outcomes from thought-provoking entertainment experiences, which elicits a complex mixture of both positive and negative affect and the contemplation about life (eudaimonia), leading to “cognitive and affective gratifications” (Oliver & Bartsch, 2010, p. 57), appreciation, and meaningfulness. Despite the various outcomes from hedonic and eudaimonic content, these conceptualizations are not mutually exclusive and can concurrently occur. Therefore, it is important to explore both enjoyment and eudaimonia when studying media entertainment experiences.

Facebook, a form of media entertainment, uses the “On This Day” feature to help users remember “fun, interesting, and important life moments” (Konrad, 2017, para. 7), targeting both hedonic and eudaimonic entertainment. Researchers continue to test what content triggers nostalgic feelings and is enjoyable to see. However, they fail to distinguish the two types of entertainment. Facebook researchers found that users enjoyed seeing pictures of family because they were able to see how much their children grew over time (Konrad, 2017). Seeing this content may be enjoyable, but the reflection of their family and the contemplation of the passage of time is closely related to eudaimonic entertainment. In order to explore how nostalgia induced from media content impacts both enjoyment and meaningfulness, this study explores the two dimensions of entertainment separately.

2.4.1 Enjoyment

As discussed earlier, hedonic entertainment has commonly been associated with individuals focusing on the end result of being pleased with their lives (i.e., life satisfaction), relating to subjective well-being. People are motivated to choose hedonic entertainment to seek pleasure, comfort, and happiness (Oliver & Raney, 2011). The more immediate, purely affective outcomes allow individuals to release their concerns and worries, regulating their

affect. Although the impact is short-term, it allows individuals to self-regulate their emotions (Huta & Ryan, 2010). People tend to feel hedonic enjoyment when they feel pleasant affect and their physical, intellectual, or basic human needs (autonomy, competence, relatedness) are satisfied (Deci & Ryan, 1985; Ryan & Deci, 2000; Waterman, 1993). Life satisfaction, pleasurable feelings (Waterman, 1993), and positive affect are some of the few factors in happiness and well-being, but there are also other aspects, such as accomplishing goals (Diener et al., 1997) and doing what is worth doing (Davidson, 2018; Diener et al., 1997). Ultimately, hedonic enjoyment and happiness can be attained from maximizing positive experiences and reducing negative experiences through having fun and feeling good. With such an emphasis on maximizing positive affect and minimizing negative affect in enjoyment, it is important to investigate the role of the affect of emotion in MIN and enjoyment.

Affect of Emotion. Emotions are fundamental to human existence, with “any emotion [leaving] long-lasting cognitive and social consequences” (Rimé, 2009, p. 62). Social psychologists have defined nostalgia as an emotional state that is a primarily universal experience (Goldberg & Gorn, 2011; Sedikides et al., 2004). Nostalgic experiences elicit a wide range of positive, negative, and mixed emotions, including happiness, joy, sadness, sorrow, and bittersweetness (Sedikides et al., 2004; Wildschut et al., 2006). It is evident that emotions are closely intertwined with nostalgia, including MIN (Boym, 2001). In exploring how nostalgia could be triggered by MIN, Wulf et al. (2015) confirmed that similar to eudaimonic entertainment and nostalgia induced by real-life recollections, MIN caused mixed emotions with positive and negative aspects along with affective and cognitive facets. The affects of emotion influence the level of MIN, eudaimonia, enjoyment, desire to share, and well-being that individuals experience, largely influencing their whole nostalgic

experience. Overall, nostalgia is a complex, mixed emotional state that is unique to each individual based on his or her own previous experiences (Chung, 2016; Wulf et al., 2018).

One of the key functions of hedonia is to self-regulate these emotions, so people may seek media content that induces nostalgia to manage their mood (Wulf et al., 2018).

Nostalgic memories can counteract negative emotions, such as loneliness, by encouraging feelings of happiness. Additionally, people may feel a sense of pleasure or contentment because they tend to unconsciously filter out negative emotions from nostalgic memories (Hirsch, 1992). MIN, specifically “On This Day” posts, can bring pleasure and comfort to individuals by bringing back a funny memory of when the specific post was shared, eliciting joy and happiness. Even though these posts may be enjoyable to see, they may also cause individuals to reflect on their lives, thinking about how much times have changed since the post was shared. For example, individuals may reflect on how their relationship with the individuals who were part of the memory has changed or think about how much they have matured since they shared the post. This may lead them to have a new appreciation for their lives, or experience eudaimonia. As a result, “On This Day” posts can positively impact one’s well-being by increasing positive affect and reducing negative affect, ultimately impacting one’s life satisfaction and psychological well-being (Gross & John, 2003; Haga et al., 2009), leading to the following hypotheses.

Hypothesis 2 (H2): Enjoyment experienced from nostalgia from “On This Day” content is positively correlated with positive affect and negatively correlated with negative affect.

Hypothesis 3 (H3): Enjoyment mediates the relationship between nostalgia from “On This Day” content and one’s well-being (i.e., higher nostalgia from “On This Day” leads to greater enjoyment, which further leads to increased well-being).

2.4.2 Eudaimonia

Eudaimonia focuses on one's true self having "what is *worth* desiring and worth having in life" (Telfer, 1980, p. 37), as opposed to just being pleased with one's life. The previously mentioned functions of nostalgia are related to psychological growth and well-being: the self-oriented function fosters self-exploration and the development of an identity (Wulf & Rieger, 2018); the existential function encourages positive evaluations of life, resulting in seeing the meaningfulness of life; and the social function causes people to feel social connectedness through social support and shared memories (Routledge et al., 2008; Wildschut et al., 2010; Wulf & Rieger, 2018).

Wulf et al. (2018) explored these functions in terms of MIN. The self-oriented function of nostalgia describes how exposure and re-exposure to media content causes individuals to reflect on their lives and contemplate on their past, a key component of eudaimonic entertainment (Oliver & Bartsch, 2010). The existential function explains how personally meaningful experiences are particularly more prone to trigger nostalgia and meaningfulness in life through biographical closeness, life evaluation, and mixed valence of emotional states. Eudaimonia can be produced through "biographical closeness to the media (content)" (Wulf et al., 2018, p. 74), leading to life evaluation and mixed feelings. Biographical closeness is important in nostalgia because nostalgia is typically about personal experiences on what was and may still be meaningful to individuals (Wulf et al., 2018). Finally, the social function satisfies relatedness through the social contexts of media use: connecting and sharing content with other individuals. These three functions of MIN closely mirror what is described in eudaimonic media experiences and directly contribute to one's well-being (Wulf et al., 2018).

MIN follows the fundamental functions of nostalgia, impacting individuals' eudaimonic experiences and promoting their psychological well-being. The predominantly

social nature of MIN (i.e., remembering the social contexts of the memories) causes greater self-reflection, contemplation of the past, and reflection on the meaningfulness of life, resulting in appreciation, which are all key components of eudaimonic entertainment (Wulf et al., 2018).

Perceived Identity. Individuals use their social media to document their lives whether it be significant life events or memorable times, such as graduating, getting into a new relationship, starting a new job, getting married, moving to another city, or going on a family vacation. Longitudinal studies show that the content individuals choose to share changes over time and their social media platforms “become an archive of life for [them]” (Lincoln & Robards, 2017, p. 5). As users share and document various aspects of their lives, a digital timeline of their life narrative is formed, and the platform generates a form of digital personal identity over time. Even if these identities may not be an accurate representation of their real lives, revisiting previously posted content causes individuals to reflect on their past selves, and recognize their personal growth and development through various life events, good and bad, that have shaped their personal identity (Davidson, 2018).

The content featured on “On This Day” are related to the user because they originally posted/shared it. As aforementioned, “On This Day” often brings up memories that individuals may have forgotten, anywhere from one year to more than ten years ago. When individuals see content from long ago, they may recall specific times of their personal histories and feel that their childhood memories are vastly different than their current self-image (Belk, 1990). It reminds individuals of and takes them back to significant times of their lives, inducing nostalgic thoughts and allowing them to relive the moments while reflecting on how their lives have changed. As a result, they may recognize how their identity has also developed and changed over time. Additionally, the provoked thoughts from past

memories can cause appreciation for the experiences they went through, further eliciting thoughts of their present situation and self.

As individuals continue to document various aspects of their lives on social media, there will be a larger selection of archived content over a longer period of time from which nostalgic feelings can be elicited. This self-evaluation can lead individuals to know themselves better and determine how to become the best version of themselves (Ryff & Singer, 2008).

Meaning in Life. Wildschut et al. (2006) described nostalgia as the sentimental longing of the past, which causes individuals to view life as meaningful. Nostalgia can change individuals' perception of the meaning of life through reflections on positive past memories and contemplations about desires for the future (Routledge et al., 2012). Eudaimonia leads to these cognitive-affective feelings (i.e., meaningfulness and appreciation), which do not always immediately cause individuals to feel positive affect, even if the past memories are positive (Huta & Ryan, 2010). Instead, people experience mixed emotions about their past, such as bittersweetness, realizing the mortality of human life (Chung, 2016). Despite the challenges individuals face in life, those who experience high levels of eudaimonia frequently feel greater levels of appreciation, meaning, purpose of life, growth, and self-transcendence (Huta & Ryan, 2010; Ryan et al., 2008).

Nostalgia from exposure to past media content ultimately effects one's perceived identity, appreciation, and meaning in life (Chung, 2016). Similar to eudaimonia, these effects help individuals maintain positive mental health and experience greater well-being. Taken all together, appreciation, meaning in life, and perceived identity are three fundamental components of eudaimonia. Although past studies have investigated the relationship between the three of these variables and eudaimonia individually, they have not been explored together. Therefore, this study will examine eudaimonia in terms of these three

dimensions (appreciation, meaning in life, and perceived identity) to explore the impact of seeing “On This Day” content on one’s well-being. With such a close relationship between eudaimonia and well-being, specifically psychological well-being, this study predicts that individuals’ well-being is affected by the level of eudaimonia they experience, proposing the following hypothesis:

Hypothesis 4 (H4): Eudaimonia mediates the relationship between nostalgia from “On This Day” content and one’s well-being (i.e., higher nostalgia from “On This Day” leads to greater eudaimonia, which further leads to increased well-being).

As previously mentioned, enjoyment has a short-term impact on individuals through temporary emotional regulation and eudaimonia has a long-term impact on individuals’ appreciation and meaningfulness of life (Huta & Ryan, 2010). With such a close relationship between enjoyment and subjective well-being, and eudaimonia and psychological well-being, the enjoyment and eudaimonia experienced from “On This Day” content will most likely also have varying lengths of impact on one’s well-being, leading to the following research question:

Research Question 1 (RQ1): How long is the nostalgic effect on one’s well-being after seeing “On This Day” content?

2.5 Moderating Variables

This study examines the two moderating variables (recalling related others and sharing emotions) as two separate two-way interactions. These two variables’ effects on the relationship between eudaimonia and enjoyment are examined independently of each other because sharing emotions and recalling related others are not dependent on each other. Recalling related others may motivate people to share emotions, but individuals wanting to share their emotions with others may also cause them to recall related others. With an unclear

relationship between the two moderators, they are examined separately to see their individual impacts on the relationship between MIN, eudaimonia, and enjoyment.

2.5.1 Recalling Related Others

Nostalgic experiences can be individual or connected to other individuals. In other words, people may have memories that they have associated with others. For example, someone may have a very distinct memory of their high school graduation – walking across the stage to get their diploma and saying goodbye to their closest friends. If they posted this commemorative event with photos on their Instagram and Facebook, years later, these platforms would most likely highlight this memory as “On This Day, X Years Ago”, eliciting nostalgia. Personal memories like this can bring up positive, negative, or mixed emotions: joy from achieving such a great accomplishment, longing for these times of being with their childhood friends, but also appreciating these sweet memories. At the same time, individuals would most likely recall people either directly or indirectly related to graduation (i.e., friends, family, teachers), especially if they had photos with these people.

In a study of individuals between 18 and 77 years of age, they frequently pointed out that they recalled others who were associated with the nostalgic media content, such as TV programs, internet, and music (Chung, 2016). Recalling related others impacts the meaningfulness of the content in many ways. The media may remind individuals of people they have lost contact with, encouraging them to reach out and reconnect with them. Additionally, they may recall individuals with whom they have continued to maintain strong relationships with, leading to reflection and appreciation for how much their relationship has grown. Therefore, those who recall more related others from the nostalgic content will most likely experience more eudaimonia than those who do not recall others, leading to the following hypothesis.

Hypothesis 5 (H5): Respondents who recall related others more will experience higher eudaimonia after seeing “On This Day” content than those who recall related others less.

In addition to the elicitation of eudaimonia, recalling others may be pleasurable and instill happiness. Using the example from above, if the original graduation post included a photo that reminded individuals of a funny moment from graduation, it would bring them enjoyment and pleasure. Considering the relationship between recalling related others and enjoyment, this study proposes the following hypotheses:

Hypothesis 6 (H6): Respondents who recall related others more will experience higher enjoyment after seeing “On This Day” content than those who recall related others less.

Hypothesis 7 (H7): Recalling related others will moderate the strength of the mediated relationship between MIN and well-being via eudaimonia, such that the mediated relationship will be stronger under more recollection of related others than under less recollection of related others.

Hypothesis 8 (H8): Recalling related others will moderate the strength of the mediated relationship between MIN and well-being via enjoyment, such that the mediated relationship will be stronger under more recollection of related others than under less recollection of related others.

Recalling related others can elicit positive emotions, but it can also elicit negative emotions if the recalled others are of someone who has passed away or of someone who one has negative memories with. Remembering negative memories could negatively impact the amount of pleasure and meaningfulness one experiences, along with his or her well-being. As aforementioned, the algorithms that choose the content to show on the “On This Day” feature can bring up unwanted, negative memories. Although the memories elicited may be negative,

it may still positively impact one's appreciation or meaningfulness. Therefore, this study asks the following research question:

Research Question 2 (RQ2): How does seeing unwanted memories from “On This Day” impact individuals' enjoyment, eudaimonia, and well-being?

2.5.2 Sharing Emotions

When individuals experience eudaimonia or enjoyment from MIN, they desire to share their nostalgic feelings and emotions with others, especially if the others have similar memories and it is easy to share (Chung, 2016; Routledge et al., 2008). When a group of people share a collective memory, they are motivated to share their thoughts, feelings, and experiences because they can relate to each other, reminisce together, and feel like they are part of a community, fulfilling one of the basic psychological needs: relatedness. One primary example is when a group of individuals come together and say, “in the good old days” or “back in our time”. Individuals talk about memories from their childhood, such as using NetZero and waiting, for what felt like hours, to connect to the Internet. When they reminisce on these memories, they share specific feelings and emotions felt during that time, such as the frustration of waiting for so long to connect to the Internet and then getting disconnected the next minute.

Sharing these emotions with each other allows individuals to relate to each other and feel content knowing that someone else very clearly understands, and possibly shares, the same feelings and emotions felt during these past times. For example, even though it was frustrating to wait for NetZero to connect, there was also the excitement that came with successfully connecting to the Internet and getting onto a webpage. It may feel good to speak with someone who could relate so well with their thoughts and emotions. However, just because there is a common, collective memory does not mean everyone will experience the exact same feelings. There are different memories, feelings, and emotions that are triggered

based on individuals' personal experiences, which leads to nostalgic experiences and feelings that differ from person to person. At the same time, the triggers of the same collective memories may differ as well.

There has been a shift in the way memories are shared, with easier accessibility and more convenience of various social media platforms and forms of media. Social media platforms are becoming an outlet for people to regulate their emotions – through self-expression of thoughts and feelings, while also receiving feedback from others (Choi & Toma, 2014; Vermeulen et al., 2018). The interconnectivity of the online network is changing who individuals interact with and how they interact with them, allowing individuals to communicate with those they have strong ties with (i.e., family, close friends) and those they have weak ties with (i.e., acquaintances, strangers; Nguyen, 2017). Individuals disclose varying amounts of content and emotions depending on their tie strength, disclosing more intimate information to strong ties because they have higher levels of trust in them (Caltabiano & Smithson, 1983). In turn, the listeners promote emotional support, leading to greater well-being for the sharer (Bessière et al., 2008). Social media is proving to be a good way for individuals to share their emotions to a directed or more public audience depending on their emotional needs (Bazarova et al., 2015).

Varying privacy settings, social norms, and modalities across various social media platforms impact the types and intensity of emotions expressed (Waterloo et al., 2018). Both Instagram and Facebook are used to share text, visual, and audiovisual content (Waterloo et al., 2018), but they differ in their privacy settings and social norms. Instagram has a more public setting with nonreciprocal following, leading to interactions with weaker ties (Karapanos et al., 2016; Lin et al., 2014). On the other hand, Facebook has a semi-public setting with reciprocal following, leading to a more balanced proportion of strong and weak ties (McLaughlin & Vitak, 2012). There are also social norms of sharing more positive

content on Instagram, but both positive and negative content on Facebook (Sheldon & Bryant, 2016; Waterloo et al., 2018). Ultimately, social media affordances impact how emotions are expressed, with more positive and less intense emotions being shared in more publicly visible channels (Bazarova et al., 2015).

When people experience emotional events, good or bad, they seek social contact and want to share those emotions through communicating the situation, feelings, and emotional responses of the experiences with others (Bazarova et al., 2015; Rimé, 2009). In fact, in a study conducted by Rimé (2009), nine out of ten participants shared their emotional experiences with others. The phrase, ‘the social sharing of emotion’ was used to describe individuals’ desire to share and talk about their emotional responses as a coping mechanism, anywhere from minutes to years after the emotional event (Rimé, 2009). Sharing emotions benefits individuals whether the emotional experience is positive or negative. Positive experiences boost positive affect, self-esteem, and self-efficacy, whereas negative experiences can lead to eudaimonia by reducing cognitive dissonance, providing social support and empathy, and promoting self-evaluation of where the event fits into one’s life story (Rimé, 2009). As a result, the study proposes the following hypothesis regarding sharing emotions with others, enjoyment, and eudaimonia.

Hypothesis 9 (H9): Respondents who share their emotions more will experience higher eudaimonia after seeing “On This Day” content than those who do not share their emotions.

Hypothesis 10 (H10): Respondents who share their emotions more will experience higher enjoyment after seeing “On This Day” content than those who do not share their emotions.

Hypothesis 11 (H11): Sharing emotions will moderate the strength of the mediated relationship between MIN and well-being via eudaimonia, such that the mediated

relationship will be stronger with the sharing of emotions more than with the sharing of emotions less.

Hypothesis 12 (H12): Sharing emotions will moderate the strength of the mediated relationship between MIN and well-being via enjoyment, such that the mediated relationship will be stronger with the sharing of emotions more than with the sharing of emotions less.

2.6 Control Variables

2.6.1 Active vs. Passive Social Media Use

“On This Day” posts are privately shown to users, but users can choose to merely look at the content or share the content publicly for their friends and followers to see. However, merely looking at the content and reposting the content may have quite different outcomes for users. The uses and gratifications framework suggests that an active audience is cognitively engaged with the content, and they construct meaning from it (Sundar & Limperos, 2013). In other words, they see media content as being produced *with* or *by* them (Kumar, 2020). On the other hand, a passive audience is not consciously engaged with the media; their media use is not purposeful or goal oriented. They see the content as being produced *for* or *about* them (Kumar, 2020).

Previous research has focused on the active and passive use of, specifically, Facebook (Burke et al., 2010; Verduyn et al., 2015). Active Facebook use includes actions where users directly interact with others through posting content, reacting, commenting on others’ posts, or chatting with others (Escobar-Viera et al., 2018). These activities lead to increased social capital, decreased feelings of loneliness, and greater well-being (Burke et al., 2010). On the other hand, passive Facebook use is simply browsing content with minimum direct engagement with others through actions such as reading others’ posts or scrolling through news feed (Verduyn et al., 2015). These actions have been associated with reduced subjective

well-being (Ding et al., 2017; Krasnova et al., 2013; Verduyn et al., 2015) and increased depression (Appel et al., 2016; Escobar-Veira et al., 2018).

“On This Day” is based on previously posted content, so the more content users share, the more “memories” algorithms can bring back up. Since social media platforms only consider “memories” as the content posted on the site, those who merely look at others’ content will not have “On This Day” posts show up, whereas those who post more content will have more posts that will show up and elicit nostalgia (Shaw, 2015). Therefore, it is important to control this variance.

2.6.2 Nostalgic Proneness

Similar to other emotions, the triggers and content of the nostalgic memories are arbitrary, so some individuals are more prone to feeling nostalgic than others. Two people can see the same content from their childhood, and one person could feel nostalgic while the other person does not. Routledge et al. (2008) also found that individuals who were more prone to nostalgia perceived life as more meaningful. With these individual differences, it is important to control the varying levels of nostalgic proneness because of the impact it could have on the relationship between MIN, enjoyment, and eudaimonia, which further impacts one’s well-being.

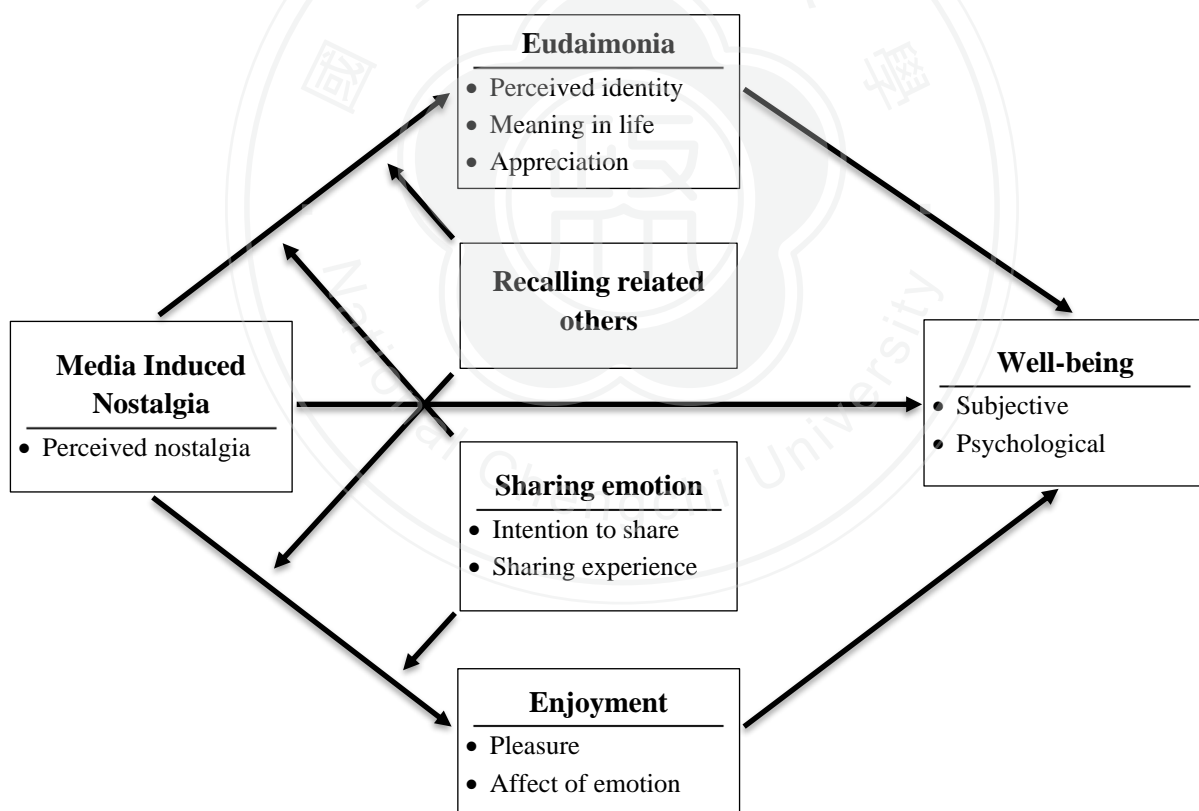
2.7 Summary

MIN triggered from the “On This Day” feature on Facebook and Instagram, can lead to pleasurable thoughts about memories (i.e., enjoyment), while triggering self-reflective thoughts and causing users to see their lives as meaningful (i.e., eudaimonia). At the same time, when individuals see “On This Day” posts, it may cause them to recall others related to the nostalgic memory, or they may be motivated to share their emotions with others. Recalling related others and sharing emotions both, independently, impact how much eudaimonia and enjoyment individuals experience. This study proposes that recalling related

others more and sharing emotions more increases the amount of enjoyment through increased pleasure and positive affect, leading to increased well-being. At the same time, these two factors increase the amount of eudaimonia through more self-reflective thoughts on the development of one's identity and new outlooks on the meaningfulness of life, causing appreciation, and resulting in higher well-being. The proposed model in Figure 1 displays eudaimonia and enjoyment as mediating variables between MIN and well-being. Additionally, recalling related others and sharing emotions are moderators for the relationship between 1) MIN and eudaimonia, and 2) MIN and enjoyment.

Figure 1

Proposed Research Model of Moderated Mediation



Chapter 3

Method

3.1 Pilot Study

3.1.1 Procedure and participants

An online survey created on SurveyCake was distributed online through various social media platforms (i.e., Facebook, Instagram, Messenger, LINE) in order to analyze the effects of enjoyment, eudaimonia, recalling related others, and sharing emotions on the relationship between media-induced nostalgia (MIN) and well-being. Participants for this study were recruited online but were limited to those who were 18 years of age or older in order to target users who have enough memories stored on Facebook and/or Instagram. Additionally, since this study focuses on MIN from the “On This Day” feature on Facebook and Instagram, participants were limited to those who have seen or used this feature. The pilot test consisted of cognitive interviews with 10 participants between 22 and 58 years of age ($M = 31.10$, $SD = 13.03$), where they were asked to provide feedback about the survey at the end of each page. Of the 10 participants, 4 (40%) were male and 6 (60%) were female, where 70% had their bachelor’s degree and 30% had their master’s degree. More demographic statistics are shown in Table 1. Since the scales used in this study were from previous studies, and they have already been shown to have strong reliability, a small sample size was used for the pilot test.

Table 1*Demographic Descriptive Statistics of the Pilot Study Sample (N = 10)*

	<i>M</i> or % (<i>N</i>)	<i>SD</i>
Gender		
Male	40% (4)	
Female	60% (6)	
Age	31.10	13.03
Ethnicity	100% (10)	
Asian or Pacific Islander		
Marital status		
Single or never married	80% (8)	
Married or domestic partnership	20% (2)	
Education		
Bachelor's degree (e.g., BA, BS)	70% (7)	
Master's degree (e.g., MA, MS., MEd)	30% (3)	
Employment		
Employed full-time (40+ hours a week)	20% (2)	
Employed part-time (< 40 hours a week)	10% (1)	
Unemployed (not currently looking for work)	10% (1)	
Student	60% (6)	

Note. *M* = mean, *N* = total sample, *SD* = standard deviation.

3.1.2 Measures

The scales and measurements used for this study are discussed in detail below. All measures used in this study were adopted from previous studies, but the wording of the questions and statements were modified to fit into the context of this study.

Covariates. Active social media use ($\alpha = .70$, $M = 16.10$, $SD = 4.33$) and passive social media use ($\alpha = .74$, $M = 12.50$, $SD = 3.47$) measure how users interact with social media platforms. This includes active engagement activities, such as clicking 'like', posting, or reposting content, and passive activities, such as scrolling, reading, and watching various content. These two concepts were measured on a scale using statements previously developed by Pagani and Mirabello (2011). Participants responded to seven statements using a 7-point Likert scale, as reported in Table 2.

Table 2*Descriptive Statistics for Active and Passive Social Media Use*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Passive use ($\alpha = .74$)	12.50	3.47
On Facebook and/or Instagram, how frequently do you watch videos or pictures others posted?	5.40	1.43
On Facebook and/or Instagram, how frequently do you read online discussions?	3.50	1.51
On Facebook and/or Instagram, how frequently do you read user comments, rating, and reviews?	3.60	1.35
Active use ($\alpha = .70$)	16.10	4.33
On Facebook and/or Instagram, how frequently do you comment on others' posts?	2.60	0.84
On Facebook and/or Instagram, how frequently do you 'like' posts that others post (clicking the like button)?	5.00	1.49
On Facebook and/or Instagram, how frequently do you share contents with your connections?	4.20	1.99
On Facebook and/or Instagram, how frequently do you post on your own social media page?	4.30	1.42

Note. Individual items ranged from 1 = never to 7 = always.

Nostalgic proneness ($\alpha = .81$, $M = 35.90$, $SD = 4.73$) was measured through the Nostalgia Proneness Scale (Barrett et al., 2010). A greater nostalgic proneness score indicates that the individual is more likely to experience nostalgic feelings. Participants responded to the seven questions using a 7-point Likert scale, as reported in Table 3. The last question was reverse coded where 7 represented 'at least once a day' and 1 represented 'once or twice a year'.

Table 3*Descriptive Statistics for Nostalgia Proneness*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Nostalgic proneness ($\alpha = .81$)	35.90	4.73
How valuable is nostalgia for you? ^a	5.80	0.79
How important is it for you to bring to mind nostalgic experiences? ^a	5.50	0.53
How significant is it for you to feel nostalgic? ^a	5.00	0.00
How prone are you to feeling nostalgic? ^a	5.40	1.35
How often do you experience nostalgia? ^b	4.60	1.08
Generally speaking, how often do you bring to mind nostalgic experiences? ^b	4.80	0.79
Specifically, how often do you bring to mind nostalgic experiences? ^c	4.80	1.55

Note. ^aIndividual items ranged from 1 = not at all to 7 = extremely. ^bIndividual items ranged from 1 = never to 7 = always. ^cRefer to Appendix A for all options individuals could select.

Independent variable. Media-induced nostalgia ($\alpha = .93$, $M = 35.80$, $SD = 4.89$) was measured through participants rating their level of *perceived nostalgia*, or how nostalgic they subjectively feel, after seeing the “On This Day” content. Participants identified their agreement with six statements, previously developed by Chung (2016), using a 7-point Likert scale, as reported in Table 4. Only six out of the eight statements Chung (2016) developed were used because two of the statements were repetitive.

Table 4*Descriptive Statistics for Media-Induced Nostalgia*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Media-induced nostalgia ($\alpha = .93$)	35.80	4.89
Seeing my “On This Day” post helps me recall pleasant memories.	6.00	0.94
Seeing my “On This Day” post makes me reminisce about a previous time.	6.30	0.82
Seeing my “On This Day” post evokes fond memories.	5.70	0.95
Seeing my “On This Day” post is a pleasant reminder of the past.	5.70	1.06
Seeing my “On This Day” post brings back memories of good times from the past.	5.90	1.10
Seeing my “On This Day” post makes me have nostalgic feelings.	6.20	0.79

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Dependent variable. This study measured well-being ($\alpha = .60$, $M = 59.70$, $SD = 6.09$) in terms of *subjective well-being* and *psychological well-being*. To measure subjective well-being ($\alpha = .38$, $M = 20.70$, $SD = 3.34$), participants indicated their level of agreement with five statements from the Satisfaction with Life Scale (Pavot & Diener, 1993), using a 7-point Likert scale. To measure psychological well-being ($\alpha = .34$, $M = 39.00$, $SD = 3.56$), participants indicated their level of agreement with eight statements from the Psychological Well-Being Scale (Diener & Biswas-Diener, 2009), a more consolidated version of various scales used in the past to measure psychological well-being. These statements were also evaluated based on a 7-point Likert scale. High scores on both scales represent high well-being, and low scores represent low well-being. All of the statements used to assess well-being are shown in Table 5.

Table 5*Descriptive Statistics for Well-being*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Subjective well-being ($\alpha = .38$)	20.70	3.34
When I see my “On This Day” posts, I feel that in most ways, my life is close to my ideal.	3.70	0.82
When I see my “On This Day” posts, I feel that the conditions of my life are excellent.	4.60	1.27
When I see my “On This Day” posts, I feel that I am satisfied with my life.	5.00	1.33
When I see my “On This Day” posts, I feel that if I could live my life over, I would change almost nothing.	2.90	1.10
When I see my “On This Day” posts, I feel that so far, I have gotten the important things I want in life.	4.50	1.58
Psychological well-being ($\alpha = .34$)	39.00	3.56
When I see my “On This Day” posts, I feel that I lead a purposeful and meaning life.	5.20	0.92
When I see my “On This Day” posts, I feel that my social relationships are supportive and rewarding.	4.90	0.88
When I see my “On This Day” posts, I feel that I am engaged and interested in my daily activities.	5.40	0.97
When I see my “On This Day” posts, I feel that I actively contribute to the happiness and well-being of others.	4.80	0.92
When I see my “On This Day” posts, I feel that I am a good person and live a good life.	4.90	1.10
When I see my “On This Day” posts, I feel that I am optimistic about my future.	4.60	1.17
When I see my “On This Day” posts, I feel that I am competent and capable in the activities that are important to me.	4.70	1.34
When I see my “On This Day” posts, I feel that people respect me.	4.50	1.08
Well-being (all combined) ($\alpha = .60$)	59.70	6.09

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Mediators. Enjoyment ($\alpha = .82$, $M = 87.30$, $SD = 14.22$) was measured based on two components: *affect of emotion* and *enjoyment*. Affect of emotion was measured using the affect grid (Russell et al., 1989) and the emotional affects for media nostalgia (Chung, 2016). For the affect grid, individuals indicated a position on the 9x9 grid where the horizontal dimension represents pleasure and the vertical dimension represents arousal, providing a pleasure score and arousal score out of 9. Participants also indicated the intensity that they feel various emotional affects (unpleasant, bittersweet, positive) of MIN based on a 7-point

Likert scale as shown in Table 6. The second component of enjoyment was measured through five statements from the pleasure subscale, developed by Davidson (2018), and two statements from Oliver and Bartsch (2010). Participants rated their level of agreement with the seven statements using the 7-point Likert scale, as shown in Table 6.

Table 6

Descriptive Statistics for Enjoyment

Individual Items & Scale	<i>M</i>	<i>SD</i>
Affect grid		
Pleasure	6.60	1.51
Arousal	7.00	1.41
Unpleasant affect ($\alpha = .84$)	10.90	5.41
Fear	2.20	1.14
Disgust	2.20	1.32
Stress	2.00	1.25
Shame	2.90	1.91
Irritation	1.60	1.17
Bittersweet affect ($\alpha = .59$)	14.20	5.27
Melancholia	2.90	1.52
Feeling of loss	2.80	1.81
Bittersweetness	3.60	2.22
Sadness	2.90	1.60
Lament	2.00	1.25
Positive affect ($\alpha = .62$)	23.40	4.55
Excitement	3.70	1.42
Happiness	4.90	1.10
Joy	5.10	0.99
Lovingness	4.50	1.90
Warmheartedness	5.20	1.62
Enjoy scale – pleasure subscale ($\alpha = .96$)	38.80	6.84
It is fun to see “On This Day” posts.	5.80	0.92
Seeing “On This Day” posts is pleasurable.	5.30	1.06
Seeing “On This Day” posts make me feel happy.	5.70	1.25
I like seeing “On This Day” posts.	5.50	1.08
Seeing “On This Day” posts make me feel good.	5.80	0.92
I have a good time seeing “On This Day” posts. ^a	5.50	1.08
“On This Day” posts are entertaining. ^a	5.20	1.32
Enjoyment (all combined) ($\alpha = .82$)	87.30	14.22

Note. Individual items ranged from 1 = not at all to 7 = extremely. ^a(Oliver & Bartsch, 2010).

Eudaimonia ($\alpha = .87$, $M = 47.40$, $SD = 9.47$) was measured in terms of three perspectives: *appreciation*, *perceived identity*, and *meaning in life*. Participants rated their

level of agreement with the various statements using a 7-point Likert scale. First, appreciation ($r = .77, p < .01$) was measured by two items Oliver and Bartsch (2010) indicated as measurements for appreciation. Second, perceived identity ($\alpha = .84, M = 16.50, SD = 2.12$) was measured using three statements, originally developed by Muehling and Pascal (2012). Finally, meaning in life ($\alpha = .81, M = 20.90, SD = 6.33$) was measured by five statements measuring the *presence* of meaning in life, a subscale from the Meaning in Life Questionnaire (Steger et al., 2006), in which the final statement was reverse-coded. Five statements from the Meaning in Life Questionnaire measuring *searching* for meaning in life did not fit the context of this study, so it was left out. All of the statements used to measure eudaimonia are presented in Table 7.

Table 7

Descriptive Statistics for Eudaimonia

Individual Items & Scale	<i>M</i>	<i>SD</i>
Appreciation ($r = .77^*$)		
I find “On This Day” posts to be very meaningful.	5.40	0.97
I am moved by “On This Day” posts.	4.60	1.43
Perceived identity ($\alpha = .84$)	16.50	2.12
Seeing my “On This Day” post brings to mind who I am.	5.70	0.95
Seeing my “On This Day” post prompts thoughts about myself.	6.00	0.67
Seeing my “On This Day” post evokes thoughts about my identity.	4.80	0.79
Meaning in life ($\alpha = .81$)	20.90	6.33
Seeing my “On This Day” post helps me understand my life’s meaning.	4.80	1.55
Seeing my “On This Day” post helps me feel that my life has a clear sense of purpose.	3.60	1.58
Seeing my “On This Day” post makes me think that I have a good sense of what makes my life meaningful.	4.40	1.65
Seeing my “On This Day” post makes me think that I have discovered a satisfying life purpose.	3.30	1.89
Seeing my “On This Day” post makes me think that my life has no clear purpose. ^a	4.80	1.75
Eudaimonia (all combined) ($\alpha = .87$)	47.40	9.47

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree. ^areverse-coded. * $p < .01$

Moderators. Recalling related others ($\alpha = .64$, $M = 17.00$, $SD = 2.83$) was measured by asking participants to indicate their level of agreement with three statements outlined by Chung (2016), using a 7-point Likert scale. One of Chung's (2016) four statements was excluded because it did not fit into the context of this study. The statements adopted are listed in Table 8.

Table 8

Descriptive Statistics for Recalling Related Others

Individual Items & Scale	<i>M</i>	<i>SD</i>
Recalling related others ($\alpha = .64$)	17.00	2.83
Seeing my "On This Day" post makes me think about someone in the past.	5.90	0.88
Seeing my "On This Day" post makes me recall someone who was related to the post.	5.90	0.88
Seeing my "On This Day" post reminds me of someone I knew when I was younger.	5.20	1.75

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Sharing emotions ($\alpha = .68$, $M = 22.10$, $SD = 6.33$) was measured based on two concepts, both of which were measured using a 7-point Likert scale: *intention to share* and *sharing experience*. First, intention to share ($r = .00$) was measured by two statements from Rimé et al. (1991), but they were slightly modified to fit this study's context. Second, sharing experience ($\alpha = .73$, $M = 12.30$, $SD = 5.21$) was measured by three statements adopted from Chung (2016). One statement was taken out because it did not fit in the context of this study. All of the statements that participants responded to are displayed in Table 9.

Table 9*Descriptive Statistics for Sharing Emotions*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Intention to share ($r = .00$)		
When I see my “On This Day” posts, I feel that I would like to share my feelings with others.	5.00	1.70
When I see my “On This Day” posts, I feel that I need to speak about my emotions with others.	4.80	1.23
Sharing experience ($\alpha = .73$)	12.30	5.21
Seeing my “On This Day” posts make me think about sharing my experience about it with others.	4.40	1.65
Seeing my “On This Day” posts make me want to share it with my children or other younger people some day	4.30	2.06
Seeing my “On This Day” posts make me realize I would enjoy sharing this with family.	3.60	2.63
Sharing emotions (all combined) ($\alpha = .68$)	22.10	6.33

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

3.2 Main Study

3.2.1 Procedure and participants

A total of 1,122 respondents filled out the online survey, created on SurveyCake, between May 6, 2021 and May 31, 2021. The survey was distributed through various social media platforms (i.e., Facebook, Instagram, Messenger, LINE, Reddit, LinkedIn) and survey sites (i.e., Survey Circle, Survey Swap). Similar to the pilot study, participants for this study were recruited online, but were limited to those who were 18 years of age or older and to those who have seen or used the “On This Day” feature on Facebook and/or Instagram. Out of the 1,122 participants who completed the survey, those who did not pass at least one of the two attention check questions or those who had duplicate long-answer responses (803 responses) were excluded from analysis. After all invalid responses were filtered out, there were a total of 319 valid responses that were used for analysis. The 319 respondents were between 19 and 74 years of age ($M = 29.52$, $SD = 9.03$). More specific demographic statistics are shown below in Table 10.

Table 10*Demographic Descriptive Statistics of the Main Study Sample (N = 319)*

Variables	Frequency (n)	Percentage (%)
Gender		
Male	128	40.1%
Female	185	58.0%
Other	6	1.9%
Age		
18-24	94	29.5%
25-34	168	52.7%
35-44	30	9.4%
45-54	17	5.3%
55-64	6	1.9%
65+	4	1.3%
Ethnicity		
White	179	56.1%
Hispanic or Latino	22	6.9%
Black or African American	20	6.3%
Native American or American Indian	14	4.4%
Asian or Pacific Islander	78	24.5%
Other (i.e., mixed)	6	1.9%
Marital status		
Single or never married	196	61.4%
Married or domestic partnership	104	32.6%
Divorced	16	5.0%
Widowed	1	0.3%
Separated	2	0.6%
Education		
Some high school	6	1.9%
High school degree or GED	47	14.7%
Associate's degree	21	6.6%
Bachelor's degree (e.g., BA, BS)	154	48.3%
Master's degree (e.g., MA, MS, MEd)	76	23.8%
Doctorate or higher (e.g., PhD, EdD)	15	4.7%
Employment		
Employed	168	52.7%
Unemployed	22	6.9%
Student	82	25.7%
Military	32	10.0%
Self-employed	13	4.1%
Retired	2	0.6%

Note. N = total sample

3.2.2 Measures

This survey included questions from various scales to operationalize the variables used for this study: active vs. passive social media use, nostalgic proneness, MIN, well-being, enjoyment, eudaimonia, recalling related others, and sharing emotions. The same scales were used as those that were used in the pilot test, and the majority of the questions and statements users answered stayed the same. After collecting the data, a moderated mediation analysis was performed using Model 9 in the PROCESS macro version 3.4 by Andrew F. Hayes in SPSS with 10,000 bootstrap samples and a confidence interval of 95%.

Covariates. Active social media use ($\alpha = .82$, $M = 15.07$, $SD = 5.00$) and passive social media use ($\alpha = .76$, $M = 12.71$, $SD = 3.61$) were measured in the same way as the pilot study, through the scale developed by Pagani and Mirabello (2011). Participants responded to seven statements using a 7-point Likert scale, as reported in Table 11.

Table 11

Descriptive Statistics for Active and Passive Social Media Use

Individual Items & Scale	<i>M</i>	<i>SD</i>
Passive use ($\alpha = .76$)	12.71	3.61
On Facebook and/or Instagram, how frequently do you watch videos or pictures others posted?	4.76	1.42
On Facebook and/or Instagram, how frequently do you read online discussions?	3.99	1.52
On Facebook and/or Instagram, how frequently do you read user comments, rating, and reviews?	3.96	1.45
Active use ($\alpha = .82$)	15.07	5.00
On Facebook and/or Instagram, how frequently do you comment on others' posts?	3.29	1.51
On Facebook and/or Instagram, how frequently do you 'like' posts that others post (clicking the like button)?	4.49	1.53
On Facebook and/or Instagram, how frequently do you share contents with your connections?	3.79	1.64
On Facebook and/or Instagram, how frequently do you post on your own social media page?	3.50	1.54

Note. Individual items ranged from 1 = never to 7 = always.

Nostalgic proneness ($\alpha = .90$, $M = 32.75$, $SD = 7.46$) was measured through the Nostalgia Proneness Scale (Barrett et al., 2010). All of the questions stayed the same as the pilot study, as displayed in Table 12. The questions were rated on a 7-point Likert scale, but the scale labels varied. The first four questions measured significance and was rated from 1, not at all, to 7, extremely. Then, the following two questions measured frequencies ranging from 1, never, to 7, always. Finally, the last question measured frequency through specifying periods of time and was reverse coded for analysis, with 1 representing ‘once or twice a year’ and 7 representing ‘at least once a day’.

Table 12

Descriptive Statistics for Nostalgia Proneness

Individual Items & Scale	<i>M</i>	<i>SD</i>
Nostalgic proneness ($\alpha = .90$)	32.75	7.46
How valuable is nostalgia for you? ^a	5.08	1.33
How important is it for you to bring to mind nostalgic experiences? ^a	4.82	1.28
How significant is it for you to feel nostalgic? ^a	4.87	1.37
How prone are you to feeling nostalgic? ^a	4.92	1.46
How often do you experience nostalgia? ^b	4.28	1.25
Generally speaking, how often do you bring to mind nostalgic experiences? ^b	4.31	1.25
Specifically, how often do you bring to mind nostalgic experiences? ^c	4.48	1.51

Note. ^aIndividual items ranged from 1 = not at all to 7 = extremely. ^bIndividual items ranged from 1 = never to 7 = always. ^cRefer to Appendix B for all options individuals could select.

Independent variable. Media-induced nostalgia was measured through *perceived nostalgia* ($\alpha = .93$, $M = 31.38$, $SD = 6.80$), or how nostalgic they subjectively feel, after seeing “On This Day” content. Participants identified their level of agreement with six statements using a 7-point Likert scale. The same six out of the eight statements used in the pilot study from Chung’s (2016) measurement of perceived nostalgia were used, as reported in Table 13.

Table 13*Descriptive Statistics for Media-Induced Nostalgia*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Media-induced nostalgia ($\alpha = .93$)	31.38	6.80
Seeing my “On This Day” post helps me recall pleasant memories.	5.26	1.24
Seeing my “On This Day” post makes me reminisce about a previous time.	5.40	1.28
Seeing my “On This Day” post evokes fond memories.	5.19	1.37
Seeing my “On This Day” post is a pleasant reminder of the past.	5.04	1.33
Seeing my “On This Day” post brings back memories of good times from the past.	5.26	1.34
Seeing my “On This Day” post makes me have nostalgic feelings.	5.23	1.35

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Dependent variable. This study measured well-being ($\alpha = .94$, $M = 61.34$, $SD = 14.65$) in terms of *subjective well-being* and *psychological well-being*, using the same statements as the pilot test, as shown in Table 14. They both used a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Subjective well-being ($\alpha = .87$, $M = 22.18$, $SD = 6.23$) was measured using the Satisfaction with Life Scale (Pavot & Diener, 1993). Psychological well-being ($\alpha = .92$, $M = 39.17$, $SD = 9.04$) was measured through the Psychological Well-Being Scale (Diener & Biswas-Diener, 2009), a more concise version of various scales used in the past to measure psychological well-being.

Table 14*Descriptive Statistics for Well-being*

Individual Items & Scale	<i>M</i>	<i>SD</i>
Subjective well-being ($\alpha = .87$)	22.18	6.23
When I see my “On This Day” posts, I feel that in most ways, my life is close to my ideal.	4.24	1.51
When I see my “On This Day” posts, I feel that the conditions of my life are excellent.	4.52	1.45
When I see my “On This Day” posts, I feel that I am satisfied with my life.	4.71	1.49
When I see my “On This Day” posts, I feel that if I could live my life over, I would change almost nothing.	4.07	1.75
When I see my “On This Day” posts, I feel that so far, I have gotten the important things I want in life.	4.63	1.45
Psychological well-being ($\alpha = .92$)	39.17	9.04
When I see my “On This Day” posts, I feel that I lead a purposeful and meaning life.	4.54	1.43
When I see my “On This Day” posts, I feel that my social relationships are supportive and rewarding.	4.92	1.37
When I see my “On This Day” posts, I feel that I am engaged and interested in my daily activities.	4.73	1.43
When I see my “On This Day” posts, I feel that I actively contribute to the happiness and well-being of others.	4.84	1.38
When I see my “On This Day” posts, I feel that I am a good person and live a good life.	5.02	1.36
When I see my “On This Day” posts, I feel that I am optimistic about my future.	5.07	1.49
When I see my “On This Day” posts, I feel that I am competent and capable in the activities that are important to me.	5.11	1.39
When I see my “On This Day” posts, I feel that people respect me.	4.95	1.40
Well-being (all combined) ($\alpha = .94$)	61.34	14.65

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Mediators. Enjoyment ($\alpha = .88$, $M = 42.86$, $SD = 9.43$) was measured based on two components: *affect of emotion* and *enjoyment*, as shown in Table 15. Affect of emotion was measured using the affect grid (Russell et al., 1989). For the main study, the emotional affects for media nostalgia (Chung, 2016) were not used because the affect grid adequately measured affect of emotion on two dimensions: pleasure and arousal, providing a pleasure and arousal score out of 9. Similar to the pilot study, the second component of enjoyment was measured using an enjoyment scale ($\alpha = .96$, $M = 34.76$, $SD = 8.48$), consisting of five

statements from the enjoyment pleasure subscale (Davidson, 2018), and two statements measuring enjoyment (Oliver & Bartsch, 2010). Participants rated their level of agreement with the seven statements using the 7-point Likert scale. Since these two components were measured using different scales, the scores from the affect grid were recoded. Those who scored 1 to 3 were recoded into 1, and all other scores subsequently followed (i.e., 4 into 2, 5 into 3, etc.).

Table 15

Descriptive Statistics for Enjoyment

Individual Items & Scale	<i>M</i>	<i>SD</i>
Affect grid		
Pleasure	4.27	1.75
Arousal	3.83	1.80
Enjoy scale – pleasure subscale ($\alpha = .96$)	34.76	8.48
It is fun to see “On This Day” posts.	5.15	1.41
Seeing “On This Day” posts is pleasurable.	4.97	1.33
Seeing “On This Day” posts make me feel happy.	4.88	1.30
I like seeing “On This Day” posts.	5.02	1.45
Seeing “On This Day” posts make me feel good.	4.77	1.39
I have a good time seeing “On This Day” posts. ^a	5.03	1.33
“On This Day” posts are entertaining. ^a	4.94	1.36
Enjoyment (all combined) ($\alpha = .88$)	42.86	9.43

Note. Individual items ranged from 1 = not at all to 7 = extremely. ^a(Oliver & Bartsch, 2010).

Eudaimonia ($\alpha = .93$, $M = 39.77$, $SD = 11.09$) was measured in terms of three perspectives, all measured using a 7-point Likert scale: *appreciation*, *perceived identity*, and *meaning in life*, as shown in Table 16. The statements used in the pilot study were also used for the main study. First, appreciation ($\alpha = .78$, $M = 9.27$, $SD = 2.62$) was measured through Oliver and Bartsch’s (2010) two statements measuring appreciation. Second, perceived identity ($\alpha = .84$, $M = 14.13$, $SD = 3.86$) was measured using three statements developed by Muehling and Pascal (2012). Last, meaning in life ($\alpha = .93$, $M = 16.37$, $SD = 6.03$) was measured through four out of the five statements in the *presence* of meaning in life subscale from the Meaning in Life Questionnaire (Steger, 2006). The last statement (i.e., “Seeing my

‘On This Day’ post makes me think that my life has no clear purpose.’) was taken out after recoding because the Cronbach’s alpha was significantly higher after removing the statement.

Table 16

Descriptive Statistics for Eudaimonia

Individual Items & Scale	<i>M</i>	<i>SD</i>
Appreciation ($r = .64^*$, $\alpha = .78$)	9.27	2.62
I find “On This Day” posts to be very meaningful.	4.76	1.42
I am moved by “On This Day” posts.	4.51	1.48
Perceived identity ($\alpha = .84$)	14.13	3.86
Seeing my “On This Day” post brings to mind who I am.	4.52	1.54
Seeing my “On This Day” post prompts thoughts about myself.	4.99	1.39
Seeing my “On This Day” post evokes thoughts about my identity.	4.62	1.49
Meaning in life ($\alpha = .93$)	16.37	6.03
Seeing my “On This Day” post helps me understand my life’s meaning.	4.01	1.71
Seeing my “On This Day” post helps me feel that my life has a clear sense of purpose.	3.95	1.68
Seeing my “On This Day” post makes me think that I have a good sense of what makes my life meaningful.	4.30	1.61
Seeing my “On This Day” post makes me think that I have discovered a satisfying life purpose.	4.11	1.63
Eudaimonia (all combined) ($\alpha = .93$)	39.77	11.09

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree. * $p < .01$

Moderators. Recalling related others ($\alpha = .83$, $M = 15.43$, $SD = 3.60$) was measured in the same way as the pilot study. Participants indicated their level of agreement using a 7-point Likert scale, with three statements adopted from Chung (2016), as listed in Table 17.

Table 17

Descriptive Statistics for Recalling Related Others

Individual Items & Scale	<i>M</i>	<i>SD</i>
Recalling related others ($\alpha = .83$)	15.43	3.60
Seeing my “On This Day” post makes me think about someone in the past.	5.34	1.30
Seeing my “On This Day” post makes me recall someone who was related to the post.	5.30	1.35
Seeing my “On This Day” post reminds me of someone I knew when I was younger.	4.79	1.50

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree.

Sharing emotions ($\alpha = .83$, $M = 22.25$, $SD = 6.18$) was measured from two perspectives, both of which were rated on a 7-point Likert scale: *intention to share* and *sharing experience*. The statements for both intention to share and sharing experience were identical to those in the pilot study, as shown in Table 18. Intention to share ($\alpha = .75$, $M = 9.01$, $SD = 2.79$) was measured by two statements from Rimé et al. (1991), while sharing experience ($\alpha = .84$, $M = 13.24$, $SD = 4.27$) was measured by three statements adopted from Chung (2016). Table 19 shows the zero-ordered correlations between the control variables and all of the major outcome variables.

Table 18

Descriptive Statistics for Sharing Emotions

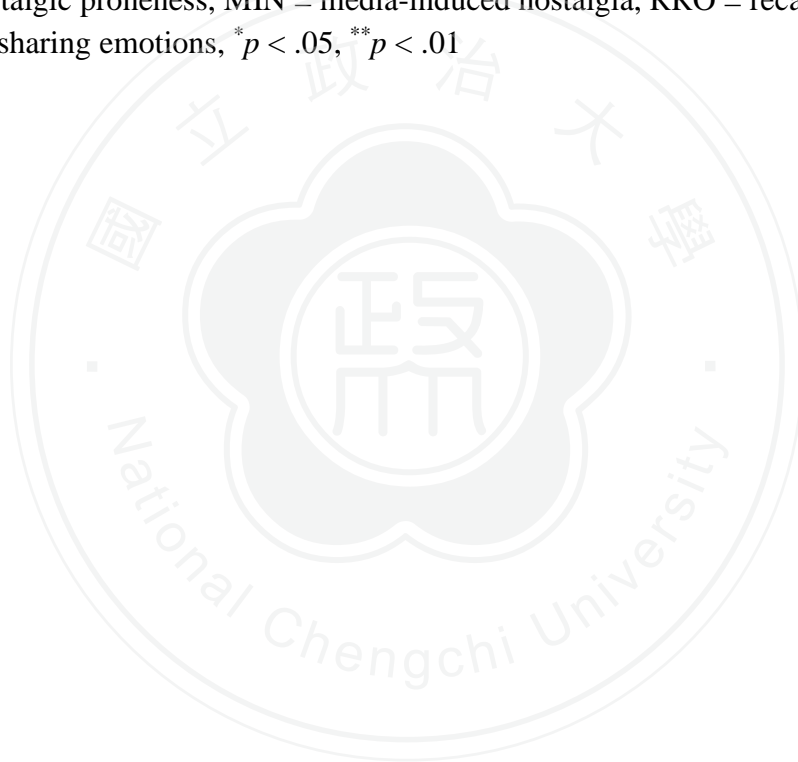
Individual Items & Scale	<i>M</i>	<i>SD</i>
Intention to share ($r = .60^*$, $\alpha = .75$)	9.01	2.79
When I see my “On This Day” posts, I feel that I would like to share my feelings with others.	5.00	1.70
When I see my “On This Day” posts, I feel that I need to speak about my emotions with others.	4.80	1.23
Sharing experience ($\alpha = .84$)	13.24	4.27
Seeing my “On This Day” posts make me think about sharing my experience about it with others.	4.42	1.66
Seeing my “On This Day” posts make me want to share it with my children or other younger people some day	4.39	1.65
Seeing my “On This Day” posts make me realize I would enjoy sharing this with family.	4.43	1.60
Sharing emotions (all combined) ($\alpha = .83$)	22.25	6.18

Note. Individual items ranged from 1 = strongly disagree to 7 = strongly agree. * $p < .01$

Table 19*Zero-ordered Correlations (r) between Control Variables and Major Outcome Variables*

	1	2	3	4	5	6	7	8	9	10
1. Age	1	-.02	.10	-.11	-.07	.07	-.02	-.14*	.04	.01
2. NP		1	.37**	.35**	.52**	.54**	.47**	.51**	.48**	.28**
3. Active use			1	.61**	.32**	.50**	.36**	.28**	.55**	.40**
4. Passive use				1	.38**	.42**	.40**	.39**	.39**	.26**
5. MIN					1	.68**	.82**	.79**	.67**	.63**
6. Eudaimonia						1	.66**	.63**	.84**	.66**
7. Enjoyment							1	.62**	.65**	.62**
8. RRO								1	.60**	.53**
9. ShrE									1	.69**
10. Well-being										1

Note. NP = nostalgic proneness, MIN = media-induced nostalgia, RRO = recalling related others, ShrE = sharing emotions, * $p < .05$, ** $p < .01$



Chapter 4

Results

This study first examined the relationship between media-induced nostalgia (MIN) from the “On This Day” feature on Facebook and Instagram and the two components of well-being: subjective and psychological well-being. The Pearson’s correlation coefficient was calculated to ensure there was correlation between MIN and subjective well-being ($r = .573$, $p < .001$), and MIN and psychological well-being ($r = .623$, $p < .001$). Since they were both significant, regression analysis was first conducted on MIN and subjective well-being, and then on MIN and psychological well-being. MIN positively predicted both subjective well-being ($\beta = .573$, $p < .001$) and psychological well-being ($\beta = .623$, $p < .001$), indicating that more MIN from “On This Day” content leads to both higher subjective well-being (H1a) and psychological well-being (H1b), supporting both H1a and H1b.

4.1 Enjoyment and Eudaimonia

Next, this study examined enjoyment and eudaimonia to observe how they individually impact one’s well-being after seeing MIN content. Before looking at their roles as mediators, it was important to confirm the dimensions of both mediators.

4.1.1 Dimensions of Enjoyment and Eudaimonia

Previous literature suggested a strong relationship between affect of emotion and enjoyment. This study hypothesized that enjoyment was positively correlated with positive affect and negatively correlated with negative affect. Correlations between MIN, positive/negative affect and enjoyment are shown in Table 20. The results indicated that both MIN and enjoyment were positively correlated with positive affect and negatively correlated with negative affect. This suggests that an increase in positive affect leads to greater enjoyment, and an increase in negative affect leads to less enjoyment. Therefore, H2 was supported.

Table 20*Zero-ordered Correlations (r) between MIN, Affect, and Enjoyment*

	1	2	3	4
1. MIN	1	.451***	-.237***	.822***
2. Positive affect		1	-.320***	.497***
3. Negative affect			1	-.260***
4. Enjoyment				1

Note. *** $p < .001$

This study measured eudaimonia through three dimensions: appreciation, meaning in life, and perceived identity. In order to measure the extent of how these dimensions are related to eudaimonia, simple regression was conducted through bivariate correlation analysis. Correlations between eudaimonia and appreciation ($r = .797, p < .001$), perceived identity ($r = .880, p < .001$), and meaning in life ($r = .930, p < .001$) were all significant, indicating that these three dimensions can be used to represent eudaimonia.

4.1.2 Mediation Effects

The mediation effect of enjoyment and eudaimonia on MIN and well-being was explored through mediation analysis using Model 4 in PROCESS macro by Andrew F. Hayes in SPSS with 10,000 bootstrap samples and a confidence interval of 95%. Results indicated positive and significant relationships between MIN and enjoyment ($\beta = .766, p < .001$), along with enjoyment and well-being ($\beta = .292, p = .001$). This indicates that higher MIN after seeing “On This Day” content leads to greater enjoyment, which leads to higher well-being. There were also positive and significant relationships between MIN and eudaimonia ($\beta = .509, p < .001$), and eudaimonia and well-being ($\beta = .431, p < .001$). This shows that higher MIN after seeing “On This Day” content leads to greater eudaimonia, which leads to higher well-being. The indirect effects of MIN on well-being through enjoyment and eudaimonia are significant, as shown in Table 21, as zero was not included in the 95%

confidence interval. Since enjoyment (H3) and eudaimonia (H4) mediated the relationship between MIN and well-being, both H3 and H4 were supported.

The covariates – including age, nostalgic proneness, and active vs. passive use – were all insignificant with enjoyment as the mediator. In the model where eudaimonia was the mediator, passive use was insignificant; however, age ($\beta = .086, p = .024$), nostalgic proneness ($\beta = .172, p < .001$), and active use ($\beta = .259, p < .001$) were positive predictors.

Table 21

Bootstrap Results of Indirect Effect of MIN on Well-being

Mediator	Effect	SE	95% CI	
	β		LL	UL
Enjoyment	.224	.067	.092	.355
Eudaimonia	.219	.035	.153	.291

Note: SE = standard error, LL = lower level of confidence interval at 95%, UL = upper level confidence interval at 95%.

4.1.3 Effects of enjoyment and eudaimonia

To explore RQ1, participants' indication of the length of the nostalgic effect after seeing MIN content was used to interpret how the length of the effect impacts one's well-being, also exploring the role of enjoyment and eudaimonia in this relationship. Hierarchical regression analysis was used, with control variables (age, nostalgic proneness, active media use, passive media use) in the first step, enjoyment and eudaimonia in the second step, and time nostalgic in the third step. The results are displayed in Table 22.

Results indicate that age was not a significant predictor of well-being, even after the addition of enjoyment, eudaimonia, and the time nostalgic. However, both nostalgic proneness ($\beta = -.157, p < .01$) and passive use ($\beta = -.152, p < .01$) were negative and significant predictors of well-being after adding enjoyment, eudaimonia, and the time nostalgic. This means that people who have higher nostalgic proneness and are passive users tend to have lower well-being. On the other hand, active use ($\beta = .226, p < .01$) was a

positive predictor of well-being after the addition of all of the variables, suggesting that active users have higher levels of well-being. Additionally, the length of time individuals felt nostalgic negatively predicted well-being ($\beta = -.170, p < .001$), accounting for 2.5% of the variance. This means that the less the time individuals feel the nostalgic emotions, the greater their well-being.

Table 22

Standardized Regression Coefficients (β) of Hierarchical Regression Predicting Well-being

	Step 1	Step 2	Step 3
Step 1			
Age	-.029	-.057	-.049
Nostalgic proneness	.156**	-.163**	-.157**
Active use	.347***	.176***	.226***
Passive use	-.009	-.140**	-.152**
Incremental R^2 (%)	17.9***		
Step 2			
Enjoyment		.383***	.353***
Eudaimonia		.465***	.498***
Incremental R^2 (%)		35.1***	
Step 3			
Time nostalgic			-.170***
Incremental R^2 (%)			2.5***
Total R^2 (%)			55.5***

Note. ** $p < .01$, *** $p < .001$

To answer RQ2, this study looked at the impact of negative, unwanted memories on one's enjoyment, appreciation, and well-being. The analysis assumed that negative memories were memories that elicited negative affect in participants, regardless of if the content they saw was positive or negative. The correlations between MIN, negative content inducing enjoyment, negative content inducing eudaimonia, and well-being were calculated, and the results are displayed in Table 23.

For this analysis, well-being was examined in terms of subjective well-being, psychological well-being, and overall well-being to explore if enjoyment and eudaimonia from negative content led to different associations with the various dimensions of well-being.

Age was not significantly correlated with any of the variables, and active use was not significantly correlated with negative affect from MIN. However, the other covariates, including nostalgic proneness ($r = -.18, p < .01$) and passive use ($r = -.14, p < .05$) were significant, and negatively correlated with negative affect from MIN.

The results also suggest that negative affect from MIN is significant, and negatively correlated with enjoyment ($r = -.26, p < .001$), eudaimonia ($r = -.22, p < .001$), subjective well-being ($r = -.18, p < .001$), psychological well-being ($r = -.16, p < .001$), and overall well-being ($r = -.18, p < .001$). This implies that seeing MIN content that elicits negative affect leads to decreased enjoyment, eudaimonia, subjective well-being, psychological well-being, and overall well-being for users who are less passive and have lower nostalgic proneness.

Table 23

Zero-ordered Correlations (r) between Covariates, Negative Affect, Eudaimonia, Enjoyment, and Well-being

	1	2	3	4	5	6	7	8	9	10
1. Age	1	-.02	.10	-.11	.003	.07	-.02	-.004	.01	.01
2. NP		1	.37***	.35***	-.18*	.54***	.47***	.27***	.28***	.28***
3. Active use			1	.61***	-.10	.50***	.36***	.37***	.39***	.40***
4. Passive use				1	-.14*	.42***	.40***	.26***	.25***	.26***
5. NegAffect					1	-.22***	-.26***	-.18***	-.17**	-.18**
6. Eudaimonia						1	.66***	.61***	.64***	.66***
7. Enjoyment							1	.58***	.61***	.62***
8. SWB								1	.84***	.94***
9. PWB									1	.97***
10. Well-being										1

Note. NP = nostalgic proneness, NegAffect = negative affect, SWB = subjective well-being, PWB = psychological well-being, * $p < .05$, ** $p < .01$, *** $p < .001$

4.2 Moderated Mediation

Results for the moderated mediation analysis were generated using Model 9 in the SPSS PROCESS macro by Andrew F. Hayes with 10,000 bootstrap samples. In order to explore the conditional effects of the moderators at the mean on the other predictors, the

means were centered. Table 27 shows the results of the moderated mediation analysis with recalling related others and sharing emotions as moderators on the mediators, eudaimonia and enjoyment, in the relationship between MIN and well-being.

4.2.1 Mediation of Eudaimonia

In the moderated mediation analysis with eudaimonia as the mediator, two of the four covariates, age ($b = .094, p = .009$) and nostalgic proneness ($b = .109, p = .006$), were significant and positive predictors of eudaimonia. On the other hand, active and passive use were insignificant.

Recalling related others. The conditional effect of recalling related others on eudaimonia was positive and significant ($b = .120, SE = .051, 95\% CI [.021, .220], p = .018$) for those at the mean on MIN and sharing emotions. This signifies that those who recall related others more experience higher eudaimonia than those who recall related others less, supporting H5. However, the interaction between MIN and recalling related others with eudaimonia as the mediator was not significant ($p = .631$); thus, H7 was not supported. This means that no conclusion can be made on the effect of recalling related others on MIN with eudaimonia as the mediator.

Sharing emotions. The conditional effect of sharing emotions on eudaimonia was positive and significant ($b = .595, SE = .044, 95\% CI [.508, .681], p < .001$) for those at the mean on MIN and recalling related others. The interaction between MIN and sharing emotions with eudaimonia as the mediator was also statistically significant ($p = .032$), indicating that the mediation of eudaimonia on MIN and well-being was moderated by sharing emotions.

Table 24 outlines the conditional effects of MIN and eudaimonia at each level of recalling related others and sharing emotions. It shows that at all three levels of recalling related others, the positive relationship between MIN and eudaimonia was strengthened the

more individuals shared their emotions, supporting H11. Since the interaction between recalling related others and MIN was insignificant, no conclusions can be made on how the relationship between MIN and eudaimonia changes at various levels of recalling related others.

Table 24

Conditional Indirect Effects (b) of MIN and Eudaimonia at Three Levels (-1SD, M, +1SD) of Recalling Related Others (RRO) and Sharing Emotions (ShrE)

RRO	ShrE	Effect	SE	95% CI		p
		<i>b</i>		LL	UL	
-1.20	-1.24	.077	.056	-.033	.187	.170
-1.20	0.00	.173	.070	.036	.311	.014*
-1.20	1.24	.270	.103	.067	.473	.009**
0.00	-1.24	.058	.064	-.068	.184	.368
0.00	0.00	.154	.056	.044	.265	.007**
0.00	1.24	.251	.079	.096	.496	.002**
1.20	-1.24	.039	.091	-.140	.217	.671
1.20	0.00	.135	.068	.002	.269	.048*
1.20	1.24	.232	.071	.093	.371	.001**

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

In order to visualize the moderation effect, the association between MIN and eudaimonia was plotted when the levels of recalling related others and sharing emotions were one standard deviation below the mean, at the mean, and one standard deviation above the mean. Figures 2-4 show the effect of MIN on eudaimonia, moderated by various levels of recalling related others and sharing of emotions. Figure 2 represents the moderation effect of recalling related others at one standard deviation below the mean of sharing emotions, Figure 3 represents the moderation effect at the mean of sharing emotions, and Figure 4 represents the moderation effect one standard deviation above the mean of sharing emotions.

Figure 2

Effect of MIN on Eudaimonia Moderated by Recalling Related Others at Low Moderation

(-1SD) of Sharing Emotions

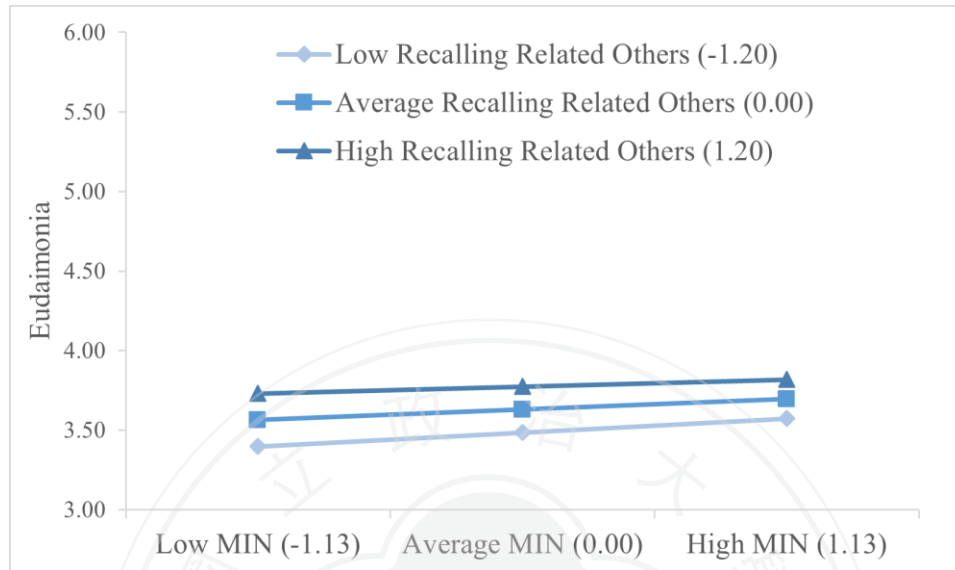


Figure 3

Effect of MIN on Eudaimonia Moderated by Recalling Related Others at Mean Moderation

of Sharing Emotions

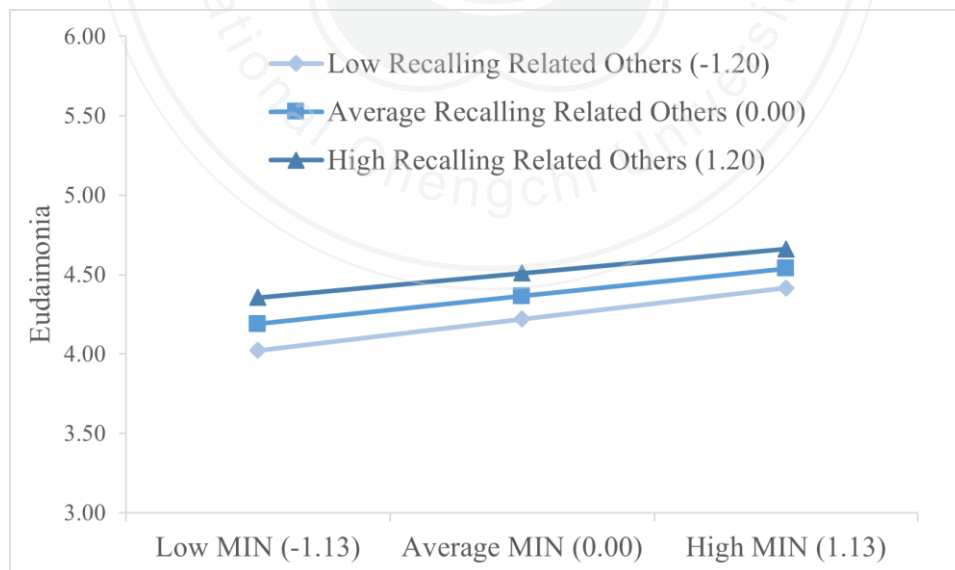
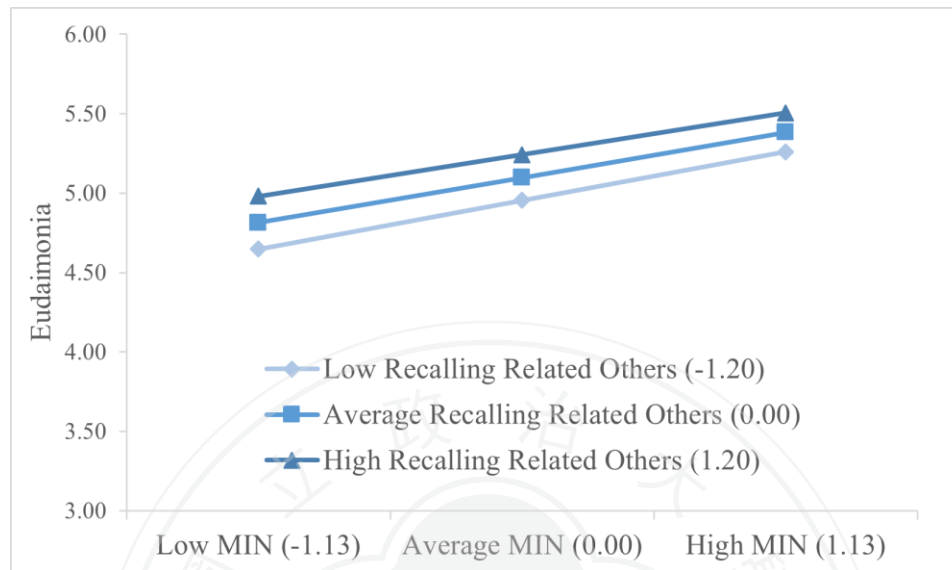


Figure 4

Effect of MIN on Eudaimonia Moderated by Recalling Related Others at High Moderation (+1SD) of Sharing Emotions



These interaction plots represent the effect of MIN on eudaimonia at the three levels of recalling related others and three levels of sharing emotions. When comparing low moderation of sharing emotion (Figure 2) and mean moderation of sharing emotion (Figure 3), eudaimonia is higher for all levels of MIN. Furthermore, looking at high moderation of sharing emotion (Figure 4), eudaimonia is highest for all levels of MIN. The visuals confirm that sharing emotions more leads to higher eudaimonia for all levels of MIN, indicating that those who share emotions more experience higher eudaimonia than those who share emotions less, supporting H9.

4.2.2 Mediation of Enjoyment

In the moderated mediation analysis with enjoyment as the mediator, all of the covariates – age, nostalgic proneness, active use, and passive use – were insignificant.

Recalling related others. The conditional effect of recalling related others on enjoyment was negative and significant ($b = -.099$, $SE = .048$, 95% $CI [-.193, -.005]$, $p = .038$) for those at the mean on MIN and sharing emotions. The interaction between MIN

and recalling related others with enjoyment as the mediator was significant ($p = .019$), indicating that the mediation of enjoyment on MIN and well-being was moderated by recalling related others. Recalling related others has a negative effect, suggesting that those respondents who recall related others less experience higher enjoyment than those who recall related others more, so H6 was not supported.

Sharing emotions. The conditional effect of sharing emotions on enjoyment was positive and significant ($b = .154$, $SE = .041$, 95% $CI [.073, .236]$, $p < .001$) for those at the mean on MIN and recalling related others. This suggests that those who share emotions more experience greater enjoyment than those who share emotions less, supporting H10. Furthermore, the interaction effect of MIN and sharing emotions with enjoyment as the mediator was statistically significant ($p = .049$), signifying that the mediation of enjoyment on MIN and well-being was moderated by sharing emotions.

Table 25 outlines the conditional effects of MIN and enjoyment at each level of recalling related others and sharing emotions. It shows that recalling related others has an enhancing effect on the positive relationship between MIN and enjoyment. In other words, the relationship between MIN and enjoyment was strengthened the more individuals recalled others, supporting H8. Alternatively, the relationship was weakened the more individuals shared their emotions, and thus, H12 was not supported.

Table 25

Conditional Indirect Effects (b) of MIN and Enjoyment at Three Levels (-1SD, M, +1SD) of Recalling Related Others (RRO) and Sharing Emotions (ShrE)

RRO	ShrE	Effect	SE	95% CI		p
		<i>b</i>		LL	UL	
-1.20	-1.24	.704	.053	.601	.807	< .001***
-1.20	0.00	.621	.066	.491	.750	< .001***
-1.20	1.24	.538	.097	.347	.729	< .001***
0.00	-1.24	.792	.060	.674	.911	< .001***
0.00	0.00	.709	.053	.605	.814	< .001***
0.00	1.24	.626	.074	.480	.772	< .001***
1.20	-1.24	.881	.086	.713	.049	< .001***
1.20	0.00	.798	.064	.672	.924	< .001***
1.20	1.24	.715	.067	.584	.846	< .001***

Note: *** p < .001

The results show that recalling related others and sharing emotions are moderators of the relationship between MIN and enjoyment for all levels (-1SD, M, +1SD). In order to visualize the moderation effect, the association between MIN and enjoyment was plotted when the levels of recalling related others and sharing emotions were one standard deviation below the mean, at the mean, and one standard deviation above the mean. Figures 5-7 show the effect of MIN on enjoyment, moderated by various levels of recalling related others and sharing of emotions. Figure 5 represents the moderation effect of recalling related others at one standard deviation below the mean of sharing emotions, Figure 6 represents the moderation effect at the mean of sharing emotions, and Figure 7 represents the moderation effect one standard deviation above the mean of sharing emotions.

Figure 5

Effect of MIN on Enjoyment Moderated by Recalling Related Others at Low Moderation

(-1SD) of Sharing Emotions

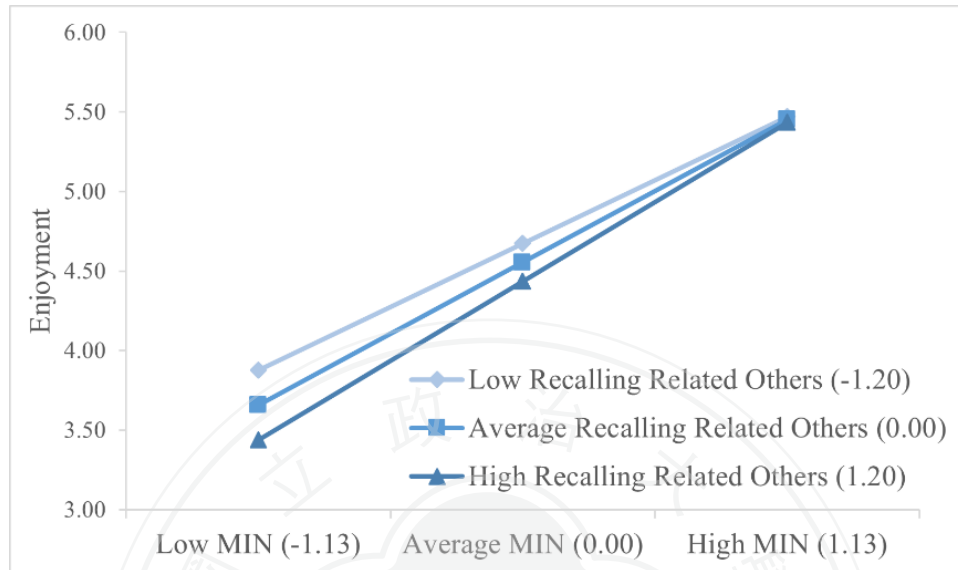


Figure 6

Effect of MIN on Enjoyment Moderated by Recalling Related Others at Mean Moderation of

Sharing Emotions

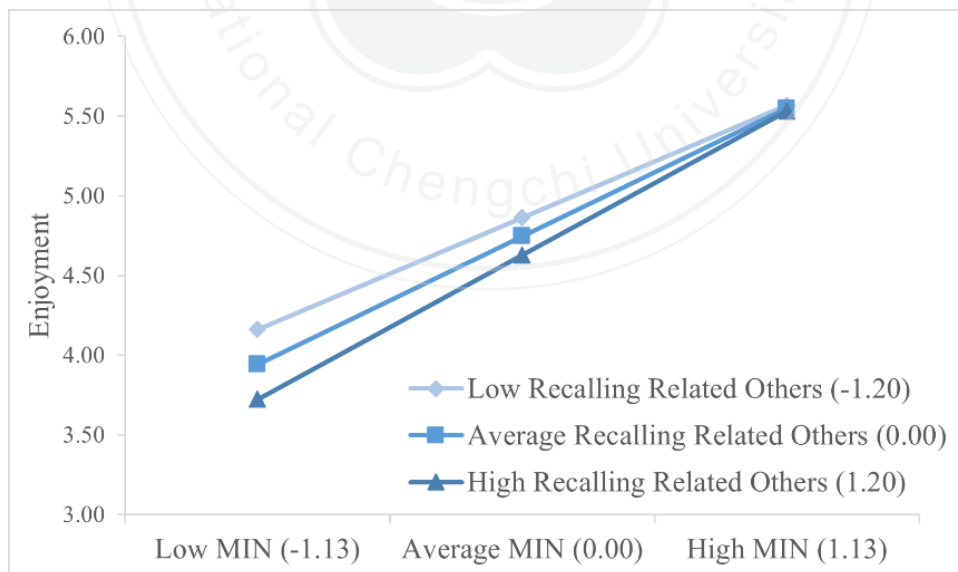
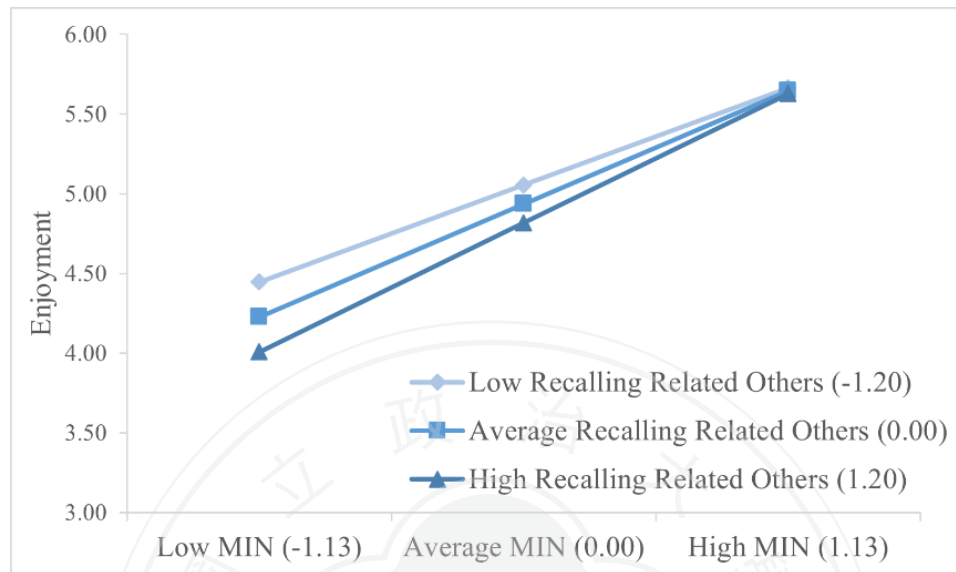


Figure 7

Effect of MIN on Enjoyment Moderated by Recalling Related Others at High Moderation (+1SD) of Sharing Emotions



These interaction plots represent the effect of MIN on enjoyment at the three levels of recalling related others and three levels of sharing emotions. The plots show that at all three levels of moderation of sharing emotion, recalling related others has a negative effect. In other words, recalling related others less leads to greater enjoyment, and thus, it was another indication that H6 was not supported. On the other hand, the plots show that sharing emotions more leads to higher enjoyment, meaning that those who share their emotions more experience greater enjoyment than those who share emotions less, supporting H10. Comparing the low moderation of sharing emotion (Figure 5) and the mean moderation of sharing emotion (Figure 6), enjoyment is higher for all levels of MIN. Additionally, high moderation of sharing emotion (Figure 7) shows the greatest levels of enjoyment for all levels of MIN. The visuals confirm that sharing emotions more leads to higher enjoyment for all levels of MIN, indicating that those who share emotions more experience higher enjoyment than those who share emotions less.

The indices of partial moderated mediation, presented in Table 26, show that only the moderation of recalling related others on the relationship between MIN and enjoyment ($b = .017, SE = .014, 95\% CI [.0002, .0411]$) was significant. This means that the indirect effect of MIN differs for those who recall different amounts of related others, but of the same level of sharing content. The interaction effects of the moderated mediation model are displayed in Figure 8.

Table 26

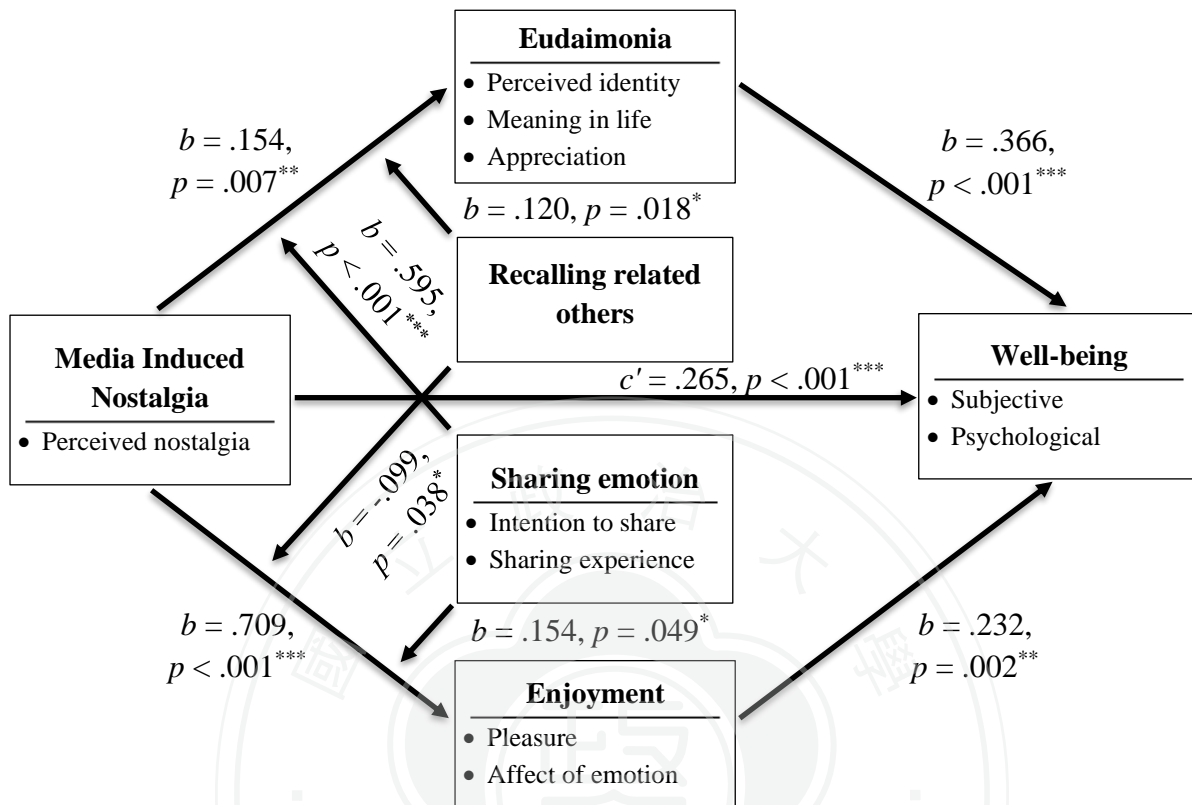
Indices of Partial Moderated Mediation

Effect <i>b</i>	Boot <i>SE</i>	Bootstrapped <i>CI</i>
1. MIN → recalling related others → eudaimonia → well-being -.006	.014	-.034 to .023
2. MIN → sharing emotions → eudaimonia → well-being .029	.016	-.001 to .061
3. MIN → recalling related others → enjoyment → well-being .017	.011	.000 to .041*
4. MIN → sharing emotions → enjoyment → well-being -.016	.012	-.042 to .003

Note: *SE* = bootstrapped standard error, *CI* = confidence interval, * indicates significance

Figure 8

Moderated Mediation Model Testing the Proposed Theoretical Model



Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Table 27

Regression Coefficients with Standard Error (SE) from Moderated Mediation Model

		<i>M1: eudaimonia</i>	<i>M2: enjoyment</i>	<i>Y: well-being</i>
		<i>b (SE)</i>	<i>b (SE)</i>	<i>b (SE)</i>
Constant		3.395 (.228) <i>p</i> < .001***	4.268 (.215) <i>p</i> < .001***	2.958 (.415) <i>p</i> < .001***
<i>X: MIN</i>	<i>a</i> ₁	.154 (.056) <i>p</i> = .007**	.709 (.053) <i>p</i> < .001***	<i>c'</i> .265 (.073) <i>p</i> < .001***
<i>W: Recalling related others</i>	<i>a</i> ₂	.120 (.051) <i>p</i> = .018*	-.099 (.048) <i>p</i> = .038*	
<i>Z: Sharing emotions</i>	<i>a</i> ₃	.595 (.044) <i>p</i> < .001***	.154 (.041) <i>p</i> = .002**	
<i>XW: MIN x recalling related others</i>	<i>a</i> ₄	-.016 (.033) <i>p</i> = .631	.074 (.031) <i>p</i> = .019*	
<i>XZ: MIN x sharing emotions</i>	<i>a</i> ₅	.078 (.036) <i>p</i> = .032*	-.067 (.034) <i>p</i> = .049*	
<i>U1: Age</i>		.094 (.036) <i>p</i> = .009**	.016 (.034) <i>p</i> = .630	-.048 (.045) <i>p</i> = .294
<i>U2: Nostalgic proneness</i>		.109 (.040) <i>p</i> = .006**	.027 (.037) <i>p</i> = .472	-.203 (.050) <i>p</i> < .001***
<i>U3: Active use</i>		.022 (.040) <i>p</i> = .587**	.002 (.038) <i>p</i> = .957	.180 (.048) <i>p</i> < .001***
<i>U4: Passive use</i>		.045 (.038) <i>p</i> = .243**	.074 (.036) <i>p</i> = .041*	-.140 (.048) <i>p</i> = .004**
<i>M1: eudaimonia</i>				<i>b</i> ₁ .366 (.055) <i>p</i> < .001***
<i>M2: enjoyment</i>				<i>b</i> ₂ .232 (.075) <i>p</i> = .002**
	<i>R</i>	.875	.844	.741
Moderator		Index of partial moderated mediation		95% bootstrap <i>CI</i>
<i>W</i>		<i>a</i> ₄ <i>b</i> ₁ = -.006		-.034 to .023
		<i>a</i> ₄ <i>b</i> ₂ = .017		.0003 to .041*
<i>Z</i>		<i>a</i> ₅ <i>b</i> ₁ = .029		-.0007 to .061
		<i>a</i> ₅ <i>b</i> ₂ = -.016		-.042 to .003

Note: b = regression coefficient, *SE* = standard error, *W* = moderator 1, *Z* = moderator 2, *M* = mediator, *U* = covariate, 95% bootstrap *CI* is based on 10,000 bootstrap samples, * *p* < 0.05, ** *p* < 0.01, *** *p* < 0.001

Chapter 5

Discussion and Conclusion

With the prominence of social media in our daily lives, this study explored how social media could impact the ways in which individuals experience nostalgia. This research built off previous studies on the relatively new concept of media-induced nostalgia (MIN; Chung, 2016; Menke, 2017; Wulf & Rieger, 2018; Wulf et al., 2018) by focusing on social media, a form of media that not many studies have looked at to research MIN. As people spend more time on their phones and constantly scroll through and share content on social media, technology becomes a part of their lives in the form of an unforgetting digital diary. This results in a small device that has access to a cloud of information, bringing up memories beyond what individuals may even remember, such as the “On This Day” feature on Facebook and Instagram.

This study adopted part of the theoretical framework introduced by Wulf et al. (2018), of MIN contributing to well-being through hedonic and non-hedonic (i.e., eudaimonic) responses, in addition to various dimensions of Chung’s (2016) MIN scale. The proposed framework argues that MIN from the “On This Day” feature impacts individuals’ well-being through two distinct forms of entertainment, enjoyment and eudaimonia. Existing literature on media entertainment (Oliver & Bartch, 2010; Oliver & Raney, 2011) distinguishes these two dimensions because media content can be pleasurable and fun, but it can also be thought-provoking and lead to mixed feelings and appreciation. As a result, individuals’ well-being may be impacted in different ways when they are reminded of a memory from the past that leads to enjoyment, eudaimonia, or a mixture of both. With enjoyment having been explored in terms of affect of emotion (Wulf et al., 2015), this study also looked at affect of emotion after consuming nostalgic media content to explore the enjoyment users experienced. Results indicated the more positive affect led to greater

enjoyment, and more negative affect led to less enjoyment, supporting past findings on the relationship between affect of emotion and enjoyment (Wulf et al., 2015). Eudaimonia had been explored in terms of appreciation and meaning in life, but this study considered another dimension, perceived identity (Chung, 2016). Correlations between the three variables indicated that they were all significant dimensions of eudaimonia.

Results from the mediation analysis supported the argument that enjoyment and eudaimonia influence one's well-being after seeing MIN content. People who experience higher MIN after seeing "On This Day" content feel greater enjoyment and eudaimonia, which heightens their well-being. This supports previous literatures' findings on the positive relationship between nostalgia, enjoyment, eudaimonia, and well-being (Boym, 2001; Chung, 2016, Oliver & Raney, 2011; Wulf et al., 2018). Although previous studies have examined how nostalgia impacts one's enjoyment, eudaimonia, and well-being (Baldwin & Landau, 2014; Gross & John, 2003; Hirsch, 1992; Wulf et al., 2018), no studies have looked specifically at the "On This Day" feature on social media platforms. Thereby, this study targeted the "On This Day" feature on two of the most prominent social media sites: Facebook and Instagram.

The proposed framework also argues that recalling related others and sharing emotions play essential roles in the enjoyment and eudaimonia users experience after MIN. This study integrated two dimensions of Chung's (2016) MIN scale – recalling related others and sharing emotions – to explore their roles in impacting one's enjoyment and eudaimonia. Moderated mediation analysis indicated that recalling related others was only a significant moderating factor in the relationship of 1) MIN, enjoyment, and well-being, but not 2) MIN, eudaimonia, and well-being. Additionally, contrary to H6, recalling related others had a negative effect on enjoyment, showing that those who recalled related others less

experienced more enjoyment than those who recalled related others more. A possible explanation of these findings is the pandemic, COVID-19.

This study was carried out during COVID-19, when people all around the world were under some sort of lockdown and had to self-isolate at home. The stay-at-home order was a paradoxical situation: on one hand, it resulted in stress and anxiety from constraint of freedom to go out, but on the other hand, it brought lots of leisure time into individuals' lives, giving them more freedom to do what they want. Throughout these stressful times, individuals may have used social media as an outlet to share their emotions and support each other in these grave times of loneliness, which could have led to both positive and negative effects. One positive effect is that as individuals shared their emotions, they could have realized that they are not alone and that others are experiencing the same emotions as them. However, a negative effect is that some individuals may have had feelings of missing out because not all parts of the world experienced the same stay-at-home orders at the same time. For example, Taiwan was not under strict lockdown when the United States was. As a result, when individuals in Taiwan posted content of going out and being free on their social media, it could have had negative impacts on those who were restricted from doing so.

Many individuals have used nostalgia as a coping mechanism during these difficult times, yearning for the “more normal” times of society before the pandemic (Gammon & Ramshaw, 2021). The lockdown sparked an interest for the past, “where young and old reflect on, and vicariously escape to, more predictable times; when friends could meet up, holidays taken, and events attended” (Gammon & Ramshaw, 2021, p. 133). During the lockdown, the media has aided in instilling the nostalgia by rebroadcasting old series, concerts, and sports matches. Viewers have used this media as a coping mechanism to escape “from the grim realities of the present and to be immersed in a perfect, unchanging past” (Gammon & Ramshaw, 2021, p. 134).

Additionally, during COVID-19, many individuals were quarantined at home with their families. However, this could have resulted in negative feelings if individuals were unable to go home to their families, or if they lost a loved one due to coronavirus. As a result, when social media would bring up “On This Day” posts that caused users to recall related others who they have not been able to see in a long time, or someone who had passed away from coronavirus, it may have caused more negative affect, less enjoyment, and less eudaimonia. Recalling related others more could just be a reminder of how different their present life is, leading to less enjoyment and appreciation of their lives. Therefore, having more leisure time to browse social media and reminisce on the pre-pandemic times could lead users to see more media that induces nostalgia and cause them to recall related others more, which could lead to less enjoyment, especially if the recalled related others are not present or alive anymore.

Another finding was that sharing emotions was a significant moderating factor between both 1) MIN, enjoyment, and well-being, and 2) MIN, eudaimonia, and well-being. A possible explanation of these findings is through the satisfaction of needs (Deci & Ryan, 1985). In a study on fun versus meaningful games, Rogers et al. (2016) found that gamers recalling fun video games focused on specific aspects of the games (i.e., challenges, detailed graphics), whereas those recalling meaningful games referred to experiences related to the human condition (i.e., connections to characters, the storyline, having to make moral choices). Oliver et al. (2016) found similar patterns of individuals associating fun games as those satisfying the needs of competency and autonomy, whereas meaningful games were associated with the satisfaction of relatedness.

Conclusions from these studies can be employed to describe the results found in this study. When individuals recall related others from the presented memory, they may focus on the specific details of the memory – the who, what, when, where of the memory. These

memories may remind them of the moment the photo or video was taken, and temporarily enhance or lessen their feelings and well-being. The short-lived emotional impact may cause them to merely look at the “On This Day” content, think “wow, those were some good, fun times”, and then move on with their lives. As a result, no further thoughts or reflections are generated about the content shown. This may be a possible explanation as to why recalling related others did not moderate the relationship between MIN, eudaimonia, and well-being.

Contrary to H6, the results indicated a negative relationship between recalling related others and enjoyment, meaning that those who recall related others more experience less enjoyment than those who recall related others less. These results held true for all levels of sharing emotions and MIN. However, the difference between the level of enjoyment between various levels of recalling related others became smaller as individuals’ level of MIN increased. This may be due to the brevity of when individuals think of a memory. If they do not recall related others and merely just briefly think about how the times were “good” and “fun”, they may experience more enjoyment. However, the longer individuals think about their memories, the longer time they have to recall related others and reflect on various aspects of the memory and their lives. As a result, it can elicit bittersweet feelings that are commonly associated with eudaimonia, which can further lead to negative memories and thoughts, and less enjoyment.

This finding may also be due to negative memories users sometimes associate with the “On This Day” content. When respondents were asked what topics they frequently posted about on Facebook and Instagram, the top three topics posted on Facebook were about 1) family, 2) friends, and 3) life events, and the top three topics posted on Instagram were about 1) friends, 2) self, 3) family. Over time, individuals’ relationships with their family, friends, and significant others can change. As a result, when “On This Day” content reminds users of people from the past – exes, those who have passed away, or those they have negative

memories associated with – it may negatively impact their enjoyment. There are many examples of Facebook users who have come across these experiences of remembering unwanted memories. For example, Meyer, a Facebook user had one of Facebook’s memory feature show him a picture of his daughter who died (Hern, 2014). There were also a few participants in this study who stated similar experiences of the recollection of related others resulting in negative feelings and emotions.

Some participants expressed their strong disliking of this feature and stated that they wanted to disable the feature, if possible, because they do not want to linger in the past and want to focus on the future. Additionally, a few respondents mentioned that the negative memories and thoughts triggered negatively impacted their well-being, giving insight on RQ2, on the impact of negative memories. Respondents included anecdotes about situations when memories were brought up, and although they may have looked happy in the photos, they were actually going through a difficult time in life. As a result, the memory left them with lingering unpleasant feelings that they may not have felt had they not seen the photo.

However, some individuals acknowledged the negative memories, and mentioned that they still feel good looking back at those memories because it “reminds [them] of who [they] are and that everything [they have] been through (good and bad) can be a good lesson to reach a better version of [themselves].” One individual even described that it is sometimes “joyful to remember even remember the bad memories”, providing an anecdote about seeing an “On This Day” about a friend who passed away. Instead of feeling bad, they felt good about the joyful moments they had together. Although some participants saw bad memories in a positive light, they were the minority. Most participants indicating negative experiences after recalling related others led to less enjoyment, stating that the feature was useless and that it did more harm than good.

Individuals who have the intention to and/or choose to share their emotions related to the memories with others may experience different feelings when they make connections with others, satisfying the need of relatedness, one of the basic psychological needs outlined in the self-determination theory (Deci & Ryan, 1985). This connection could be with the people who are in the media content, someone who was involved in that person's life during the time period the media content was created, or even someone who shares a collective memory of a past time period. The resulting relatedness that individuals feel from the nostalgic memories may encourage them to share the content with others, reminisce together to share their feelings and emotions, allow them to form an emotional bond, and even reconnect with those they have lost contact with over time. As a result, this emotional connection to the memory and others can lead to self-reflection on how times have changed, appreciation and cherishment of the old (good or bad) memories, but also can just be fun. Since there is no clear distinction between memories that are enjoyable and those that are meaningful, memories can be both fun and meaningful.

Respondents explained that the "On This Day" feature has changed the way they experience nostalgia. Most of the responses indicated that nostalgic experiences were elicited more often, nostalgic feelings lasted shorter for some people but longer for others, they appreciated the past and present, and that they enjoyed the ability to share and reconnect with others. One common response was the ability to share memories with others, reconnect with those they have lost contact with, and reminisce together. One respondent answered: "I share it with people involved and related to the event [and we] might also recall and reshape the memory we had together." Another respondent shared: "I am reminded of a memory I might have forgotten, and I feel the urge to maybe contact someone from long ago, which elicits my nostalgia. By contacting them, I start thinking about other fun memories I've experienced with them." These were just two of many other responses explaining that recalling related

others and the sharing ability of the memory and emotions is enjoyable. However, being able to reminisce and connect with others after sharing their emotions and memories makes the experience meaningful.

Respondents explained in the short response section that sharing the memory and emotions were enjoyable, but the results indicated that sharing emotions weakened the relationship of MIN and enjoyment, not supporting H12. This suggests that when individuals experience high MIN, they already have high levels of enjoyment, so sharing emotions does not impact their enjoyment as much as when they experience low MIN and share their emotions with others. When individuals experience low MIN and share emotions with others, the emotional bond and relatedness they feel with others may elevate the level of enjoyment as they share detailed memories sparked by the content. This indicates why recalling related others was only a significant moderator between MIN, enjoyment, and well-being, whereas sharing emotions was a significant moderator between both 1) MIN, enjoyment, and well-being, and 2) MIN, eudaimonia, and well-being.

Varying responses and opinions about the “On This Day” feature present the large role of individual differences. There were also individual differences on how long the nostalgic feelings lasted. RQ1 posed the question of how long the nostalgic effect was on one’s well-being after seeing the “On This Day” content. As indicated in Table 22, a shorter period of time feeling nostalgic resulted in greater well-being. One possible explanation for this finding is that, as previously mentioned, participants indicated that they do not want to linger in the past and want to focus on the future. This suggests that maybe nostalgic memories and emotions should be short; if not, it may be an indication that individuals are no longer *reminiscing on* the past but are, instead, *living in* the past.

Short answer responses were consistent with the data that nostalgic feelings were short-lived. People mentioned that although this feature elicited nostalgia more often, the

nostalgic feelings lasted for a shorter period of time. This may be because when people scroll through social media, it is usually fast – they see the content, read the caption if it is short or in their interest, click like/double tap or not, then move on to the next post. Additionally, the content people see and interact with are brief in their minds. After a few hours or a few days, they may forget about the content they had seen and/or liked. Since these memories are displayed on social media in the form of any other posts, individuals may automatically use the same thought process when viewing this content, resulting in a shorter-lasting effect.

Another aspect where individuals had differing opinions were their feelings about the nostalgic content on “On This Day”. Some people viewed the nostalgic content as somewhat forceful whereas nostalgic thoughts in daily life were more random. Contrarily, others felt that online nostalgic memories were more random, and they came up unexpectedly. They expressed that going through a photobook felt more purposeful in seeking out nostalgia. However, all in all, they agreed that the content they saw online from “On This Day” posts instilled nostalgia and impacted their well-being.

5.1 Limitations and Future Research

Although most of the hypotheses in this study were supported, and the research questions were answered, there were three main limitations to the study that could be improved in the future. Firstly, out of the 1,122 responses, only 319 responses counted as valid – those that answered at least one out of the two attention checking questions correctly. Such a large number of invalid responses show that individuals may not have been attentive throughout the duration of the survey, which may have skewed the results. This is most likely due to the fact that the survey was long – the average time to complete the survey was 22 minutes, whereas the estimated time to take the survey was 10-15 minutes. Additionally, after posting the survey on Reddit, more than half of the responses had identical short answer responses unrelated to the survey topic, but different multiple-choice responses. This raises

the possibility that an automated bot got access and spammed the results. Future studies should therefore condense the survey in order to attain the attention of the respondents, but also add a reCAPTCHA to prevent spammed results.

Secondly, this survey was distributed through snowball sampling, where the survey is shared with individuals, and they are then asked to share it with other individuals. As a result, this survey was widely distributed to two main ethnic groups: White (56.1%) and Asian (24.5%). This is a limitation because the concept and definition of nostalgia may differ for different cultures. Future studies should incorporate a more representative sample of individuals with different backgrounds to compare how different cultures may impact the MIN individuals experience, and the effect it may have on their well-being.

Thirdly, the covariates in this study – including age, nostalgic proneness, active use, and passive use – were not always significant factors. Active and passive use were not significant factors in both of the moderated mediation models with enjoyment and eudaimonia as the mediators. Future studies should explore why active and passive use only influence individuals' well-being, and do not play a role in the enjoyment and eudaimonia they experience. Additionally, in the moderated mediation model with enjoyment as the mediator, none of the covariates were significant factors. This brings into question why age and nostalgic proneness were significant factors when eudaimonia was the mediator, but not when enjoyment was the mediator. Future studies should further investigate the difference between eudaimonia and enjoyment by looking at other factors that may influence eudaimonia and enjoyment differently.

The final covariate, age, was not a significant factor for any of the variables, except for in recalling related others. This contradicts past findings where eudaimonia and well-being were positively and significantly correlated with age (Mackenzie et al., 2018; Ruini & Cesetti, 2019). One possible reason age may have not been a significant factor for well-being

is that the effect on well-being is mixed: older individuals have the highest subjective well-being, but also the lowest psychological well-being. Since this study combined subjective well-being and psychological well-being into overall well-being, it may have caused this variance. Future studies should analyze well-being in two different dimensions to explore if age does play a role in well-being from MIN. The discrepancy may also be due to the smaller sample size because most of the participants were middle-aged or young adults. There were only 10 participants over the age of 55, so the older age group may have been underrepresented. Future studies should have a more even representation across all age groups. Finally, different age groups are more prominent users of Facebook and Instagram. With these platforms each having different affordances, it may impact the way in which individuals interact with the platform and content.

With various platforms having different affordances, future studies should explore other social media platforms that incorporate this similar feature. The privacy of the social media platforms may impact individuals' feelings. Since Facebook and Instagram are predominately social media platforms and are, therefore, more public, users may filter what they post online. Most of the media posted online is framed to show the more positive aspects of one's life. Therefore, individuals may post "positive" media content, but in reality, they may be experiencing extreme negative feelings, and may be going through a hard time in life. However, more private social media platforms, such as Snapchat, or media platforms, such as Google Photos or iCloud Photos, may include more private memories that include the more pleasurable moments in life, instead of those moments that are commonly sugar-coated when posted online.

With these different social media platforms, there are also different mediums of media shared (i.e., photos, videos, screenshots). This study asked the question of which medium elicited the most MIN and which induced the least MIN; however, individuals

expressed that the question was confusing, so it was therefore not analyzed. Therefore, another interesting future study would be to explore the role of various forms of media. Does seeing text, photos, or videos induce more MIN? Additionally, although this research found that the length of time feeling nostalgic impacted one's well-being, future studies should research why the time individuals feel nostalgic is shorter. Is it because of the nature of social media platforms, or are there other underlying factors?

Lastly, it would be interesting for future studies to do a comparative study to look at the role of recalling related others and sharing emotions on the relationship between MIN and well-being through enjoyment and eudaimonia during COVID-19 and pre-COVID-19 times. The recollection of related others during a pandemic may have more negative effects than positive ones, impacting one's enjoyment and eudaimonia after being exposed to nostalgic inducing media content. Therefore, it would be interesting to see if the findings from this study of recalling related others more leading to less enjoyment were due to COVID-19 or from other factors.

5.2 Contributions of Study

The contribution of this study includes five main points. First, this study is one of few studies that has looked at the "On This Day" feature on Facebook and Instagram as a form of media that can induce MIN. The "On This Day" feature impacted users' well-being through enjoyment and eudaimonia. This is in line with previous studies on the positive relationship between MIN and well-being through enjoyment and eudaimonia. Second, the results indicate that recalling related others negatively influences the relationship between MIN and enjoyment, but it does not influence the relationship of MIN and eudaimonia. This raises the question of why this is the case. It may be due to the bittersweet emotions that individuals experience when they recall related others. The more time individuals spend reflecting on a memory and recalling related others, the more bittersweet emotions and eudaimonia they

may experience, which can lead to less enjoyment if the negative emotions outweigh the positive emotions. As a result, recalling related others less may actually result in more enjoyment because individuals will spend less time reflecting on the past and feeling bittersweet emotions. However, it may also be due to individuals recalling people they have negative memories with, which decreases their enjoyment.

Third, this study indicates that sharing emotions strengthens the relationship between MIN and eudaimonia and weakens the relationship between MIN and enjoyment. This is consistent with previous literature on the satisfaction of the need for relatedness, one of the basic psychological needs outlined in the self-determination theory (Deci & Ryan, 1985). Fourth, this study proposes a theoretical framework that can be used for future studies to examine the association between MIN and well-being through eudaimonia and enjoyment, and how these relationships are impacted by recalling related others and sharing emotions. Results indicated different factors impacting eudaimonia and enjoyment, confirming previous findings of media entertainment being two-fold. This study indicates a clearer distinction between the factors influencing eudaimonia (i.e., age, nostalgic proneness, sharing emotions) and enjoyment (i.e., recalling related others, sharing emotions), showing that these two aspects are quite different and should be studied separately in future studies examining media entertainment. Finally, this study began to explore two concepts: 1) how unwanted, negative memories could impact individuals' enjoyment, eudaimonia, and well-being, and 2) how the time individuals feel nostalgic influences their well-being and how that has changed with the "On This Day" feature versus other nostalgia-inducing content.

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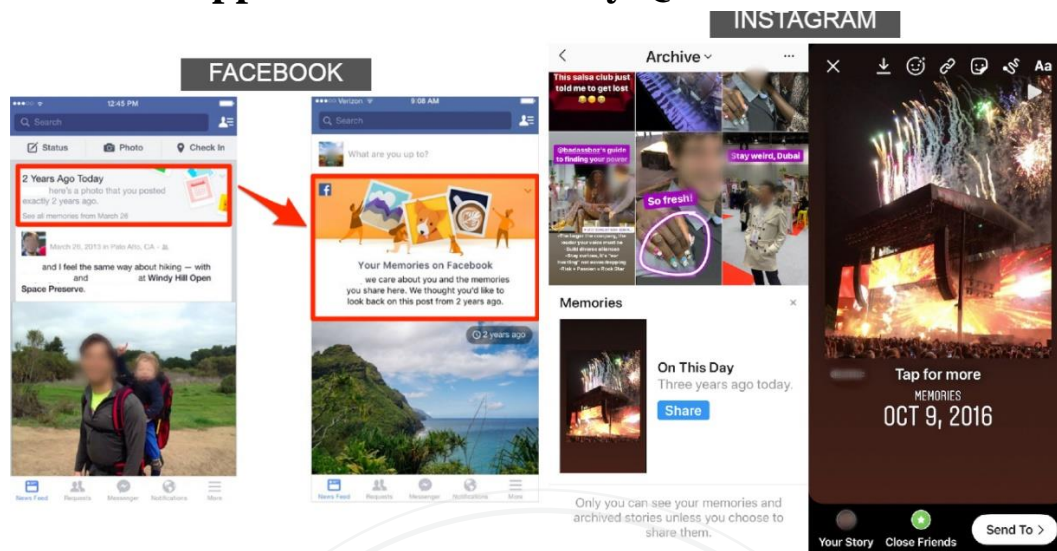
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Appendix A: Pilot Study Questionnaire



My name is Yaereem Lee and I am currently studying in the International Master's Program in International Communications Studies (IMICS) at National Chengchi University. I am conducting research for my master's thesis with Dr. Jih-Hsuan Tammy Lin (林日璇 教授) on how media-induced nostalgia impacts individuals' well-being by looking specifically at the "On This Day" feature on Facebook and Instagram.

*****Please only fill out this survey if you are above the age of 18, use Facebook or Instagram, and have seen the "On This Day" feature as shown in the image above.*****

About the Survey: You will be asked a series of questions in various formats: multiple-choice, open-ended questions, and evaluating your agreement of statements and frequency of activities on different scales. I would like to get your feedback on the survey design and clarity of questions to improve the survey. At the end of each page, there will be a box for comments about the questions on that page. **Please comment if you have any suggestions about the survey design or if any questions are unclear, repetitive, or confusing.** This survey is expected to take approximately 45 minutes to complete.

Confidentiality: All of your responses are anonymous. At no point in this survey will you be asked to provide your name. General demographics will be collected. Responses will be analyzed and discussed collectively. The researcher may use direct quotations from open-ended questions, but no personally identifying information will be released.

Contact: If you have any questions about this research, you may contact Yaereem Lee via email at yaereem.lee.nccu@gmail.com.

Consent: By clicking the button below, you are agreeing to the following statements:

- I am 18 years of age or older.
- I read and understand the information provided above.
- I understand that my responses will be collectively used and analyzed for research.
- I agree to participate in the research.

1. Please use the following definition to answer the following questions.
The Oxford Dictionary defines 'nostalgia' as 'a sentimental longing for the past'.
- a. How valuable is nostalgia for you?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - b. How important is it for you to bring mind nostalgic experiences?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - c. How significant is it for you to feel nostalgic?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - d. How prone are you to feeling nostalgic?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
2. Please use the definition of 'nostalgia' shown above to answer the following questions.
- a. How often do you experience nostalgia?
 - Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always

- b. Generally speaking, how often do you bring to mind nostalgic experiences?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
3. Specifically, how often do you bring to mind nostalgic experiences?
- At least once a day
 - Three to four times a week
 - Approximately twice a week
 - Approximately once a week
 - Once or twice a month
 - Once every couple of months
 - Once or twice a year
4. Reviewer Comments
- Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?
5. How much do you spend on each platform **per day**?
- *If you do **NOT** open the platform **at least once per week**, select 'N/A'.
- | | |
|--------------------------------------|--------------------------------------|
| a. Facebook | b. Instagram |
| <input type="radio"/> < 30 mins | <input type="radio"/> < 30 mins |
| <input type="radio"/> 30 mins – 1 hr | <input type="radio"/> 30 mins – 1 hr |
| <input type="radio"/> 1 – 2 hrs | <input type="radio"/> 1 – 2 hrs |
| <input type="radio"/> 3 – 4 hrs | <input type="radio"/> 3 – 4 hrs |
| <input type="radio"/> 5+ hrs | <input type="radio"/> 5+ hrs |
| <input type="radio"/> N/A | <input type="radio"/> N/A |

6. On Facebook and/or Instagram, how frequently do you...
'content' = pictures, status updates, news articles, etc.
- a. Comment on others' posts?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- b. Watch videos or pictures others posted?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- c. "Like" posts that others post (clicking the like button)?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- d. Read online discussions?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- e. Share contents with your connections?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- f. Read user comments, ratings, and reviews?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- g. Post on your own social media page?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always

7. How frequently do you **repost/share** your own previously posted content **publicly** on...
*If you do **NOT** open the platform **at least once per week**, select 'N/A'.
'Publicly' = general audience having access to your content (i.e., posting on your story or wall).
Excludes sharing with a 'close friends list'.
- a. Facebook?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - N/A
- b. Instagram?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - N/A
8. How frequently do you **repost/share** your own previously posted content **privately** on...
*If you do **NOT** open the platform **at least once per week**, select 'N/A'.
'Privately' = yourself or a selective group of people having access to your content (i.e., private message or 'close friends' list).
- a. Facebook?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - N/A
- b. Instagram?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - N/A

If you do **NOT** open Facebook **at least once per week**, skip to question **11**.

9. When you **post/upload** content **publicly** on Facebook, *how often* do you post about...
'Publicly' = general audience having access to your content (i.e., posting on your story or wall).
Excludes sharing with a 'close friends list'.

- | | | |
|------------------------------------|------------------------------------|------------------------------------|
| a. Family? | e. Parties? | i. Sporting events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| b. Significant other? | f. Food? | j. Art? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| c. Friends? | g. Myself? | k. Significant life events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| d. Pets? | h. Scenery? | |
| <input type="radio"/> Never | <input type="radio"/> Never | |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | |
| <input type="radio"/> Usually | <input type="radio"/> Usually | |
| <input type="radio"/> Always | <input type="radio"/> Always | |

10. When you **post/upload** content **privately** on **Facebook**, *how often* do you post about...

'Privately' = yourself or a selective group of people having access to your content (i.e., private message or 'close friends' list).

- | | | |
|------------------------------------|------------------------------------|------------------------------------|
| a. Family? | e. Parties? | i. Sporting events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| b. Significant other? | f. Food? | j. Art? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| c. Friends? | g. Myself? | k. Significant life events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| d. Pets? | h. Scenery? | |
| <input type="radio"/> Never | <input type="radio"/> Never | |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | |
| <input type="radio"/> Usually | <input type="radio"/> Usually | |
| <input type="radio"/> Always | <input type="radio"/> Always | |

If you do **NOT** open Instagram **at least once per week**, skip to question **13**.

11. When you **post/upload** content **publicly** on Instagram, *how often* do you post about...

'Publicly' = general audience having access to your content (i.e., posting on your story or wall).

Excludes sharing with a 'close friends list'.

- | | | |
|------------------------------------|------------------------------------|------------------------------------|
| a. Family? | e. Parties? | i. Sporting events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| b. Significant other? | f. Food? | j. Art? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| c. Friends? | g. Myself? | k. Significant life events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| d. Pets? | h. Scenery? | |
| <input type="radio"/> Never | <input type="radio"/> Never | |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | |
| <input type="radio"/> Usually | <input type="radio"/> Usually | |
| <input type="radio"/> Always | <input type="radio"/> Always | |

12. When you **post/upload** content **privately** on **Instagram**, *how often* do you post about...

'Privately' = yourself or a selective group of people having access to your content (i.e., private message or 'close friends' list).

- | | | |
|------------------------------------|------------------------------------|------------------------------------|
| a. Family? | e. Parties? | i. Sporting events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| b. Significant other? | f. Food? | j. Art? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| c. Friends? | g. Myself? | k. Significant life events? |
| <input type="radio"/> Never | <input type="radio"/> Never | <input type="radio"/> Never |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | <input type="radio"/> Rarely |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | <input type="radio"/> Occasionally |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | <input type="radio"/> Sometimes |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | <input type="radio"/> Frequently |
| <input type="radio"/> Usually | <input type="radio"/> Usually | <input type="radio"/> Usually |
| <input type="radio"/> Always | <input type="radio"/> Always | <input type="radio"/> Always |
| d. Pets? | h. Scenery? | |
| <input type="radio"/> Never | <input type="radio"/> Never | |
| <input type="radio"/> Rarely | <input type="radio"/> Rarely | |
| <input type="radio"/> Occasionally | <input type="radio"/> Occasionally | |
| <input type="radio"/> Sometimes | <input type="radio"/> Sometimes | |
| <input type="radio"/> Frequently | <input type="radio"/> Frequently | |
| <input type="radio"/> Usually | <input type="radio"/> Usually | |
| <input type="radio"/> Always | <input type="radio"/> Always | |

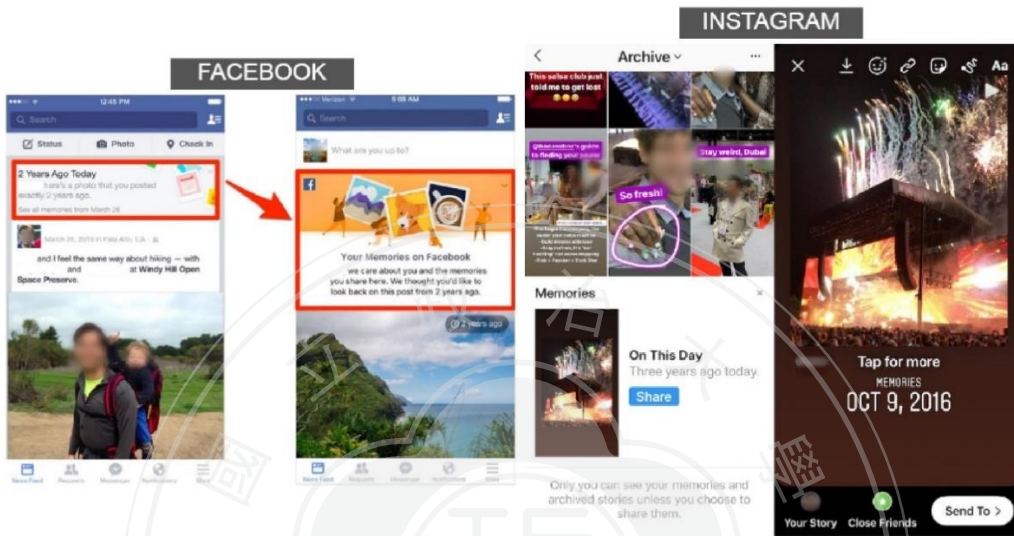
13. Reviewer Comments

Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?



When the survey refers to seeing "On This Day" posts, it refers to the platform notifying you about your own previously posted content as shown below.

*'Seeing' the post **does not** require reposting the content.



14. Which of the following platform(s) have you seen the “On This Day” feature on?

*You may select more than one. Please choose a minimum of 1 option.

“On This Day” feature similar to the photo shown above.

- Facebook
- Instagram

15. How often do you receive notifications regarding “On This Day” posts on...

*If you do **NOT** open the platform at least once per week, select ‘N/A’.

e.g., ‘See your post from 5 years ago today’

a. Facebook?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

b. Instagram?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

16. Does seeing the “On This Day” post make you feel nostalgic (i.e., intense feelings of wanting to go back to the time the original post was made)?

*If you do **NOT** open the platform **at least once per week**, select ‘N/A’.

- | | |
|---------------------------|---------------------------|
| a. Facebook? | b. Instagram? |
| <input type="radio"/> Yes | <input type="radio"/> Yes |
| <input type="radio"/> No | <input type="radio"/> No |
| <input type="radio"/> N/A | <input type="radio"/> N/A |

17. If the “On This Day” post is related to another individual, how often do you...

- a. Send a private message unrelated to the post?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- b. Send the specific post in a private message to the individual(s)?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- c. Tag them in the memory publicly?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always

18. Please rank the mediums of the “On This Day” posts from the medium eliciting the **LOWEST** nostalgic feelings to those that elicit the **HIGHEST** nostalgic feelings.

1 = **LOWEST** nostalgic feelings, 3 = **HIGHEST** nostalgic feelings

1 Text of status update

2 Photo

3 Video

19. Are there any other mediums of “On This Day” posts that have changed how you feel or what you remember that were not mentioned above? If yes, which medium(s)?

20. In general, how much does seeing the “On This Day” post(s) make you feel...

- | | | |
|----------------------------------|----------------------------------|----------------------------------|
| a. Excitement | e. Depression | i. Stress |
| <input type="radio"/> Not at all | <input type="radio"/> Not at all | <input type="radio"/> Not at all |
| <input type="radio"/> Low | <input type="radio"/> Low | <input type="radio"/> Low |
| <input type="radio"/> Slightly | <input type="radio"/> Slightly | <input type="radio"/> Slightly |
| <input type="radio"/> Neutral | <input type="radio"/> Neutral | <input type="radio"/> Neutral |
| <input type="radio"/> Moderately | <input type="radio"/> Moderately | <input type="radio"/> Moderately |
| <input type="radio"/> Very | <input type="radio"/> Very | <input type="radio"/> Very |
| <input type="radio"/> Extremely | <input type="radio"/> Extremely | <input type="radio"/> Extremely |
| b. Fear | f. Appreciation | j. Lovingness |
| <input type="radio"/> Not at all | <input type="radio"/> Not at all | <input type="radio"/> Not at all |
| <input type="radio"/> Low | <input type="radio"/> Low | <input type="radio"/> Low |
| <input type="radio"/> Slightly | <input type="radio"/> Slightly | <input type="radio"/> Slightly |
| <input type="radio"/> Neutral | <input type="radio"/> Neutral | <input type="radio"/> Neutral |
| <input type="radio"/> Moderately | <input type="radio"/> Moderately | <input type="radio"/> Moderately |
| <input type="radio"/> Very | <input type="radio"/> Very | <input type="radio"/> Very |
| <input type="radio"/> Extremely | <input type="radio"/> Extremely | <input type="radio"/> Extremely |
| c. Melancholia | g. Disgust | k. Feeling of loss |
| <input type="radio"/> Not at all | <input type="radio"/> Not at all | <input type="radio"/> Not at all |
| <input type="radio"/> Low | <input type="radio"/> Low | <input type="radio"/> Low |
| <input type="radio"/> Slightly | <input type="radio"/> Slightly | <input type="radio"/> Slightly |
| <input type="radio"/> Neutral | <input type="radio"/> Neutral | <input type="radio"/> Neutral |
| <input type="radio"/> Moderately | <input type="radio"/> Moderately | <input type="radio"/> Moderately |
| <input type="radio"/> Very | <input type="radio"/> Very | <input type="radio"/> Very |
| <input type="radio"/> Extremely | <input type="radio"/> Extremely | <input type="radio"/> Extremely |
| d. Happiness | h. Joy | l. Calmness |
| <input type="radio"/> Not at all | <input type="radio"/> Not at all | <input type="radio"/> Not at all |
| <input type="radio"/> Low | <input type="radio"/> Low | <input type="radio"/> Low |
| <input type="radio"/> Slightly | <input type="radio"/> Slightly | <input type="radio"/> Slightly |
| <input type="radio"/> Neutral | <input type="radio"/> Neutral | <input type="radio"/> Neutral |
| <input type="radio"/> Moderately | <input type="radio"/> Moderately | <input type="radio"/> Moderately |
| <input type="radio"/> Very | <input type="radio"/> Very | <input type="radio"/> Very |
| <input type="radio"/> Extremely | <input type="radio"/> Extremely | <input type="radio"/> Extremely |

- | | | |
|--|--|--|
| <p>m. Relaxation</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | <p>p. Warm-heartedness</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | <p>s. Lament</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely |
| <p>n. Shame</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | <p>q. Bittersweetness</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | <p>t. Guilt</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely |
| <p>o. Irritation</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | <p>r. Sadness</p> <ul style="list-style-type: none"> <input type="radio"/> Not at all <input type="radio"/> Low <input type="radio"/> Slightly <input type="radio"/> Neutral <input type="radio"/> Moderately <input type="radio"/> Very <input type="radio"/> Extremely | |

21. Are there any other emotions that seeing “On This Day” post(s) elicit that were not included above?
22. What motivates you to repost/share all, some, or none of the “On This Day” post(s)? e.g., If you repost/share all of the posts, why do you do so? If you only repost/share some post(s), why do you repost some but not others? How do you decide which post(s) to repost/share? If you do not repost/share any, why do you not repost/share?
23. Reviewer Comments
Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?
24. Please indicate how much you agree/disagree with each statement.
- a. I find “On This Day” posts to be very meaningful.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- b. It is fun to see “On This Day” posts.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- c. Seeing “On This Day” posts is pleasurable.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- d. I have a good time seeing “On This Day” posts.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. Seeing “On This Day” posts make me feel happy.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. I am moved by “On This Day” posts.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- g. “On This Day” posts are entertaining.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- h. I like seeing “On This Day” posts.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- i. Seeing “On This Day” posts make me feel good.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
25. Seeing “On This Day” posts...
- ‘Seeing’ the post does not require reposting the content.
- a. Bring to mind who I am.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- b. Help me recall pleasant memories.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- c. Make me think about someone in the past.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- d. Make me reminisce about a previous time.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. Prompt thoughts about myself.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. Evoke fond memories.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- g. Make me think about sharing my experience about it with others.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- h. Are a pleasant reminder of the past.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- i. Make me recall someone who was related to the post.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- j. Bring back memories of good times from the past.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- k. Evoke thoughts about my identity.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- l. Make me want to share it with my children or other younger people some day.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- m. Remind me of someone I knew when I was younger.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- n. Make me have nostalgic feelings.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- o. Make me realize I would enjoy sharing this with family.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- p. Help me understand my life's meaning.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- q. Help me feel that my life has a clear sense of purpose.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- r. Make me think that I have a good sense of what makes my life meaningful.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- s. Make me think that I have discovered a satisfying life purpose.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- t. Make me think that my life has no clear purpose.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
26. When I see “On This Day” posts, I feel that...
- ‘Seeing’ the post does not require reposting the content.
- a. In most ways, my life is close to my ideal.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- b. I lead a purposeful and meaningful life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- c. The conditions of my life are excellent.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- d. My social relationships are supportive and rewarding.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. I am engaged and interested in my daily activities.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. I am satisfied with my life.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- g. I actively contribute to the happiness and well-being of others.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- h. If I could live my life over, I would change almost nothing.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- i. So far, I have gotten the important things I want in life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- j. I would like to share my feelings with others.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- k. I am a good person and live a good life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- l. I am optimistic about my future.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- m. I am competent and capable in the activities that are important to me.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- n. I need to speak about my emotions with others.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- o. People respect me.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
27. If you could disable the “On This Day” feature, would you? Why or why not?
28. Has the “On This Day” feature changed the way your nostalgic feelings are elicited? If yes, how so?
29. Reviewer Comments
- Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?

Below is an “affect grid” to describe a map for feelings (Russell et al., 1989).

The center of the square (shaded in the grid below) represents a neutral, average, everyday feeling. It is neither positive nor negative.

The **right half** of the grid represents *pleasant* feelings.

- The farther to the right the more pleasant.

The **left half** represents *unpleasant* feelings.

- The farther to the left the more unpleasant.

The vertical dimension of the map represents degree of arousal. Arousal has to do with how wide awake, alert, or activated a person feels – independent of whether the feeling is positive or negative.

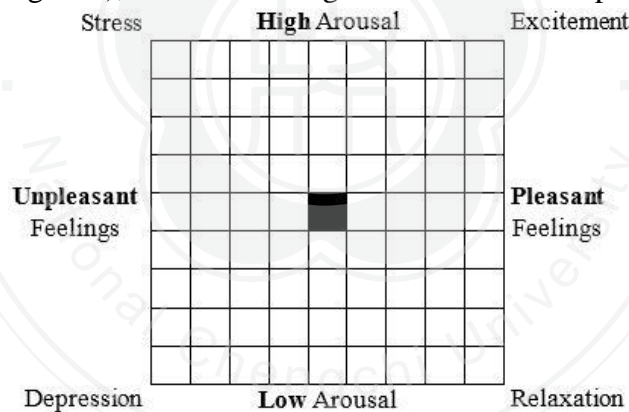
The **lower half** for feelings *below average*.

- The bottom represents sleep, and the higher you go, the more awake a person feels. So, the next step up from the bottom would be half awake/half asleep.

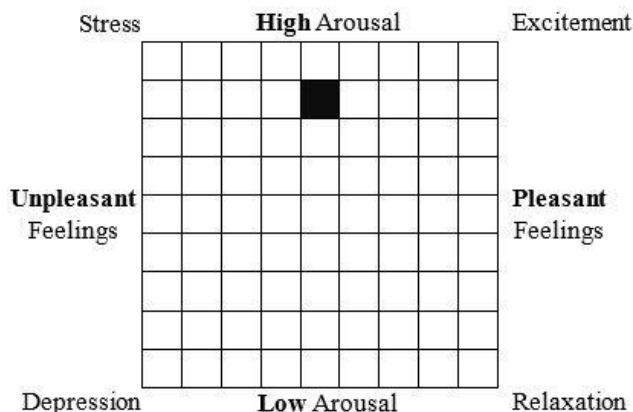
The **top half** is for feelings that are *above average in arousal*.

The **top of the square** is *maximum arousal*.

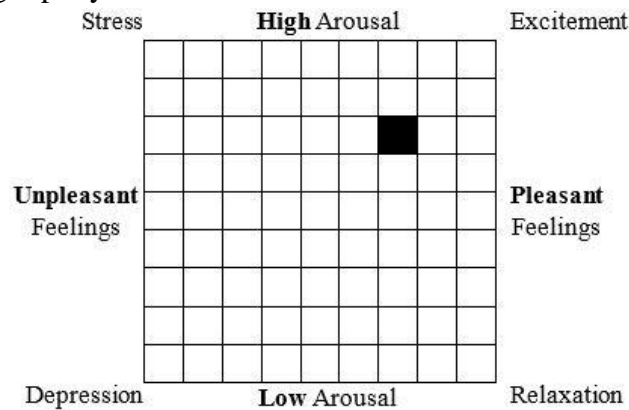
- If you imagine a state we might call frantic excitement (remembering it could either be positive or negative), then this feeling would define the top of the grid.



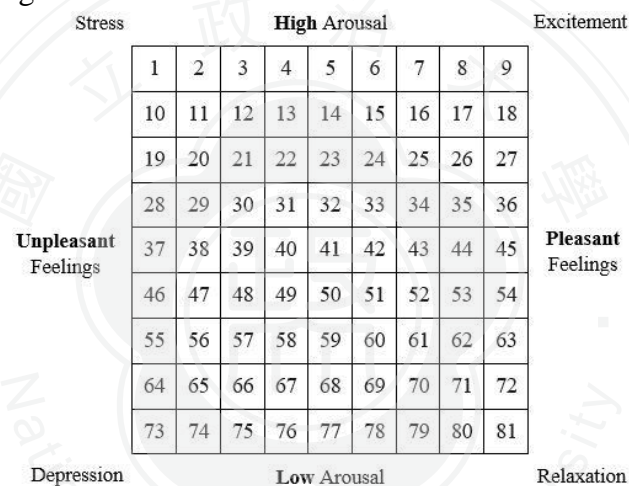
EXAMPLE 1: Suppose you were just surprised. This surprise was neither pleasant nor unpleasant. Probably you would feel more aroused than average. You might put your mark as shown.



EXAMPLE 2: Suppose you were only mildly surprised but that the surprise was a mildly pleasant one. You might put your mark as shown below.



30. How do you **typically** feel when you see the “On This Day” post? Please select the number corresponding to the box labeled below.



31. Reviewer Comments

Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?

Other Comments/Feedback

32. Do you have any other general thoughts/comments about the questionnaire or the items on the questionnaire?

Do you have any anecdote(s) to share regarding nostalgia or the “On This Day” feature on either of the platforms?

33. Reviewer Comments

Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?

Demographics

Before you finish, please tell us a little bit about yourself!

34. What is your gender?

- Male
- Female
- Prefer not to say
- Other (please specify)

35. What year were you born? (e.g., 1995)

Must be between 1941-2003

36. What is your ethnicity?

- White
- Hispanic or Latino
- Black or African American
- Native American or American Indian
- Asian or Pacific Islander
- Other (please specify)

37. What is your marital status?

- Single or never married
- Married or domestic partnership
- Divorced
- Widowed
- Separated

38. What is the highest degree or level of school you have completed?

- Some high school
- High school degree or GED
- Associate's degree
- Bachelor's degree (e.g., BA, BS)
- Master's degree (e.g., MA, MS, MEd)
- Doctorate or higher (e.g., PhD, EdD)
- Other (please specify)

39. What is your current employment status?

- Employed full-time (40+ hours a week)
- Employed part-time (less than 40 hours a week)
- Unemployed (currently looking for work)
- Unemployed (not currently looking for work)
- Student
- Military
- Self-employed
- Retired
- Unable to work

40. Reviewer Comments

Do you have any suggestions about the survey design? Are any questions unclear, repetitive, or confusing?

Appendix B: Main Study Questionnaire



My name is Yaereem Lee and I am currently studying in the International Master's Program in International Communications Studies (IMICS) at National Chengchi University. I am conducting research for my master's thesis with Dr. Jih-Hsuan Tammy Lin (林日璇 教授) on how media-induced nostalgia impacts individuals' well-being by looking specifically at the "On This Day" feature on Facebook and Instagram.

*****Please only fill out this survey if you are above the age of 18, use Facebook or Instagram, and have seen the "On This Day" feature as shown in the image above.*****

About the Survey: You will be asked a series of questions in various formats: multiple-choice, open-ended questions, and evaluating your agreement of statements and frequency of activities on different scales. This survey is expected to take approximately 10 minutes to complete.

Compensation: When you complete the survey, you will be entered into a random drawing to win a **\$30 Visa virtual gift card!**

Confidentiality: All of your responses will remain anonymous. General demographics will be collected. Responses will be analyzed and discussed collectively. The researcher may use direct quotations from open-ended questions, but no personally identifying information will be released. The email information you provide will only be used to contact you if you win the drawing.

Contact: If you have any questions about this research, you may contact Yaereem Lee via email at yaereem.lee.nccu@gmail.com.

Consent: By clicking the button below, you are agreeing to the following statements:

- I am 18 years of age or older.
- I read and understand the information provided above.
- I understand that my responses will be collectively used and analyzed for research.
- I agree to participate in the research.

1. Please use the following definition to answer the following questions.
The Oxford Dictionary defines 'nostalgia' as 'a sentimental longing for the past'.
- a. How valuable is nostalgia for you?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - b. How important is it for you to bring mind nostalgic experiences?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - c. How significant is it for you to feel nostalgic?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
 - d. How prone are you to feeling nostalgic?
 - Not at all
 - Low
 - Slightly
 - Neutral
 - Moderately
 - Very
 - Extremely
2. Please use the definition of 'nostalgia' shown above to answer the following questions.
- a. How often do you experience nostalgia?
 - Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always

- b. Generally speaking, how often do you bring to mind nostalgic experiences?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
3. Specifically, how often do you bring to mind nostalgic experiences?
- At least once a day
 - Three to four times a week
 - Approximately twice a week
 - Approximately once a week
 - Once or twice a month
 - Once every couple of months
 - Once or twice a year
4. How much do you spend on each platform **per day**?
- *If you do **NOT** open the platform **at least once per week**, select 'N/A'.
- | | |
|--------------------------------------|--------------------------------------|
| a. Facebook | b. Instagram |
| <input type="radio"/> < 30 mins | <input type="radio"/> < 30 mins |
| <input type="radio"/> 30 mins – 1 hr | <input type="radio"/> 30 mins – 1 hr |
| <input type="radio"/> 1 – 2 hrs | <input type="radio"/> 1 – 2 hrs |
| <input type="radio"/> 3 – 4 hrs | <input type="radio"/> 3 – 4 hrs |
| <input type="radio"/> 5+ hrs | <input type="radio"/> 5+ hrs |
| <input type="radio"/> N/A | <input type="radio"/> N/A |

5. On Facebook and/or Instagram, how frequently do you...
'content' = pictures, status updates, news articles, etc.
- a. Comment on others' posts?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- b. Watch videos or pictures others posted?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- c. "Like" posts that others post (clicking the like button)?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- d. Read online discussions?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- e. Share contents with your connections?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- f. Read user comments, ratings, and reviews?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
- g. Post on your own social media page?
- Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always

6. How frequently do you **repost/share** your own previously posted content **publicly** on...

*If you do **NOT** open the platform **at least once per week**, select 'N/A'.

'Publicly' = general audience having access to your content (i.e., posting on your story or wall).

Excludes sharing with a 'close friends list'.

a. Facebook?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

b. Instagram?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

7. How frequently do you **repost/share** your own previously posted content **privately** on...

*If you do **NOT** open the platform **at least once per week**, select 'N/A'.

'Privately' = yourself or a selective group of people having access to your content (i.e., private message or 'close friends' list).

1. Facebook?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

2. Instagram?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Usually
- Always
- N/A

8. Do you open **Facebook** at least once per week?

- Yes
- No

If you selected **NO** for question 8 (you **DO NOT** open **Facebook** at least once per week), please skip to question 11.

9. When you **post/upload** content on **Facebook**, please select which topics you most frequently post about.

'content' = pictures, status updates, news articles, etc.

You may select more than one.

- Family
- Significant other
- Friends
- Pets
- Parties
- Food
- Myself
- Scenery
- Sporting events
- Art
- Significant life events
- Other (please specify)

10. Out of the boxes checked in question 9, is the content **posted/uploaded** on **Facebook** mostly posted...

‘Publicly’ = general audience having access to your content (i.e., posting on your story or wall). Excludes sharing with a ‘close friends’ list.

‘Privately’ = yourself or a selective group of people having access to your content (i.e., private message or ‘close friends’ list).

You may select more than one.

- Publicly
- Privately
- Other (please specify)

11. Do you open **Instagram** at least once per week?

- Yes
- No

If you selected **NO** for question 11 (you **DO NOT** open **Instagram** at least once per week), please go to the next page.

12. When you **post/upload** content on **Instagram**, please select which topics you most frequently post about.

‘content’ = pictures, status updates, news articles, etc.

You may select more than one.

- Family
- Significant other
- Friends
- Pets
- Parties
- Food
- Myself
- Scenery
- Sporting events
- Art
- Significant life events
- Other (please specify)

13. Out of the boxes checked in question 12, is the content **posted/uploaded** on **Instagram** mostly posted...

‘Publicly’ = general audience having access to your content (i.e., posting on your story or wall). Excludes sharing with a ‘close friends’ list.

‘Privately’ = yourself or a selective group of people having access to your content (i.e., private message or ‘close friends’ list).

You may select more than one.

- Publicly
- Privately
- Other (please specify)

When the survey refers to seeing "On This Day" posts, it refers to the platform notifying you about your own previously posted content as shown below.

"Seeing" the post does not require reposting the content.



14. Please select **all** of the platforms you have seen the "On This Day" feature on. "On This Day" feature similar to the photo shown above.
 *Please choose a minimum of 1 option.
- Facebook
 - Instagram
15. How often do you receive notifications regarding "On This Day" posts on...
 *If you do **NOT** open the platform **at least once per week**, select 'N/A'.
 e.g., 'See your post from 5 years ago today'
- | | |
|--|---|
| <p>a. Facebook?</p> <ul style="list-style-type: none"> <input type="radio"/> Never <input type="radio"/> Rarely <input type="radio"/> Occasionally <input type="radio"/> Sometimes <input type="radio"/> Frequently <input type="radio"/> Usually <input type="radio"/> Always <input type="radio"/> N/A | <p>b. Instagram?</p> <ul style="list-style-type: none"> <input type="radio"/> Never <input type="radio"/> Rarely <input type="radio"/> Occasionally <input type="radio"/> Sometimes <input type="radio"/> Frequently <input type="radio"/> Usually <input type="radio"/> Always <input type="radio"/> N/A |
|--|---|
16. Does seeing the "On This Day" post make you feel nostalgic (i.e., intense feelings of wanting to go back to the time the original post was made)?
 *If you do **NOT** open the platform **at least once per week**, select 'N/A'.
- | | |
|--|---|
| <p>a. Facebook?</p> <ul style="list-style-type: none"> <input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> N/A | <p>b. Instagram?</p> <ul style="list-style-type: none"> <input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> N/A |
|--|---|

17. If the “On This Day” post is related to another individual, how often do you...
- a. Send a private message unrelated to the post?
 - Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - b. Send the specific post in a private message to the individual(s)?
 - Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
 - c. Tag them in the memory publicly?
 - Never
 - Rarely
 - Occasionally
 - Sometimes
 - Frequently
 - Usually
 - Always
18. Please rank the mediums of the “On This Day” posts from the medium eliciting the HIGHEST nostalgic feelings to those that elicit the LOWEST nostalgic feelings.
Top (1) = HIGHEST nostalgic feelings
Bottom (3) = LOWEST nostalgic feelings
Click the medium from highest to lowest. If you want to change the order, hold and drag to reorder.

- 1 Text of status update
- 2 Photo
- 3 Video

19. Are there any other mediums of “On This Day” posts that have changed how you feel or what you remember that were not mentioned above? If yes, which medium(s)?

20. Please select if you feel more negative, mixed, or positive affect after exposure to positive and negative “On This Day” content.

*Negative affect (shame, disgust)

*Mixed affect (bittersweet, melancholia, sadness)

*Positive affect (happiness, warmheartedness)

a. Positive content

- Negative affect
- Mixed affect
- Positive affect

b. Negative content

- Negative affect
- Mixed affect
- Positive affect

21. Please select if you feel more enjoyment or appreciation after exposure to positive and negative “On This Day” content.

*Enjoyment (fun, pleasure)

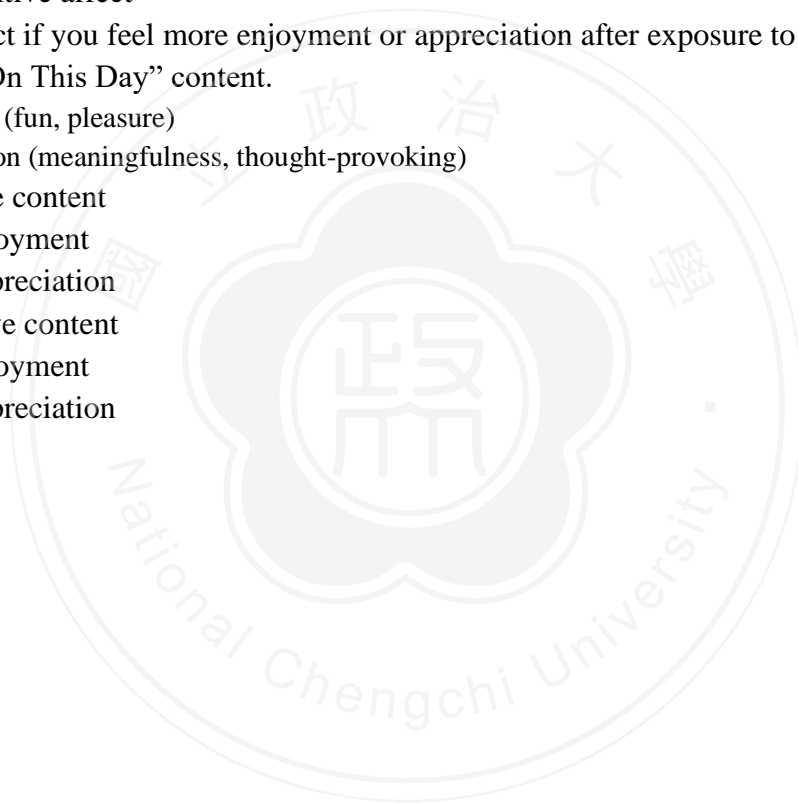
*Appreciation (meaningfulness, thought-provoking)

a. Positive content

- Enjoyment
- Appreciation

b. Negative content

- Enjoyment
- Appreciation



When the survey refers to seeing "On This Day" posts, it refers to the platform notifying you about your own previously posted content as shown below.

"Seeing" the post does not require reposting the content.



22. Please indicate how much you agree/disagree with each statement.

a. I find "On This Day" posts to be very meaningful.

- Strongly Disagree
- Disagree
- Somewhat Disagree
- Neither Agree nor Disagree
- Somewhat Agree
- Agree
- Strongly Agree

b. It is fun to see "On This Day" posts.

- Strongly Disagree
- Disagree
- Somewhat Disagree
- Neither Agree nor Disagree
- Somewhat Agree
- Agree
- Strongly Agree

- c. Seeing “On This Day” posts is pleasurable.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- d. I have a good time seeing “On This Day” posts.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. Seeing “On This Day” posts make me feel happy.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. I am moved by “On This Day” posts.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- g. “On This Day” posts are entertaining.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- h. I like seeing “On This Day” posts.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- i. Seeing “On This Day” posts make me feel good.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
23. Seeing my “On This Day” post...
- ‘Seeing’ the post does not require reposting the content.
- a. Brings to mind who I am.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- b. Helps me recall pleasant memories.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- c. Makes me think about someone in the past.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- d. Makes me reminisce about a previous time.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. Prompts thoughts about myself.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. Evokes fond memories.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- g. Makes me think about sharing my experience about it with others.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- h. Is a pleasant reminder of the past.
 - Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- i. Makes me recall someone who was related to the post.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- j. Brings back memories of good times from the past.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- k. Please select Strongly Agree for this statement.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- l. Evokes thoughts about my identity.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- m. Makes me want to share it with my children or other younger people some day.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- n. Reminds me of someone I knew when I was younger.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- o. Makes me have nostalgic feelings.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- p. Makes me realize I would enjoy sharing this with family.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- q. Helps me understand my life's meaning.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- r. Helps me feel that my life has a clear sense of purpose.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- s. Makes me think that I have a good sense of what makes my life meaningful.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- t. Makes me think that I have discovered a satisfying life purpose.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
24. When I see “On This Day” posts, I feel that...
- ‘Seeing’ the post does not require reposting the content.
- a. In most ways, my life is close to my ideal.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- b. I lead a purposeful and meaningful life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- c. The conditions of my life are excellent.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- d. My social relationships are supportive and rewarding.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- e. I am engaged and interested in my daily activities.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- f. I am satisfied with my life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- g. I actively contribute to the happiness and well-being of others.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- h. If I could live my life over, I would change almost nothing.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- i. Please select Somewhat Disagree for this statement.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- j. So far, I have gotten the important things I want in life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- k. I would like to share my feelings with others.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- l. I am a good person and live a good life.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- m. I am optimistic about my future.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree

- n. I am competent and capable in the activities that are important to me.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- o. I need to speak about my emotions with others.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
- p. People respect me.
- Strongly Disagree
 - Disagree
 - Somewhat Disagree
 - Neither Agree nor Disagree
 - Somewhat Agree
 - Agree
 - Strongly Agree
25. If you could disable the “On This Day” feature, would you? Why or why not?
26. After seeing “On This Day” content, how long do the nostalgic emotions and feelings last?
- Less than 1 hour
 - 1-12 hours
 - 12-24 hours
 - 1-7 days
 - More than 1 week
 - Other (please specify)
27. Has the “On This Day” feature changed **any** of the following? If yes, please briefly explain *how*.
1. how nostalgia is elicited?
 2. how long the nostalgic emotions and feelings last after seeing nostalgia-eliciting content?
 3. how good you feel after feeling nostalgic?
 4. how important it is for you to feel nostalgic?

Below is an “affect grid” to describe a map for feelings (Russell et al., 1989).

The center of the square (shaded in the grid below) represents a neutral, average, everyday feeling. It is neither positive nor negative.

The **right half** of the grid represents *pleasant* feelings.

- The farther to the right the more pleasant.

The **left half** represents *unpleasant* feelings.

- The farther to the left the more unpleasant.

The vertical dimension of the map represents degree of arousal. Arousal has to do with how wide awake, alert, or activated a person feels – independent of whether the feeling is positive or negative.

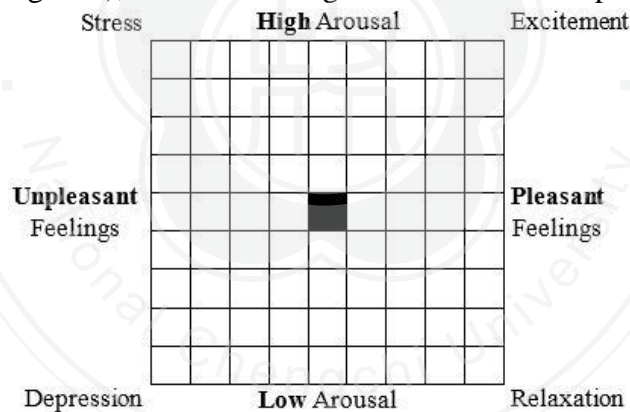
The **lower half** for feelings *below average*.

- The bottom represents sleep, and the higher you go, the more awake a person feels. So, the next step up from the bottom would be half awake/half asleep.

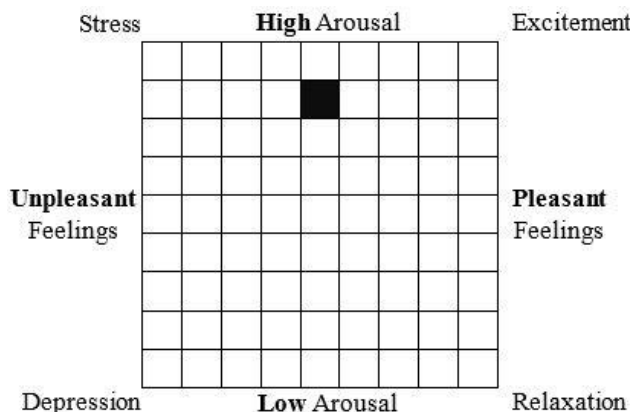
The **top half** is for feelings that are *above average in arousal*.

The **top of the square** is *maximum arousal*.

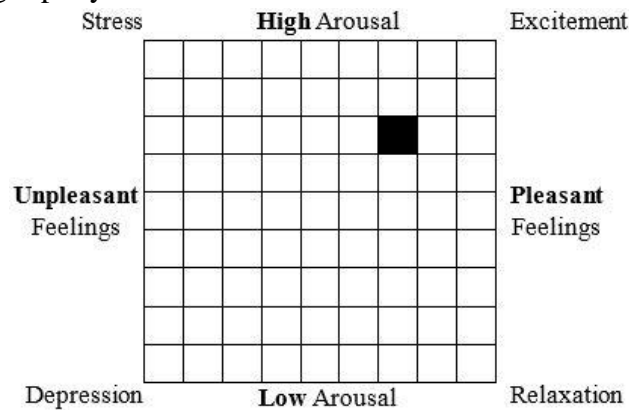
- If you imagine a state we might call frantic excitement (remembering it could either be positive or negative), then this feeling would define the top of the grid.



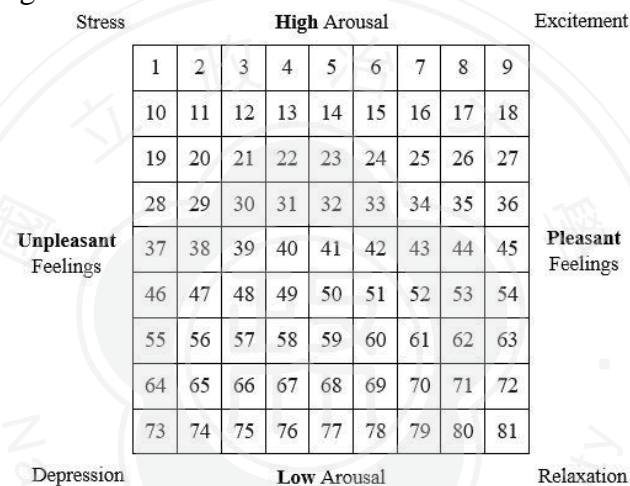
EXAMPLE 1: Suppose you were just surprised. This surprise was neither pleasant nor unpleasant. Probably you would feel more aroused than average. You might put your mark as shown.



EXAMPLE 2: Suppose you were only mildly surprised but that the surprise was a mildly pleasant one. You might put your mark as shown below.



28. How do you **typically** feel when you see the “On This Day” post? Please select the number corresponding to the box labeled below.



Demographics

Before you finish, please tell us a little bit about yourself!

29. What is your gender?

- Male
- Female
- Prefer not to say
- Other (please specify)

30. What year were you born? (e.g., 1995)

Must be between 1941-2003

31. What is your ethnicity?

- White
- Hispanic or Latino
- Black or African American
- Native American or American Indian
- Asian or Pacific Islander
- Other (please specify)

32. What is your marital status?
- Single or never married
 - Married or domestic partnership
 - Divorced
 - Widowed
 - Separated
33. What is the highest degree or level of school you have completed?
- Some high school
 - High school degree or GED
 - Associate's degree
 - Bachelor's degree (e.g., BA, BS)
 - Master's degree (e.g., MA, MS, MEd)
 - Doctorate or higher (e.g., PhD, EdD)
 - Other (please specify)
34. What is your current employment status?
- Employed full-time (40+ hours a week)
 - Employed part-time (less than 40 hours a week)
 - Unemployed (currently looking for work)
 - Unemployed (not currently looking for work)
 - Student
 - Military
 - Self-employed
 - Retired
 - Unable to work

Other Comments/Feedback

35. Do you have any other general thoughts/comments about the questionnaire or the items on the questionnaire?
Do you have any anecdote(s) to share regarding nostalgia or the “On This Day” feature on either of the platforms?
36. Please enter your email so we can notify you if you win the drawing for the \$30 Visa virtual gift card!